

The Free Thinker.

Read These Ringing Words From the Pen of One of Spiritualism's Greatest and Noblest Representatives

SPIRITUALISM. As a system of universal eclecticism, accepts truth wherever found, and has no word of scorn, no sneer for any other, however false. The pure precepts of the past will remain forever, for they rest on the eternal foundation of man's relationship to man and cannot perish. Their interpretations may be false; they may be misunderstood, and new light give them an entirely different meaning. Spiritualism may interfere with many darling beliefs of the churches, but never with the truth. The record of its progress in the last fifty years is that of the intellectual advancement of mankind. Spiritualism is without day or year, or limit of duration.—Hudson Tuttle, in "The Arcana of Spiritualism," soon to be re-published; see editorial page, first column.

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SEEN AND HEARD.

Interesting Notes and Comments by Hudson Tuttle.

The tumbling down of the Darlington apartment house in New York, like a coo-hoo, killing nearly a score of workmen, is an object lesson of the shams of the age. How many of the "skyscrapers" are better? Many of them stand because nothing has happened to knock them down. Should a half-hearted war strike the Chicago towers, would they go down like twisted staves? The greed of mammon is nowhere more forcibly shown than in these death traps. It required an Ironsides disaster to awaken people to the dangers of theatres and halls which had been pronounced safe. At there would be none. It came as it might have come at any time, and people were astonished that they had not seen the danger before. There is a minimum danger from earthquakes yet there is more danger to these buildings, than there would be if they stood at the foot of a volcano, not from the instability of the earth, but of the winds.

If there can be no law enacted compelling builders to stop this side of the moon, adding story to story, then tenants who value their lives, and the lives of their families, should refuse to occupy these Babel towers.

From the report of the inspectors of the Eastern Penitentiary of Pennsylvania, an exceedingly interesting fact is gathered. The Rev. J. Welch is the moral instructor of the inmates. He has made a careful report of the religious affiliations of the inmates. There were 433 inmates received for various crimes from murder to petty thieving, during the past year. Of these 320 had attended Sunday-school in their youth, and 157 were church members. There was not one who claimed to be a Spiritualist, or in any way influenced by Spiritualism.

Yet from the pulpit we hear it constantly reiterated that Spiritualism leads to crime! Unblushingly declared, when according to this report, are confirmed by the reports of every penal institution in the world, more than ninety per cent of the inmates of the penitentiary were reared under a Christian influence, and there is not a Spiritualist within prison walls! So conspicuous is this case that the report is not a "statistic" of many prisons while giving elaborate statistics of the habits and antecedents of the inmates, are silent as to their religious training.

Will not Spiritualists remember this fact and hold it in readiness to repel the vicious libel, which is put forth by opposers who well know it is false?

The Scientific American has a spirited engraving of the Mikasa, the largest battleship of the Japanese and in the world, represented as leading the squadron into action. Magnificent! Yet the city of the Mikasa is built at a cost of several millions of dollars a ship on which the inventive class of genius is exhausted, in planning means of defense and attack. Another nation does the same. The two are manned by the best men that can be selected, vigorous, in the prime of life, and from their homes, to manage this floating battery of death. They meet on the seas, and their crews like enraged beasts set to destroying each other. For what? They know not, nor care. To destroy is their business, and they make the great battle with machine guns, and massive shells they hurl at each other. At last there is an explosion, terrific as a volcanic outburst, and one of the ships reels, her guns are silent, she falls to one side like a wounded thing, and goes down with her crew, and there is nothing remaining but white-crested waves, and the hundred men that were their nation's vital force, will never be welcomed by wife, or sweetheart, mother or sister, who will weep in loneliness for their loss! Oh, the pity of it! Oh, the waste of it! And what is the gain? Five hundred corpses floating on the ocean's depths, and the earth bereft of the presence of living men! And for this their mothers suffered and gave them care!

As a nation we are to devote a hundred millions to make the navy equal to that of the strongest European nation. The European nations will give hundreds of millions to make their navy stronger. Every year vast sums go to support the navy yards, the officers and crews of the battle-ships, which are not only useless but a menace to national liberty and peace of the world. What might be done in the arts of peace, the wealth and labor wasted in war was devoted to that direction.

A party of wealthy Japanese have just arrived after an extended tour of European countries. They came for the purpose of investigation. They will visit the factories, rolling mills, shipyards and mills of this country; investigate the conditions of the poor, the charity institutions and administration of the laws, and especially the practical workings of the Christian religion. One of the party, a graduate of the University of Tokyo, said that after a careful and impartial study of the religions of Europe, they had come to the conclusion that it was not what Japan wanted, and that their own was in every way superior. Now this is ungrateful after the millions of lavished money and hosts of missionaries have devoted their lives for the salvation of these heathen! Will they find the Christianity of America better to their mind than the European? When they look into the lives which are professedly dominated by this religion, will they find it makes for a higher moral character, than their own? Will they go home converted? Now is the time for an evangelist, like Moody, or Sam Jones, to set in his work, and have the report convert a great nation!

The population of Japan is crowded, and the struggle for existence in consequence intense. The conditions are those which are said, by writers on the subject, to lead to pauperism and crime. Yet there is remarkably less of

these in Japan than in this country. The Japanese tourists will find that there is just as much honesty, integrity, and worth outside the churches as within. If they trust a minister or deacon because of his office, they will have a chance to see. Whenever Christianity may have been in some former age, at present its profession is not assurance of a pure and unselfish life. A Christian can go through a needle's eye into heaven—providing the needle is lined with gold. These heathen tourists have much to learn about the American religion. With a comparatively sparse population, and a wasteful abundance of production, they will find that the means of gaining a livelihood have been seized by a few, and the many are in want. Charities are established on every hand, and crime abounds—appalling crimes such as are unknown in their country. Unsophisticated heathen, the missionaries made them believe that a Christian country was inhabited by angels made so by their religion!

Hayard Taylor said when he landed at the end of a long wharf in the harbor of Constantinople, he was anxious about his baggage which was unguarded.

"It is safe," said his Mohammedan guide, "for there is not a Christian in a mile."

For the honor of this country it is to be hoped that its hundred thousand pastors will pray that this quick-witted, keen-eyed party do not visit the penitentiaries, or insane asylums, workhouses, gilded saloons, the slums of cities, and their "dives," "hells," "dance halls," and "places of assignation," pray they ask not the wages of girls and women in the great stores and factories; pray that they are not invited to dine with the "four hundred," and thus get an idea of the froth and scum at the top as well as of the slime at the bottom.

Now that Mormonism has been forced to the front and to show its hand, it is interesting to know just what a Mormon must believe—the creed. The Book of Mormon does not teach polygamy, but condemns it. It happened that in its early days, the new faith drew in many more women than men and Joseph Smith was at his wit's end to know what to do with them. He had a convenient "revelation," which annulled the text of the Book, and gave the right to practice polygamy. The church was always divided and a portion of its members never practiced it. The creed as stated in a leading newspaper is as follows:

1. God is a person with the form and flesh of man.
2. Man is a part of the substance of God and will himself become a god.
3. Man was not created by God, but existed from all eternity, and will never cease to exist.
4. There is no such thing as original or birth sin.
5. The earth is only one of many inhabited spheres.
6. God is president of men-made gods, angels, good men and spirits awaiting to receive a tabernacle of flesh.
7. Man's household of wives is his kingdom, not for earth only, but also in the future state.
8. Mormonism is the kingdom of God on earth.

The most orthodox Christians can find little fault with this creed. They all speak of the "Personality of God," and if a personality then he must be like the man whom the Bible declares He made in his own image. As for "original sin," there is disagreement, and probably none but a handful of Calvinistic preachers will hold fast to it, and they are shaky.

Defining God's office as president may be expressive but most Christians will look upon it as a libel. The majority of Christians would amend the 7th article reading "wife" for "wives," and renounce the alluring prospect of a bevy of partners in the life to come. There is no dispute about there being other worlds than this. It is not a matter of belief, but of fact, nor whether they are inhabited by human beings or tadpoles. Of the last item, no one but a Mormon will accept. From what floats out from the inner corners of this belated religion, it is more like what General Sherman calls war.

The second article is the delight to Christian Scientists, for it is exactly their creed in toto. Everyone is a part of God, and as God is infinite, the individual must be infinite, for a part of the infinite is as great as the whole. Every individual is not only a part of God, he is God—the whole thing. Mormonism seems to apply this claim only to its priests, and they do as they please and back themselves by timely "revelations."

The sixth article is a sop for reincarnationalists. That appears to be a part of the faith. Millions untold of spirits awaiting to be incarnated. Mormonism, it is true, does not tell us what these hosts have been doing since infinite time began, or what they will do if not incarnated. Some may never get the opportunity! It is well to suppose they are going through the mill of reincarnation, gaining "experience," and climbing up or falling, heavenward or downward!

Herein we have, right before our eyes, a growing religion, and if the government would be inspired with a scientific spirit, an invaluable object lesson in the evolution of the religious faith would be presented showing how all religions originate and mature.

A DELICATE STRAW.

THE FUTURE OF MAN AS ILLUSTRATED BY DR. MOORE.

A Migration After Death to Other Stellar Worlds, Says the Dean Emeritus of the Bible College at Columbia—God's Method of Evolution.

That man will ultimately inhabit the entire universe and that all the planets and stars which fill the immensity of space are in preparation for his final abode, is the remarkable declaration made by Dr. W. T. Moore, of Columbia, Mo., in a book, "Man Preparing for Other Worlds," which will be issued in a few weeks. Dr. Moore, who is dean emeritus of the Bible college of Missouri, and a noted theologian, sustains his argument with both scientific facts and religious history. He believes in the theory of evolution, but goes further than the common accepted theories and believes that spiritual man has been subject to the same evolution as physical man. He also argues that the spiritual evolution has just begun and that the spiritual man of the future will be as far above the spiritual man of today as the present physical man is ahead of the primeval Darwinian monkey.

"My opinion," says Dr. Moore, "is that man will after death emigrate from this earth to occupy these stellar worlds. I also believe that in these new abodes man will continue to grow through the ceaseless ages of the future and that the infinitude of worlds is necessary to satisfy the conditions of his growth."

God's Evolution, He Says.

Dr. Moore also believes that the changes in the future life will not be so marked as many now think and as many preach. This world, he claims, is for preparation. The new life, which will differ in many respects from this earthly life. "Man is still in the process of making," he continues. "He has not yet realized his development, even on this earth. Slowly but surely he is rising higher and higher in the scale of being. Step by step he is gaining his ascendancy over all created beings for which he is destined. We have already seen that the struggle through which he is passing is a part of the evolutionary process by which he is fitted for the future life. Suffering is the hammer with which he strikes into shape the material of which man is composed. The furnace of the present time through which man must pass is essential to separating the dross from the pure gold of character."

"Man here is also gaining experience. This experience will be valuable through the endless cycles of the future. We are learning here what we may practice after a while. This is the incubating planet. Being practically in the center of the universe, physically considered, it is fitting that the human race should have its beginning here. It is now very generally conceded that the unity of race, unity of language and unity of religion became more and more evident as we become better and better acquainted with the history of this world's progress. It is not helpful solution to the problem of life, but a revelation of the probable that all the worlds that roll in space will be ultimately inhabited by people who have lived, sinned, suffered and been redeemed during their pilgrimage on this earth."

A Common Brotherhood.

"In that case the whole universe will ultimately be inhabited by a common brotherhood, who will be fitted for the most sublime service of the future. We shall carry with us from this world many of the memories and habits and even vocations with which we have been familiar and which have helped to form our characters while passing through the discipline of the present life."

The future, after all, will not usher in so great a change as some imagine. This mortal must put on immortality, etc., but we hold to the types of character which have been formed here. It may be that we take up our future life at the place where we lay down the present. We certainly have a right to expect that the life on the other side of death will be practically an extension of the present life, though our spheres of action will be carried higher and our possibilities for development largely augmented. We are engaged in subduing the earth, bringing all physical forces under our control. Already the lightning is made to do our bidding; the great deep has been bridged over and has become subject to the business of commerce, while the very atmosphere we breathe is rapidly becoming wings for intercourse among the nations.

Intercourse Between Worlds.

"We have only to extend this fact to the spiritual sphere which will be the next abiding state of man, and then we may behold intercourse between worlds, now unknown to us, just as we are at present in communication between continents and the earth."

ORIGIN OF LIFE.

Interesting Reflections and Conclusions Thereof.

Lord Kelvin in a British association presidential address advanced an interesting theory concerning a probable origin of the teeming vitality of our world. He said—The world was also advocated the idea—that it was possible that the first germs of life were carried to this earth from other worlds than ours by meteorites. The shooting stars, charged with lower organisms, were thus regarded as coming from the psychic phenomena. Men and women are more willing to investigate into spiritual things than formerly and as the masses get more thoroughly educated they think for themselves instead of taking that which has been handed down for ages.

The modern pulpit are tinged with the very thoughts cherished by the Spiritualists and unless more aggressive work is done to organize and band together the progressive souls that have struggled to maintain their views, the church will be unable to awake to find that the grain has been garnered in by the churches. I have heard from the pulpit of a Presbyterian church on Easter day as liberal a discourse on immortality as any Spiritualist lecturer could give, the only difference being that the minister declared his belief in the general migration of the soul, and the possibility of a return of the loved ones, while the lecturer would state it as a positive fact and give undeniable proof of the same.

The soil of superstition has been harrowed, the seed of spiritual progress has been sown and the plant has been carefully tended by the few enlightened souls that have dared to think in the past. Now the harvest is ripening and he is gathering in the grain, the right owners or those who have denied the plant of progress sustenance and did all they could to hinder its growth. In school and college, in the forenoon and afternoon, and a good library is furnished and a moral instructor takes the place of a chaplain. All that is humiliating or suggestive of degradation is removed. It is encouraging to optimistic reformers to know that a little over a hundred years ago, one hundred crimes had been committed, and the Reformatories—notably Indiana, where the Prison South, at Jeffersonville, the old penitentiary has been converted into a Reformatory, where the stripes have been discarded and decent clothing substituted, and the 900 inmates are taught in school, and have a forenoon and afternoon, and a good library is furnished and a moral instructor takes the place of a chaplain. All that is humiliating or suggestive of degradation is removed. 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The Innermost of Manhood.

AS ELUCIDATED BY CHARLES DAWBARN, OF CALIFORNIA.

That Intelligence is a manufactured article, compounded from matter and force, seems to be the settled belief of certain scientists. Prof. Loeb in his "Philosophy of the Brain" has, we presume by using his own brain, evolved an idea with a German brand on it, which he assumes will settle any such dispute once for all.

After pointing out that in lower forms of life every important movement is the result of "reflex action," he goes on to assert that such actions may be "purposeful" but are not "intelligent." He goes yet further and asserts there may be a chain of such reflexes, each acting as cause to the one that follows, but even that chain is only purposeful, and not intelligent. Such an assertion requires, as we have said, a German brand, for in the English language it is absurd. A purpose, except as the result of intelligence, is an impossibility, at least to an Anglo-Saxon mind.

Intelligence can only manifest itself, so far as mortals know, through substance by the use of energy. The three, blended and inseparable, are the only heirs of the eternal past. But they are absolutely separate entities. Matter is not force, and intelligence is distinct from either. Yet they are never found apart. One without the other seems a natural impossibility. And it is certain that everything of which we can conceive is a blending of all three into molecules, from the mightiest sun down to the microbe, just now the darling pet of the physiologist.

By a mere play of words the scientist tries to draw a line between chemical attraction and intelligence. He cannot define one more than the other, but he assumes a certain level which he calls "consciousness." Below that line he calls movement "chemical." Above that line it may be "reflex action, with a purpose to it." Ultimately his rising barometer marks a point at which he discovers what he calls "associative consciousness." By working on and up through what he calls "instincts" he ultimately reaches the conception that very likely Prof. Loeb, and his brethren of like ilk are intelligent men.

The writer does not intend to further criticize the teachings of the learned professor, nor to re-read his work, for it is little but a record of cruelties practiced upon dogs and lower creatures in a search for the undiscoverable. The reader will be far more interested in a little careful investigation of the cosmic relation of intelligence to substance and energy, which latter are the modern substitutes for the old conception of matter and force.

We hear much now-a-days of the ether of space. In other words, the scientist has taught us to count space with nothing in it as an impossible conception. We will not muddle our brains by discussing the nature and properties of this wonderful ether, as labeled and catalogued by our learned professors of physics. They have attempted to bring this marvelous ether within our limited powers of conception. They make a guess, and call it a theory, in which they describe ether as such a possible impossibility that the present reader and writer will leave them to enjoy their theory, till another just as good is ready to take its place.

But when they use the word "substance" we begin to realize something our senses can grasp.

Of course, if universal ether be a verity then all that we know or think of as substance is just a phase of that ether. While ether is at best but the ghost of a theory, we come down to solid fact when we discuss the nature of this wonderful "substance." It is not much we know about it, but that little is very important. We know it as a collection of minute particles, which, because they cannot get any smaller, we call "units." I know the scientific name just now is "corpuscle" or "electron," but there is always a chance that a little more science may be fatal to even a corpuscle, so we will stick to "unit," but with a clear understanding that we mean a particle so small, it cannot have even a tiny fragment chipped from it. Although the "unit" is thus merely a cosmic mite, it is absolutely immortal, at least so far as mortal or archangel can conceive or guess. It, of course, has form, though we have not yet found out how to photograph it. And that form is "substance."

So much is clear. The next point in its favor, as claimed by science, is that it has so much energy it is never idle. The wise man only makes its acquaintance after it has become a socialist, and started a little colony, which he calls a molecule, after which nothing is too big for it to attempt to manufacture further combinations.

This dear little unit, yours and mine reader, is overflowing with energy, so that, if it has nothing more important on hand, it just dances a perpetual hornpipe. But all the same, it is keeping a good lookout for chances to mate, and go to housekeeping. It shows wisdom and sagacity, but it is very loose on morals, for it "explodes" its husband (or wife) of today if it discerns a stranger unit which it likes better. All our explosions, from volcanoes to boiler smash-ups, are just matrimonial squabbles among units, with a divorce put through in a hurry. But these likes and dislikes all prove that intelligence is pervading the little unit.

The reader now sees that this wonderful and eternal little speck of a unit is part substance, part energy, and the rest of him intelligence. Back of that we cannot go, at least in earth life, for if the three-in-one are indestructible, that is the beginning and end of the unit for us.

But we have not done with this wonderful little unit yet. Any and every form exhibiting intelligence and energy has thereby a personal existence. So our unit has its own personality. That is a very important point. Now we go a step further. Our unit has at last found some like-minded friends, one or more. The attachment becomes conspicuous to society at large, and then the man with a microscope shows you what he calls a molecule, which is merely a blending of units. But although composed of units this molecule has a mind of its own. It runs its own energy and intelligence in its own way. The unit, being a publican at heart, if he has one, submits to majority rule. The united result is, he becomes a unit-fraction of a molecule of gas or solid, as the case may be.

But we have so far traced only the beginning of a

unit's experience. He now only counts one when it comes to a vote, so he remains just a citizen worker with his brother units in that molecule. But the intelligence, and also the energy, now manifesting are no longer that of a single unit, for they are now wielded by and with the power of a molecule.

We now leave the unit to his own resources, and proceed to watch the molecule. But we are not on very safe ground, for a molecule is neither indestructible nor eternal. All but about eighty of his friends and relatives have been cut up and dissected by cold-blooded scientists of the chemical variety. That eighty that have so far won the victory are called elements. Watching molecules, as we formerly watched units, we perceive them wielding their united intelligence and energy by which they blend with other molecules to produce greater effect. In other words, they have achieved a personality. Just as the unit is himself a personality, so the molecule by possessing form, intelligence and energy also becomes a person. But we remember that this new personality is merely a blending of indestructible units, and will drop apart sometime. We are now watching a very different personality to that of the unit, but with similar manifestation of likes and dislikes, fond embraces and explosive separations. The point here to be remembered is that the molecule, even if not eternal, yet manifests more substance, intelligence and energy than the unit could or did.

At the next step even the molecule must be left behind as a study, for he, or she, has combined with a number of other molecules. Passing over innumerable such experiences the student faces great combinations of these molecules, which he labels as mineral, vegetable and animal. In fact, every form in Cosmos, discerned by telescope or microscope, is a gathering of molecules. In each there is the aggregate substance, energy and intelligence of its united and blended units. It does not follow that the big groupings are just a multiple of the small one. In fact, no two such groupings are ever alike. In each great collection of molecules into a form, its energy, substance and intelligence are, and must be affected by other groupings, far and near. Every crystal in the rocks is substance compelled into certain shapes by its own and its surrounding intelligence and energy.

We now recall that every form through which intelligence can manifest is a person. Thus this earth, and every star in Cosmos is a person, for each has its movement and a controlling intelligence that is independent, save only as subject to the influence of its neighbors and of Cosmos as a whole. To follow this out into detail would demand a book rather than an article, so we must now pass on and up into manhood, with perhaps an occasional side glance at the molecular influences that compel even man into obedience.

Every unit has maintained its independence through every Cosmic experience. It comes and goes, and its changes from one form to another are milestones by which every molecular gathering marks its birth, growth and dissolution. All this we have said again and again in former articles, but when a prominent scientist declares certain movements and changes to be "purposeful" but not intelligent, it seemed to the writer as if it must once again be repeated and emphasized.

If we count the foregoing as a preface we now stand facing a tremendous natural fact, which is the foundation of all that exists in Cosmos. It is and must be

our starting point if we hope to understand anything of the meaning and result of personality. We claim that wherever intelligence is manifesting in form we have a personality. Of the ether we know nothing, but the unit is itself such a manifestation. Presently that unit finds its mates, and a form molecule now faces us. The unit has lost nothing, not even its freedom to depart, so the molecule is a working partnership of all its units. That partnership is what Loeb calls "purposeful," by which we understand that its united intelligence, energy and substance is working to an end impossible to an unmated unit. Whether that end seem to be a mineral, vegetable or animal in the world of physics, or whether it become invisible and intangible to mortal sense, and therefore be called "psychic," it is the work of intelligence at every step.

Neither the unit nor its blendings are omnipotent, so it may take a millions years, and many a blending and unblending, before we can sense it and give it a Latin name, but its intelligence is, all the same, doing its work as best it can in its own way. The unit can necessarily gain none of this knowledge by experience, except through its matings. So the intelligence of a unit may be described as an ignorant intelligence compared with the intelligence of the molecule. But that molecule has form, intelligence and energy, therefore it is a person. Its intelligence, like its form, may seem very different from that of a unit, but we remember there is no real difference, save as the mass thinks and moves to a result impossible to the unit.

Of course the process is repeated when the molecules themselves blend. They have now yet more intelligence, with substance and energy in proportion, and it is this blending of molecules with which the scientist deals, and which keeps him busy weighing, measuring and analyzing. He has learned to recognize the substance and the energy, but has so far failed to perceive the intelligence. He has, however, come very near to it when he announces that he finds "purpose" back of what he calls "reflex" action.

Since everything in nature, visible and invisible, that is to say in physics and psychics, is a blending of molecules, we begin to see something of the vastness of this realm of personalities, which we are entering. Every form has its intelligence, but its manifestation of that intelligence will tend to differ more or less from that of all other forms. The planet itself has its planetary intelligence, differing from that of its units, just as the intelligence of a city is often very different in manifestation from that of any individual citizen. And the earth in its relation to the sun and cosmos is necessarily manifesting yet another output of intelligence, substance and energy, which will, in its turn, be as distinct as that of a whole nation is distinct from that of its cities and their separate citizens.

We have intelligence everywhere around us, of which mineral, vegetable and animal alike tell the tale. The scientist can draw no marked line between mineral, vegetable and animal. Their effort and output of intelligence imply consciousness, even though there be neither a brain nor a tongue to tell the tale. And man, viewing the result through his very limited senses, claims that he has reached one degree yet higher, which he calls "self-consciousness." It is at this point we must leave this grand universal intelligence, which when Cosmic is counted as divine, and commence our special study of man.

(To be continued.)
San Leandro, Cal.

that spirit can deal only with spirit perfectly. The material body is a shell that obstructs the way leading to spirit communication. Believing this to be a fact, I think it the greatest of purifying the body, both in thought and food. All these great and important activities are means to an end, and that end is true spiritual development. We are spiritual beings in our essential selves at this moment, or we are nothing.

To live the life of the spirit we must be in tune with spirit and radiance. "The time has come when we begin to realize this spiritual development. All the signs of the times point it out, and when we bring to our senses the full realization that we are living in two worlds now, this moment, that we are creating on the unseen side (which is the most potent and determining side), conditions which we must live out sooner or later, when we stop and think about these things, there will be a thinning out of our "idle dreams," and workers will take their place.

Let us remember, too, that this ethereal from which we are building now, will be the one, the body, we shall use after the change called death. Just in proportion as we develop this nobler self, we are entering on conditions of higher happiness in the present.

The higher powers are developed daily. Every day being a blessed day, every day a fresh beginning, so to speak, taking from the yesterday only strength and joy that enables us to grasp the problems of today and look forward with eagerness for the tomorrow.

(To be continued.)

News From Washington, D. C.

Spiritualism in the District of Columbia moves steadily forward. The First Association is being served by J. Clegg Wright, with "tests" by local mediums after each service.

Your correspondent holds a meeting in Wynn's Hall each Sunday evening, with Mr. Williams as speaker. The subject, "The Mistakes of Mediums and Others," continued for two weeks by the controlling influences, created quite an interest among the hearers, and was well received. We have made "strangers and investigators" the especial recipients in these meetings, with much success. At each service some one (and often more), who has never before received a message or test, expresses a desire for more knowledge, and thanks us for the message that has torn aside the dark veil of death.

Prof. C. P. Longley, the "grand old man" of Spiritualism, has been quite ill for some time—not confined to his room entirely, but unable to attend to his duties, as is his usual custom, with an activity in keeping with that of an "orthodox Christian" years younger than himself. We trust that bright spring days will soon restore him to his former vigor.

Mrs. Longley is always busy with her duties as N. S. A. Secretary, but finds time to spread many grains of Spiritualism among those who come in touch with her, and ever alert for all that will bring good to the cause, or assist a worthy worker in every way. Her influence in the interest of pure mediumship is very helpful here as elsewhere.

Anniversary day was observed by the different societies with appropriate exercises.

ELLA RALPH WILLIAMS.
Washington, D. C.

Third Annual Report of "The Bower of Beauty Lyceum," Monson, Maine. Our work has been a success during the last year. Our numbers have increased and the deep interest has been truly inspiring. The children have been as sweet roses-buds slowly unfolding, and showing the rare sweetness of their souls.

We have found "The Progressive Lyceum," published by our good brother, John W. Ring, of great value to us. Its lessons have left a marked impression, which will surely tend to a higher moral and spiritual development in our children.

The only cloud that has fallen upon our Lyceum during the past year is the transition of our beloved Grandpa Drake. His hearty co-operation gave us new courage and inspired us to nobler living. At the present time our Lyceum numbers seventeen. We meet every Sunday afternoon at 1 o'clock at Granama Drake's residence. To her deep interest and helping hand we as a Lyceum are greatly indebted, for she has been untiring in her efforts to help us. Mrs. Hattie Cratts has also helped us greatly. Andrew Jackson Davis' great generosity and kindness made it possible for us to have his books, which are of great value to us. C. Fannie Allyn kindly sent us her sweet songs, "Glad Tidings." John W. Ring has ever been helpful by his timely letters and words of wisdom. Our arisen friends have stood by us, and all we offer our heartfelt thanks. The good work will surely go on, it is a needed necessary work.

May home Lyceums be started everywhere. We want a score started in Maine immediately. No other investment of your time and money can possibly yield such large returns. Subscribe for "The Progressive Thinker," it is the open doorway to something better than you have known before. As Spiritualists, let us stand for the truth.

MARY DRAKE JENNE.

A VERY IMPORTANT CALL IS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund. To the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania Avenue S. E., Wash-
ington, D. C.

No man has any spiritual blessing that he can keep to himself. In the divine scales a dime often weighs more than a dollar. Human science is an uncertain guess. Prior. I have no genius; it is only patient, concentrated toil that gives me success.—Sir Isaac Newton.

The Great Question Before Spiritualists To-Day.

MATERIALIZATION.

The Conflict of Thought That is Raging in the Ranks of Spiritualism.

To the Editor:—A great many Spiritualists seem to be worrying and fretting over what has come to be designated at "Mr. Hale's \$1,000," and the fact that no materializing medium has as yet advertised that he or she is at once going to Los Angeles and earn it. Even The Progressive Thinker has been advising that some medium, who knows him or herself to be honest, travel away out there and secure the money.

Where is the sense in worrying one's self about something that has no actual existence? When will the majority of people learn to distinguish a "bluff" Talk about "easies" and "gullibles"? Persons who some Spiritualism hinges on whether or not some one or two mediums are exposed as frauds, are not Spiritualists at all; but simply phenomena fiends who have "slopped over," and who will soon "slop" back again, and after awhile strike a level where they may with propriety be designated Spiritualists. Our Los Angeles friends will eventually learn the "old" like the climate. IT WOULD BE DOING THE CAUSE AN UNTOLD AMOUNT OF GOOD IF MR. CHERRY, MR. HALE, ET AL., WOULD WEED THEM OUT, BUT THEY SHOULD GO ABOUT IT IN THE RIGHT WAY.

I am not going to attempt to defend Mrs. Elsie Reynolds, for I am interested only as a matter of principle and abstract justice, but I must say that Mr. Cherry's exposure of her, as printed in The Thinker, was crude to the limit. Such exposures prove nothing, and will have no effect on any appreciable number of people, and further on in this letter, I can explain why more minutely. Neither would an actual knowledge that Mr. Reynolds had found some woman dishonest and "gullible" enough to pay her for "lessons on how to do the materializing act," or does her work according to the methods she taught to the other woman. It would simply be proof that Mrs. Reynolds is not particular as to her method of "turning a dollar."

Probably Mrs. Reynolds KNOWS ALL THE TRICKS THERE IS TO BE KNOWN ALONG THIS LINE OF MEDIUMSHIP, and probably she would have no scruples against selling a knowledge of these tricks to any one foolish enough to pay her for it, or against giving them to a personal friend. The genuine, she could not sell, as spirit power is not for sale. That this Mrs. Reynolds "becomes ashamed of the dishonest work," and so gave séances exposing the "methods" is a presumption based on her own statement, which also acknowledges that she is dishonest and out for the money. A more reasonable conclusion is that she, depending solely on trickery and lacking the "smoothness" of Mrs. Reynolds, or lacking some other power possessed by her teacher, was unable to produce regular results, and so concluded there would be more money in "exposing the methods," and thus further justified and debased herself by playing Judas.

Mr. Cherry, Mr. Hale, et al., are doubters and skeptics of materialization. In fact, they deny it. They deny the evidence of reliable witnesses; they deny the testimony of thousands of persons probably as intelligent as themselves, and of scientists, simply because they themselves have been foolish. They would doubt their senses also.

Now, if Mr. Hale and his friends mean business, as I own or can control \$1,000, they will deposit it with some reliable trust company in Los Angeles, absolutely non-withdrawable by themselves, or for any other purpose before the lapse of a certain time—say one year. They should allow some such general conditions as these: A committee of three, not in any way connected with Mr. Hale or his friends, or those persons who furnish the money, selected from the most prominent citizens of Los Angeles, and satisfactory to all parties concerned; this committee to decide whether or not the manifestations are genuine; the personnel of the committee to be subject to change if the influence of any member of it should be found to be detrimental to the manifestations; and the medium not to be limited as to the number of séances necessary to produce the manifestations—that is, within reason.

Mr. Hale, if he is engineering this matter, should publish the certificate of the trust company with which he deposits the money, to the effect that it has been deposited; that it cannot be withdrawn under a stated time by the parties depositing it, and that it is payable within said time only to some person who holds the certificate of the authorized committee that he or she has produced a materialization under the required conditions.

When Mr. Hale has done this, it is time enough to worry about "Mr. Hale's \$1,000." And if these people should really make their "bluff" good in the way I outline, I, myself, might undertake to find a materializing medium to "pick the plum," provided I could secure a clear field for a given time. If I should take hold of this matter, I would try to have the manifestation take place before Mr. Hale and his friends, or some of them at least, but would not guarantee to do so, because I might doubt their ability, especially when influenced by the thought of the \$1,000, to recognize the genuine, and because they might not be the proper influence for the séance.

I would probably prove positively to the committee that the form presented must be the materialization of a disembodied spirit, but would guarantee to do so only negatively. That is, the conditions would be such that every possible opportunity for deception by the medium, or confederates, would be eliminated, and yet the materialization take place. I would not guarantee that life, or such things as the materialization, would not afterwards be found on the person of the medium, or that the form should be held and not allowed to return to the cabinet the instant desired, or the circle broken, it would not be found to be the medium, for such things may naturally happen, and hence are never tests of fraud. The committee might be allowed to touch it and might not. There might be several forms and might be only one, but the medium would be under such conditions that the appearance of any would demonstrate materialization and the working of an extra-mundane force.

E. M. VAIL.
Marshalltown, Iowa.

MATERIALIZATION.

The Conflict of Thought That is Raging in the Ranks of Spiritualism.

To the Editor:—I see the offer made by Mr. Allen of \$1,000 for one full form materialization, under test conditions, has been ignored by so-called materialization mediums; this is to say, that materialization is a humbug and a delusion; that it has been weighed upon the scales of justice and has been found lacking. Henceforth, I have said in your paper that Mr. Allen's offer is a straight forward proposition, and there is no excuse for not accepting it. If not accepted, materialization mediums will go down upon the pages of history as a fraud and a delusion upon the fair name of Modern Spiritualism.

So far as my experience with materializing mediums is concerned, it has been a most honorable citizen of Los Angeles, and satisfactory to all parties concerned; this committee to decide whether or not the manifestations are genuine; the personnel of the committee to be subject to change if the influence of any member of it should be found to be detrimental to the manifestations; and the medium not to be limited as to the number of séances necessary to produce the manifestations—that is, within reason.

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E. M. VAIL.
Marshalltown, Iowa.

A FAIR PROPOSITION.

A Plan to Test Materializing Mediums.

To the Editor:—There are Spiritualists in great number who really do not believe there is such a thing as genuine materialization, while they do believe in the other forms of manifestation. Having been a Spiritualist for over forty years, and having been convinced of the genuineness of various forms of spirit manifestations, including materialization, nearly that many years ago, I believe that there are many genuine materializing mediums to-day, notwithstanding the fact that there are also very many persons calling themselves materializing mediums who are not so in fact; and it has occurred to me that the question could easily be settled as to whether any particular person is a medium for the form of manifestation in question by a very simple test—no tying with ropes or other severe and harsh method usually resorted to by skeptical investigators. The method I suggest is this:

COVER THE MEDIUM (IN A CABINET OR NOE—AS HE OR SHE MAY CHOOSE TO BE PLACED), WITH A SHEET OF MUSQUITO NETTING, BACK DOWN ALL AROUND TO THE FLOOR. THE MEDIUM MAY SIT, STAND OR LIE DOWN, IN ANY POSITION MOST AT EASE; AND HAVE A CIRCLE COMPOSED OF HIS FRIENDS, INCLUDING, OF COURSE, TWO OR THREE DOUBTING THOMASES TO OBSERVE RESULTS AND MAKE A REPORT THEREOF.

If any medium in Chicago, or vicinity, will submit to these conditions I will take pleasure in arranging a séance at some prominent Spiritualist's residence, where fair play can be assured, and will also suitably remunerate the medium for his or her time, if successful, and also publish an account of the séance in The Progressive Thinker, reaching at least 40,000 readers, an advertisement that will do the medium a world of good financially.

Who will accept this offer?
Address: A. M. GRIFFIN,
Care The Progressive Thinker,
440 Loomis street.

THE WORLD'S POOR JUDGMENT.

We children of this little earth have many foolish ways. How do we measure people's worth? Who gains our highest praise?

We neither ask nor care how far A man has had to climb;
We judge men but by what they are,
The common and the humble.

Yet he whose fame is everywhere May not have had to rise
As far as that poor scribbler there
With weary, aching eyes.

The outcast who is laboring Gains ordinary worth
Has risen further than the king
Who was a prince at birth.

If men are judged when they awake Where pearls of wisdom shine,
Some one whom Fame ignored may take
The first place in the line.

We children on this little ball, In judging worth, suppose
The place a man may hold is all,
Nor care how far he rose.

Loyalty to others must characterize One who aspires to reach any of the higher standards of success.—John De Witt Warner.

SPIRITUAL IMPRESSIONS.

Extracts From a Lecture Delivered by Adelaide K. Brooks Before the Hyde Park Occult Society, Chicago.

If the Spiritual experiences of any individual should be carefully traced and all its phenomena recorded, I think we would find proof that almost every person is the subject of notions wholly out of and beyond himself. These notions may vary in form, intensity, or power, but they all have the same type of character. They all shadow forth intelligence of some coming event, or delineate some necessary course of action to which the soul is, as it were, made a confident in advance of the senses for some fixed and special purpose, which in the event is made to appear.

These impressions may be angels' whispers. We believe that while disenthralled spirits from the advanced ground which they occupy, as capable of looking over and into the future and of perceiving the results of causes which are yet in the germ, or in their undeveloped rudimentary state, we believe that as they are still human, they feel a deep interest in human affairs, and especially in those which involve their own immediate friends and loved companions while in the body.

How natural, then, how rational to suppose that they whisper warnings into the placid ear of the dreamer, when the false conditions of the outer world no longer operate upon him, and the discordances of his elementary being produce no jar; how natural that they should portray consequences or events in the lineaments of visions; how reasonable to suppose that the spirit should suggest true and right modes of action in cases of uncertainty or doubt, upon which important results are poised.

In proportion as we keep the soul open and alive to these impressions, the spiritual energies are quickened, and the inner life is developed.

To the ignorant, with all their mistakes, we owe much, for their very errors have yet assisted to keep alive the embryo of Spiritualism. Their simple candor has served to fan the spark which otherwise might have been as nearly smothered as what is vital in itself can be. In their unquestioning faith and implicit reliance on the phenomena, they have observed they have come nearer to truth than the philosophizing skeptics, who have at once pitied and despised them; for the true and natural eye of the simple, in looking about itself, traced the operation of unknown causes in facts which the learned glanced over without perceiving. But do you know, scholars are now coming forth to widen the prescribed boundaries of science, and they will not much longer dare to stigmatize philosophy by casting upon her the parentage of their own narrow and artificial laws. They will no longer attempt to restrain her freedom, or limit her infinitude, for many of them are even now sitting down like children at the feet of nature enquiring earnestly if there may not be written in her books higher and more beautiful laws which they have either wholly overlooked or obstinately refused to believe.

Psychology is the great science of the age, and the study of the mind phenomena is engrossing the attention of the finest minds. It is in accordance with this growing tendency, this increasing demand for "more light," to explore the hitherto dark chambers of the human soul, that we are gathering up all the interesting facts we happen to meet with, which have a bearing on the great question at issue.

All that has life must have growth; from the little we build the great. Everything in the animal and vegetable kingdom develops until it reaches maturity—this is only accomplished by

the ceaseless activity of nature's forces. When the child has reached man or womanhood, has it stopped growing? Physically, yes; but mentally and morally, no. A giant in stature may be, and often is, a pigmy in intellect and character. Strictly speaking, there is no such thing as full maturity of mind, unless we conceive the human intellect as reaching perfection. As long as there are new facts and ideas to grasp, the mind has room for improvement.

The intellect develops much as the schoolboy's big snowball; the more it revolves in the world of facts, the greater it becomes; as its power increases, its capacity for gathering new facts and strength also increases.

But, on the other hand, not to go forward means to go backward. The child is father to the man—how important, then, to start the ball of knowledge rolling in early life.

We strike out into the great world full of courage, knowing within its hidden depth below we will find treasures not to be found on the surface of things. Every duty we omit obscures some truth we should have known. Separation cannot be real. If we undertake to separate ourselves from the life we term unseen, deeming it practical to do this, just that moment we cut ourselves loose from the shore where safety alone lies, and as we go drifting about in life's stream aimlessly, and without any higher motive than get what we can and keep what we get, we will find ourselves later in life nearing a great rapid that toss and tumble their black waters and whirls of destruction.

Let us not draw away from the real into the unreal. Let us all strive to keep our atmosphere magnetic with love and faith, for this is the only atmosphere into which spiritual forces can enter understandingly and assert their power.

Even the works of Christ himself were subject to conditions. Even Jesus could not work in an atmosphere rendered negative by want of faith.

Spiritual power, like electricity, must work through the conditions that conduct it. When we have learned to overcome conditions, in place of allowing conditions to overcome us, we will be nearer the great fount of Spiritual unfoldment, and not until then can we expect satisfactory results.

We stand on the brink of such untold joys and deeper realization that there is no room or time for repining or regret. Open the way, and light will follow as night the day. Once we learn that spirit impresses us—spirit in and out of the body—the moment we learn to receive that which is for us, given us by our spirit loved ones, the entire scenery of life will be transformed. So I plead for phenomena in its purest form. Let it be to our philosophy an inspiration. Let the different phases of spiritual demonstrations be living pictures illustrating a great truth. One is a complement to the other.

Some demonstrations must receive the greatest amount of truth. The great mistake often made in the desire to learn this little and no more. This state is, of course, deplorable from every point of view, and should not be entertained for one moment, for nothing is so good but what better can be found, and it is for you and me to find this in the study of this higher phase of life experiences.

Psychic science has discovered that man does not gain or assume a spiritual body at death, because he has always had it.

My interpretation of looking within is placing the material aside and viewing the scene in spirit, illuminated by the soul.

The problem of communication between those in the seen, and in the unseen would be more simple and much easier with it if we would remember

The Mystery Solved.

Science Is the Handmaid of the Spiritual Philosophy.

Not long since a scientist in the prosecution of his investigations discovered that when Radium is enclosed in a sealed flask it gives off the gas Helium. This gas so developed and so enclosed after a period of twenty-four hours, or thereabouts, disappears entirely from the flask, thus showing that Helium is capable of passing through the walls of the flask. Now comes Mendeleeff, a celebrated Russian chemist, with the suggestion that the universal ether is a gas like Helium and is incapable of chemical combination.

Says a writer in The Lancet (February 27), reviewing Mendeleeff's essay:

"He recognizes, in spite of the enormous penetrative power of ether, which enables it to pass through every envelope, that it would be impossible to determine experimentally its mass in a given amount of other substances; therefore, he speaks not of the imponderability of ether, but of the impossibility of weighing it. In short his propositions are: (1) That the ether is the lightest ultimate gas, and is endowed with a high penetrating power, which signifies that its particles have, relatively to other gases, small weight and extremely high velocity; and (2) that ether is a simple body or element incapable of entering into combination or reaction with other elements or compounds, although capable of penetrating their substance just as helium, argon, and their analogues are soluble in water and other liquids. He even proposes to place ether as an element in the periodic system at the top of the series of elements known as the zero group (lighter than hydrogen), which comprises

helium, neon, krypton, and xenon. He thus regards ether as the lightest of all the elements, both in density and atomic weight, as the most mobile gas, as the element least prone to enter into combination with other atoms, and as an all-permeating and penetrating substance."

Readers will remember that in my last letter I suggested that the apparition which I saw at Riley's home might have been a "gust of Helium." In view of Mendeleeff's suggestions, these were no idle words. We have but to perceive that the physical anatomy of the sensitive (Riley) is endowed with the power of absorbing or condensing the universal ether in unusual quantities, and we have the material with which the forms appearing are clothed; we have the material forming the smoke-like column often seen to rise from the body of Eglinton when in a recumbent position; we have the material forming the misty cloud upon the floor so often seen in the seance room, and from which the full formed apparition finally emerges; we have the material from which the marvelous hands and arms, shown by Keeler, Pettibone, Winans and others, are formed. We have the material by means of which De Rochas has apparently transferred sensibility to a glass of water. In short, we have only to perceive that Helium is "the universal ether," and the mystery is solved. We have the material which feeds the flame of intelligence in the brain of man as oxygen in the lung supports the physical structure by cleaning away the debris. Verily, science is after all the "handmaid" of the Spiritual Philosophy.

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SATURDAY, APRIL 23, 1904.

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.

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A Manual of Spiritual Science and Philosophy.

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A Most Remarkable Incident.

Most of the newspapers publish psychic facts, and as often fancies. Their readers like such items and they dare not suppress them. This happened in New York and has been widely reported. It proves that in this one instance the trance was reliable and profitable:

A triple wedding and the recovery of a long-lost son is the marvel of the densely populated neighborhood of which Hamilton Fish Park is the center. It was all the result of a dream.

Bernard Kratz and family came here years ago, from Chemnitz, Austria. Recently the father fell ill, and he prayed daily that he might see his eldest son, Isidor, before he died. Isidor, when 12, left Chemnitz to enter the store of his uncle in Victoria, New South Wales. His uncle died and since then his family, who meanwhile had moved to this city, had not heard from Isidor. The mother sent many letters of inquiry to Australia and America. They returned stamped "Dead," by the dead letter offices, but to her tortured imagination the word meant that her son was dead. She consulted many fortune-tellers. She says she told the woman nothing of her history or misfortune. The woman fell into a trance and said:

"You have a son far away. You think he is dead, but he lives. He is on a boat. He will be here inside of twelve days." Then she predicted that three of Mrs. Kratz's children would marry within three months.

The very next day two of the daughters, Esther and Lena, went to Ellis Island and asked if Isidor Kratz had come on a ship. No person had come. The sisters left disappointed, but returned a week later and made the same inquiry. This time the clerk said: "Yes, Isidor Kratz is here. He came in to-day."

Lena and Esther were led to Isidor. He said he was Isidor Kratz. Lena was born in New York, and would only look at the man curiously, but Esther, after asking him questions about his sisters and other relatives, said he was her brother, and embraced him.

He went to his room and was taken into a sick-room. The father looked at him only an instant and exclaimed: "It is Isidor." The old mother wept.

The Electric Light Belief and Imagination

MESSAGES WRITTEN INDEPENDENTLY, IN FULL ELECTRIC LIGHT, AND UNDER PERFECT TEST CONDITIONS, AN ACHIEVEMENT NEVER BEFORE ACCOMPLISHED BY ANY OTHER MEDIUM, CONSTITUTING A GRAND TRIUMPH OF THE SPIRIT FORCES THAT CONTROL MRS. FOLSOM.

To the Editor:—I have been reading with intense interest some of the fine articles in the current number of The Progressive Thinker, and it seems strange that any Spiritualist should consent to be without it; yet I know many professed Spiritualists who spend large sums of money in what they are pleased to call "investigation," who cannot be induced to become PENNY IN SPIRITUAL LITERATURE OF ANY KIND. But I generally find that such persons become phenomena fads, who, from an utter ignorance of the spiritual philosophy are not only able to see spirits just as well where they are not, as where they are, but easily become the dupes of any humbug that happens along.

We are struggling along here in St. Louis since the transition of Brother Folsom, doing the best we can under adverse conditions to spread the beautiful truth of Spiritualism. Mrs. Folsom and I both regretted our inability to attend the Chicago mass-meeting, but at that

time Sister Folsom was scarcely able to stand on her feet, and did not dare attempt to take the journey.

On last Sunday evening, although crushed with her great sorrow and with every nerve quivering with physical pain, by sheer will power Mrs. Folsom gave the ball to fulfill a promise to give a physical seance. Her success was most wonderful. She first distributed blank cards among the audience, and was then blindfolded by a skeptic, and in less than an hour she gave fifty names that were all recognized. She then had similar cards carried through the hall by total strangers, and examined by the people to see that nothing was written on them, and then without the cards ever for a moment leaving the sight of the audience, she gave fifteen written messages under control of Spirit Carson, in full electric light, the messages being written independently, the cards being held to her forehead for two or three seconds. Some of the messages being in red, others yellow, some in purple and some in gold. Many of them addressed to total strangers and all were recognized.

Such manifestations are convincing to the most skeptical as the test conditions are perfect. We have fine audiences and the great misfortune that Mrs. Folsom has sustained has proven that she has a host of warm and appreciative friends in this city.

St. Louis, Mo. C. W. STEWART.

SPIRIT PHOTOS.

Dr. Geo. B. Warne, President of the Illinois State Spiritualist Association, kindly criticizes the Methods of S. W. Fallis.

A recent experience in the gallery of a so-called spirit photographer of Chicago was productive of very decisive results. A "sample album" of his pictures is always on exhibition at his rooms for the purpose of inducing the gullible to become victims of the artist. The fact that one Spiritualist newspaper, The Light of Truth, has devoted several columns to recent exploitation of this man's work before its readers, coupled with the farther fact that Mrs. Emma Nickerson Warne unmistakably appears in the pictures of Mrs. W. and myself to believe this a case of genuine spirit manifestation leads me to furnish the history of that picture to the readers of The Progressive Thinker.

A close friend and business associate of Mr. S. W. Fallis several times solicited me to investigate the latter's wonderful powers. He confident and persistent, did he become that after furnishing me one spirit photograph, of which Shakespeare was the central figure and Jesus that of another, he carried his desire so far as to send tickets for complimentary sittings for President Barrett, of the N. S. A., and myself to the office of a meeting of the Hyde Park Occult Society, which I addressed Sunday evening, January 10, I replied to the importunate solicitor: "I will be at Fallis' gallery two weeks from to-day at 10 o'clock in the forenoon." In the meantime I prepared to test the psychic powers of Mr. Fallis. First, I selected from my home collection three cabinet photographs, one of Theodore Parker, the early Unitarian minister, and one of each of my two living sons-in-law. Next I decided to get them into Mr. Fallis' possession with a fanciful story of the relationship of those parties to me. Several persons were thought of by me as efficient aids for that purpose. The pictures reached him as planned.

On the day of the sitting there were present at the gallery Mrs. Dr. Cross, Mrs. Silberman, of the Hyde Park Occult Society, Dr. Freedman, the Australian healer, and myself, besides Mr. Fitz Hugh Smith and Mr. Fallis. I was allotted the first sitting. After the usual exposure, while I still sat in front of the camera, the other members of the party were asked to lend their magnetism to the spirits by placing their hands on the instrument before the plate was removed, while Mr. Fallis took off his glasses, experienced a twitching or two, closed his eyes and said: "Doctor, I must describe some of the friends about you. One that is good-looking, about 40 years of age, another is smooth-faced, with prominent cheek bones, about the same age. Still another is an older man, dressed in old-fashioned clothes. A woman also comes to one of these three men—to the smooth-faced one—with a mother's influence."

replied: "I cannot place the woman, but I can place the other gentlemen you mention." For I knew for his first utterance that he was describing the picture I had sent him. On that day he did not have any picture of Mrs. Warne. I heard he wanted one very badly, and so selected and sent him one of her, through the same channel, subsequent to the sitting. A month later I received from Mr. Fallis a cabinet photograph of a home containing twelve faces, besides my own. Four of the members are exact reproductions, only on reduced scale, of the four faces I furnished Mr. Fallis. The two of the four are those of persons still in the mortal body. None of the others are yet recognized. A slight change was attempted by altering the cameo pin worn by Mrs. Warne in her picture into a cross, an ornament she did not own or encourage others to wear. The pin belonged to a set in which the earrings were cameos, and no attempt was made to change the one of the latter exposed to view. The same picture of Mrs. Warne appeared on the spirit photos of Mrs. Cross and Mrs. Silberman, varying only in location and clarity, but her face is lacking on Dr. Freedman's spirit picture.

Strange Mrs. Warne should appear in the counterpart of a picture taken over fifteen years ago, instead of in one taken before her death, with latter was a decided favorite with both of us. Why, of all the living relatives, should only the two be reproduced by spirit power whose pictures were in Mr. Fallis' possession shortly before my sitting? Anxiety to convince me and advertise his business led to the use of pictures near at hand.

Let whoever will sit and pay for spirit photographs, but it will only be another illustration of the fool and his money soon parted. Now let me call on a spirit photographer to uncup the lens of the camera himself if he offers test conditions. Fasten both of his hands so you will have no doubts as to whetherabouts before the shutter is removed for the exposure. My conclusions are based on things with more than a goodly measure of common sense. Personal necessities of the medium are subordinate to the establishment of the truth of a given manifestation, while individual prejudices should not be tolerated by the sitter. Let all

such work be classified as Freak Pictures, but not as given by arisen intelligences. GEO. B. WARNE.

Report of the N. S. A. Secretary.

To the Editor:—With your kindly permission, I am ready to make my second report to the public through your noble paper, of the contributions to the N. S. A. by the members of the N. S. A. Contributions previously mentioned gave a total of \$138.78. Up to present time, March 31, we have received, since last report, \$156.70, as follows:

Dr. B. A. Schermerhorn, \$10; Henry M. Edmondson, \$10; L. Taylor, \$10; S. C. \$10; J. R. Francis, \$5; Cecilia Nelson, \$5; Mr. and Mrs. Louis Fouts, \$5; Mrs. J. L. Longley, \$5; Psychic Research Society, \$5; Mrs. J. H. Richmond, \$5; Mrs. J. A. M. Allen, \$5; Maria McGuinness, \$5; H. C. Fulcher, \$5; Mrs. Geo. Fellows, \$5; Mrs. Bigelow, in memory of her father, S. Howe, \$5; Ann Rice, \$5; B. Dorschner, \$5; S. N., \$5; Major U. S. A., \$5; Cash, Worcester, \$5; Mr. and Mrs. J. W. Gates, \$2; Sarah J. Storer, \$2; Geo. A. Davis, \$2; Mrs. S. S. Sutton, \$2; James H. Taylor, \$2; A. Seeker, \$2; Mrs. L. A. Manning, \$2; G. L. Watson, \$1; E. F. Avery, \$1; D. Winkler, \$1; M. Betz, \$1; Mrs. Briggs, \$1; A. Medium and Spiritualist, \$1; L. Steinborn, \$1; Homer B. Austin, \$1; Mrs. Louise Crawford, \$1; Friend Melchigan, \$1; Chas. Baumann, \$1; Widow's Mile, Kansas City, \$1; J. E. Decora, \$1; W. E. Hurst, \$1; Warren Foster, \$1; John M. Musselman, \$1; Harriet Crafts, \$1; Jas. Barber, \$1; Lotella and Nannie \$1; T. S. A., Truth-seeker, \$1; Clarissa H. Mullens, \$1; D. Edson Smith, \$1; Albert Tappert, \$1; A. Friend, \$1; D. E. \$1; Chas. Hangartner, \$1; Robert H. \$1; Lewis B. Morse, \$1; Jacob Hey, \$1; H. Brotherton, \$1; Martin Pearson, 50 cents; A. Friend, 25 cents; A. Denereau, 25 cents; G. W. Macatee, 20 cents.

This list with the former, makes up a total of \$255.48. We have a little more than seven hundred dollars to raise before—of the first of June, in order to secure the thousand dollars promised for the edifice of the Relief Fund by our friend who is nameless. Please, dear friends, those of you who have not contributed, send in your donations at once for this noble work. If every Spiritualist would send just what could be spared, whether a dime or a dollar, we would soon have the fund well filled, and the good work of caring for the sick and destitute would be greatly increased. We notice that most of the contributors so far, are those who are always to the front, those who have always sent their donations when any call has been made for aid in our good works, but few names are among those who are helping in the blue and yet, it would seem as if every Spiritualist would be glad to send something towards the support of aged and homeless mediums. One lady has donated five dollars in memory of her ascended father; if others would remember their loved ones in spirit life and help in something in the blue, we are sure that the angel world would approve. A number who send to us are in straightened circumstances, some are veteran soldiers, many aged and near to the other life, we thank them all—by letter, when we have their address, and also through these columns—we appreciate their aid very much.

Some one has given why we do not build a home for mediums, instead of paying them a monthly pension; our reply is, that it is impossible to raise money for a home—we have tried it; a home calls for a large expenditure of money, it must have a matron and other care-takers; it is impossible to get the money to carry on a home on even a small scale. We also find that the mediums prefer to remain outside such an institution, and either do for themselves on the pension allowed, or live with their friends, with that amount; the most satisfactory plan we have found is the pension one. Please help the N. S. A. to keep it afloat. Your contributions—large or small, will be thankfully received by

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

IMPORTANT! IMPORTANT!

Read carefully the above report. Our mediums must be tenderly cared for when age or sickness prevents them from earning their living. Every Spiritualist meeting throughout the United States should take up a collection in behalf of this fund. How many Chicago meetings have done so?

Colorado Women and Legislation.

To my mind, the ballot is simply one of our modern labor-saving inventions. It is the easiest way. The ballot is nothing but an improved sledgehammer, a modern battering-ram that enables us to wage the battle of life and observe its amenities at the same time.

In the ten years that women have been voting in Colorado, I believe they have done at least five times as much as all the rest of the non-voting women in the United States put together; and I base the most clear and convincing evidence of our status books as compared with those of other states. For women stand relatively for the same thing everywhere, and their first care is naturally and inevitably for the child.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

The idle man is the devil's cushion.—Bishop Hall.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Marineau.

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How a Wicked Agnostic Editor Met a Spiritual Demand in an Emergency, as Set Forth by Charles Battell Loomis in the New York World.

The editor of the paper was an agnostic. Fifty years ago he would have been called an infidel, but we have softened our speech in some ways. Now, although he was an agnostic and really knew nothing of a future life, he had to observe the times and seasons; therefore, when by the calendar he saw that Easter was near at hand, he determined to get up an Easter number, sparing no expense to make it something that would appeal alike to art lovers and to the multitude.

But, although the editor was an agnostic, it is not to be understood that he was a bad man. This is not a fable, where everything is told in symbols, and where all the characters are types. He was a good man, a kindly man, and if men get into heaven by good deeds alone (and there are those who say they do), this agnostic was certain of a happy immortality. Can you imagine a more pleasant surprise than for a man to die an agnostic, and to awake a celestial being, knowing for a fact what he had all his life doubted?

Among his corps of writers there was a young Hindoo, with one of those names that rouse laughter among the unthinking. In the office, where he was cordially liked, he was called "Dan" for short, and that name will do as well as his own. He was a word poet, and handled the English tongue with an ease that many an American envied.

The Hindoo was also a good man, although that is neither here nor there. He could project himself into a subject until his whole being was saturated with it, and he had written a Russian story that more than one Russian expert attributed to Turgenieff. He could weave you a story of the Norse mythology and set it forth in a dress of brilliant colors that would have been possible to a man of Scandinavian imagination. So when the editor was casting about for the proper person to write him an Easter allegory he turned naturally to "Dan." And he sent for him and said to him quite seriously: "I want you to write me an allegory about the Resurrection. I want something that will appeal to church people, theatrical, but simple and human. You understand?"

"I understand," said this young Hindoo, and then he went to an art gallery and looked at those pictures that would help him and after that he went to his lodgings and cast himself upon the floor and gave his imagination free play for an hour and then rose and wrote the allegory in an hour and then wrote it once again and after that he let it alone, for he knew that every added touch would take something of spontaneity from it.

So he brought it to the editor, who read it through and said quite seriously: "Almost too persuasive me to be a Christian."

The allegory having been written, it remained to have it illustrated, and now for once the editor had some thought of the fitness of things, and he said to himself, "I must get a Christian to illustrate this," and he called his artists in and said to each one in turn, "Are you a Christian?"

And it was astonishing the answers he received. Most of the men growled out a negative; some blushed and said nothing, but none gave an affirmative answer until he came to a young Catholic, who said modestly, but in a manly tone, "I hope so, sir."

"Well, Michael, you won't be able to illustrate this story, as it is entirely out of your line. I want a picture of the Resurrection, and the public would

think it sacrilege if your pen, which is always associated with comic work, should do this."

"I guess they would, sir," said Michael.

"Well, then, I'll have to get one of you men that aren't Christians to do it." Then one of the artists spoke up and said:

"That's so," assented several. "But," said the editor, "I don't think any one of you can do the kind of work that will fit the story that 'Dan' has turned in. It's too good for so ephemeral a thing as a newspaper; it ought to go into a magazine and be illustrated by an Ellish Vedder or some other great symbolist—meaning no disrespect to you boys."

"Ignace Borowski can do it, Mr. Paine," said one of the artists. "He won't draw newspaper pictures forever. He's as ambitious as they make 'em, and he's a crackerjack for that symbol business."

All the other artists assented to this, and when Borowski, who had been at home with a cold, came to the office next day the agnostic gave him the Resurrection allegory by the Hindoo, and told him to read it through and do his prettiest in the way of illustrating it.

Now, Borowski was a Polish Hebrew, who had come to this country with his parents when he was four years old. But he had a knowledge of English literature that is vouchsafed to few Americans of nineteen, and he had that wonderful temperament that is found so often among the Polish Hebrews. He was an artist in his finger tips. He had slept himself in the best examples of literature that is vouchsafed to few Americans of nineteen, and he had that wonderful temperament that is found so often among the Polish Hebrews. He was an artist in his finger tips. He had slept himself in the best examples of literature that is vouchsafed to few Americans of nineteen, and he had that wonderful temperament that is found so often among the Polish Hebrews.

He read the allegory that noon and his sympathetic soul recognized a kindred spirit in the work of the Hindoo, and by afternoon he was hard at work on the illustration, having obtained permission to do the work at home, where he would be free from all distracting influences.

He felt he had lived a lifetime when his fellow artists saw his work. They were generous in their praise. There was no jealousy feeling at all. These Americans were honestly proud of their Hebrew brother, and the praise of one's fellow craftsman outweighs a whole treatise of other.

And now comes the conclusion of the whole matter. The story was unsigned, the picture had nothing but initials and the great public did not know that the editor was an agnostic; but the day after the publication of this agnostic Hindoo-Hebrew story of the Resurrection admiringly came to come from the Christian public, and more than one confessed that the beautiful allegory and the spiritual picture had been in the nature of an uplift.

But let this letter tell its story. "To the Editor:—I am not much on dogmas of forms, but I recognize Christianity and brotherly love, when I see them, and I want to tell you how much good that allegory and its accompanying picture did me. No man who was not good could have done either the story or picture, and I wish you had printed the names of the author and artist. That page represented real Christianity, and I want to thank you for it."

"ONE WHO HAD DOUBTED."

"They do fill," said the thoughtful man who had known.

A Remarkable Premium Book

"The Great Debate Between Rev. Moses Hull and W. F. Jamieson."

It is a most remarkable book, elegantly and substantially bound in cloth and printed on the best paper. It fills an important niche in the Spiritualistic and Occult Library, and every Spiritualist should have it. Your library will not be complete without it. It will charm you to read it. It will enable you to answer all the arguments ever made against Spiritualism. It is rich with pertinent criticisms by the scholarly Mr. Jamieson, and philosophical replies by Mr. Hull, and can but interest both believers and disbelievers. Read over our list of Premiums and see the conditions under which this remarkable book can be obtained.

Whatever we have done, other women wish to do. In many states they have tried and failed. The only difference is that they are using stone-age methods, while we have those of the twentieth century.

No one who knows anything about our statute books will attempt to deny that Colorado women have revolutionized the attitude of our state toward the child. Two-thirds of their work has been for the children. But at this point let me say one word about what women have done. I have no desire to exalt Colorado women in the exposure of Colorado men. The ballot box is not a dividing line. On the contrary, we have infinitely more interests in common than ever before. Indeed, the relation of men and women in Colorado reminds me of the English scrub-woman's eulogium on her lord and master: "Ah, my man's that good, he's more like a friend than a husband." We are in a minority by ourselves, and should hardly succeed in anything very bitterly opposed by our brothers.

ELLIS MEREDITH, Denver, Colo.

THE FELLOW WHO FIGHTS ALONE.

The fellow who fights the fight alone, With never a word of cheer, With never a friend his finger to lend, With never a comrade near— 'Tis he has need of a stalwart hand And a heart not given to moan; He struggles for life, and more than life.

The fellow who fights alone! The fellow who fights the world alone, With never a father's smile, With never a mother's kindly tone, His sorrowful hours to guile, Who joins the fray at the dawn of day, And battles till light is flown, Must needs be strong, for the fight is long.

The fellow who fights alone! Ah, bitter enough the combat is, With every help at hand, With friends at need to bid God-speed, With spirits that understand; But fiercer far is the fight to one— Who struggles alone unknown; Oh, brave and grim is the heart of him, The fellow who fights alone!

God bless the fellow who fights alone, And arm his soul with strength! Till safely out of the battle rout, He conquering comes at length; Till far and near into every ear, The fame of his fight is blown, Till friend and foe in the victor know, The fellow who fights alone!

—Dennis A. McCarthy.

A handful of good life is worth a bushel of learning.—George Herbert.

A Lecture by
W. F. Peck, St. Louis.

ROBERT T. HALL,
Berlin Heights, Ohio

THE SPIRITUALISTIC FIELD—ITS WORKERS DOINGS, ETC., THE WORLD OVER.

G. J. Erdman writes from Blooming-
 ton, Ill.: "On the 3rd inst. (a little late)
 had a nice meeting at the observance of
 the 35th anniversary of Modern Spiritualism
 at the 'Widows' Rest,' the home of
 Mrs. Rachel Branch and Mrs. Mary
 Folsom, two staunch Spiritualists who
 have been working for the cause a good
 many years. Mrs. Mary Folsom read a
 program written for the occasion, which
 was very well received. There was mu-
 sic and singing, a seance and a general
 good time. On the 9th and 10th insts.
 he had Mr. and Mrs. E. W. Sprague
 with us again. They coming through,
 and having a few days without dates,

gave up the unequal battle and fled from the house, leaving only a few articles of furniture and domestic utensils. The mysterious visitor was seen in the family's absence, for on his return they found the articles all arranged in a row, convenient for inspection—an unmistakable hint that nothing less than absolute possession would satisfy this uninvited guest—Chicago Free Ocean.

Thomas Himes writes from New Philadelphia, Ohio: "It was my pleasure to be present at two seances recently held by Cleon B. Nichols, a materialized medium, of Andover Ohio, at the residence of a circle of devoted Spiritualists."

to those developing, and the influence of his discussions proves beneficial to all. Non-Spiritualists are the keenest and greatest interest toward Spiritualism, and writers and speakers do not ridicule my manner of believing but intelligently discuss an enlightening subject, so numerous are added to Spiritualism."

Mr. John A. Bailey, of Clinton, Iowa, a lawyer and clairvoyant, delivered an address to the people in Kewanee, in a private hall. Mr. Bailey is a thoroughly educated gentleman. He is a perfect case of a man, and thoroughly representative of the

to banish a ghost which the family has been annoying them for the past two weeks. Rosso says the ghost attacked him at 4 a. m. last Wednesday by loud rapping, and when he awoke he found a gallon and the foot of the bed filled with whiskey. Mrs. Rosso saw the spirit leave the spirits sprang out of bed and screamed as the ghost disappeared. The next morning the ghost came around in a phosphorescent light gown. Rosso was awakened, but before he realized what happened a pot of hot coffee was thrown at him. Later the ghost got into the closet and broke some dishes.

Tests given by members of the society. From seven we now reach twenty members, and our society is permanent. In response, Mr. Gilray said the name of the society pleased him as much as the North Star was a help both to mariner and landman in the dark, and for us to be as true in the dark and clearing away the mists of ignorance. The society thanks the friends who have rendered assistance. The mediums gave readings during the evening of Mr. Durkin, Mr. King, Mrs. G. Moore, Mrs. Mendcott, Mrs. King, Mrs. Smith, and Mr. Gilray. Mr. Gilray said that Harry J. Moore, we regret to hear, is ill at 5900 LaSalle street. He needs careful treatment and, hence, to

We have had a fair and birthday party for the children. The children were grand successes. Thanks to the dear ladies' help; we could not without them in church work. The church will be closed during the months of July and August."

Archibald writes: "Those great men who have charge of humanity are doing to give us other knowledge before the facts of life after death. A lodge of initiates in the 'Greater mysteries' has existed in the world for many thousands years, their knowledge being transmitted orally. The world is ready to have it made public. Its history is from Egypt and India. Moses was its first teacher."

and talk it o'er;
mistakes will often cloud the bright-
est day;
n comparing with the present the
unhappiness of yore,
u may find that all the mists have
cleared away.
n you find that all is well between
you two, you two,
u'll be glad you got the other point
of view.
—Viola Gardner Brown.

is wit to pick a lock and steal a
ie, but wisdom to let it alone.
ver in the history of the world
there so many grand opportunities

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

NOTICE—No attention will be given 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 freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Harriet Edwards: Q. Does belief have much force in man's character?

A. History abound with examples proving belief one of the most potent forces in man's conduct. No instance is more striking than that of the Pilgrims. As God gave Canaan to the Israelites, so he gave the new world to the Pilgrims, and the right to smite the red man and occupy the land. That horrible command of Jehovah by which the inhabitants of one of the fairest countries were given over to the lawless lust of a wandering horde from the desert, written in a sacred book, came down for thousands of years and spent its force on the Indian who had hospitably welcomed the believers of this book to his forest home. The command and its belief has sanctioned every atrocity and forfeiture of every pledge, and has resulted in sweeping the Indian from the face of the continent.

Backed by its terrible theology, from the day Miles Standish went forth to smite the red man, as Samson went out to destroy the Philistines, to the present, every pledge made by Christians to the Indians, has been broken; every treaty repudiated; every right trampled under foot. As the nomads of the desert overran the land of Canaan, and slaughtered the people in the name of God, so the Pilgrims and their descendants occupied America, and destroyed the race.

The views of man's duties was almost as disastrous on the Puritans themselves. Pleasure they believed to be sinful, and pain the road to heaven. They were never as happy as when they were miserable. Enjoyment of every kind was of the devil. They were cruel and unmerciful as the ideas of their god, and were expected to bring to establish religious freedom, the facts of history are forgotten. They came to establish their own religion, and were most bigoted and intolerant of others. They were ready to whip and hang Quakers, and go wild in their superstition over witchcraft.

The minister had as much power, by virtue of his godly office, as the medicine man, and was expected to bring rain or fair weather by fast days and prayer. To speak disrespectfully of him was next to blasphemy, and not attending meant a crime.

Can it for a moment be conceded that belief in the teachings of Calvin and Jonathan Edwards has had no influence? That it has not caused immeasurable pain, even to despair, and blighted and blasted the joy of countless souls? When Edwards made the frightful affirmation that the unregenerated must go to eternal torment, and the floors of hell were paved with the skulls of infants not a span long, his wife, holding their babe in her arms, with tears streaming down her cheeks in the agony of her suffering, asked him if that child would be one to suffer—and he gave her no answer.

What could he give? Was this child better than others? And by his logic there was no hope for one who died in sin. What sin? Not anything we have done or may do ourselves, but the sin of Eve descended on us!

The power of belief! Every dogma of religion is accepted by belief and not by evidence—and all the influence they exert is through belief and alone. What a guilt lies between the doctrines of unregeneration believed by our grandfathers unquestioningly, and the declaration of Spiritualism that every child is a divine child, having infinite possibilities! That belief—more than a belief—will bring the fulfillment of its prophecy, of nobler children, better born. There is immeasurable difference of psychic influence of the mother who believes her nurse a demon, and the mother who believes her child an angel!

E. L. Ray: Q. Of what use to the spirit is the everlasting gain of knowledge, and what is to be the final of spiritual beings?

A. The highest aspiration of man is to know. The myths of our first parents sacrificing Eden for knowledge, and of Prometheus crucified on Mount Caucasus for bringing the light of knowledge to mankind, evidence the great spiritual thirst for the comprehension of the mystery of nature and of being. Scientists dig in their laboratories to discover new elements; analyzing the rays of sun; mapping the stars; or with the telescope entering the realm of organic life, to the unassisted eye, misgiving one and all asked: "What use this everlasting gain of knowledge?" There is no money value directly in these acquisitions. No title-deeds will hold the nearest planets, and the invisible organisms have no price in the market.

What then? The purpose of this great creative or evolutionary energy seems to be the production of beings having a perfect comprehension of the universe in which they reside. What for? Who can an-

swer? The possibilities of the higher estate are infinite to our comprehension. We know that the mind feeds and grows on its acquisition of knowledge. The greatest pleasure a spiritual being can enjoy is the privilege of knowing. There is supreme joy in the consciousness that we understand; that in the Cosmos there are no mysteries sealed to us. If there are, it is not because we cannot break the seal, or that it is impossible. It is a joy to feel that sometime we shall walk into the inner courts of creation and the primal causes will be to us as an open book.

There is a happiness of spirit supreme over physical pleasure in the thought that standing on this little world, we can reach across the wide abyss to the planets, by purely mental processes, a lever by which they may be weighed as in a balance, their varied motions computed for a year, a thousand, or a million years.

Knowledge is the heaven of spirit, and the purpose does not enter into consideration. What the result may be we know not. Franklin, when he caught the electric shock from the clouds was thrilled with delight. He did not foresee that his kite-string would be drawn into cables which would span continents and underlie the oceans and send that spark bearing the thought of nations around the world.

We may be assured that even greater consequences than anything we dream, may come from the least fragment of knowledge.

The final of spiritual beings? You might as well ask the caterpillar feeding on the coarse herbage, what is to be the final of its life and expect a comprehending answer. It cannot understand the life of the butterfly until it has passed through its transformation into that state. So in the advance of spirit, at each ascending horizon, lifts and the vision extends.

We form an ideal of God the Eternal, Almighty, All-Knowing—and Infinite. This ideal, infinite because incomprehensible to us now, is a prophecy of our own attainments in the future; the foreshadowing of what is possible for us to realize.

Levi Wood: Q. What became of the body of Christ when taken from the sepulcher? Was it etherialized?

A. The evangelists impress the idea that the body of Christ was again taken possession of by his spirit and he thus becomes an example and evidence of the resurrection of the dead. All of them surround the event with supernatural occurrences. Matthew says that an angel descended whose countenance was like lightning, and the keepers "became as dead men."

Mark simply says that the two Marys came to the tomb and found it open and a young man seated within who told them that Jesus had arisen, and where they might find him. The dreadful threat of tradition, and an angel descended whose countenance was like lightning, and the keepers "became as dead men."

With St. John these become angels sitting at the head and foot of the place where Jesus rested. These narratives cannot otherwise than be taken by the uneducated student as entirely legendary. The latter passages after the death of Christ before a line was written. The eminent German, Volchman, estimates that Matthew was written about 110 years after the death of Christ, and this is the oldest of the books. After a full century had passed the Gospels were written to meet the demand for a book of authority as preserving the sayings of the Master. There was nothing but hearsay and tradition, handed down from generation to generation.

It is scarcely more than this period since the death of Washington. Suppose not a line had been written during this time concerning him, nor mention recorded, and someone should attempt to write his biography. Would it be possible to give more than a vague compilation of sayings and anecdotes, broken and fragmentary? However, we may interpret the records of the Gospels, we are assured that there was no miracle. If Jesus arose and passed out of the sepulcher, he was resuscitated. He had the same body and it must have been subject to physical conditions.

There was a legend to the effect that after showing himself to his disciples, he retired to the wilderness and lost himself to the world of men. As all these legendary stories are without proof, one is as reliable as another.

Mediumship and Its Laws.
The filling of many orders for this book, has been delayed, because the edition became exhausted before another was ready. The sixth edition is now from the printer's hands and all delayed orders will be filled at once.

Prof. A. H. Jones writes: "I am better pleased with Mediumship and Its Laws" than with a parcel I paid \$12 for. I use it in my class in hypnosis and clairvoyance."

HUDSON TUTTLE.

THE PREACHER WHO CAUGHT ON.

He preached about the pleasure
That there is in doing good;
He held the Scriptures sacred,
And he did the best he could;
He consoled the weeping widow,
And he dried the orphan's tear,
He made his sermon scholarly,
But few turned out to hear.

He preached about the danger
That there is in doing wrong.
He held that hell was real;
He held that more than being strong;
He preached that man should follow
The Lord's teachings day by day,
And presently he noticed
That the people stayed away.

He bought a magic lantern,
And some slides to fit the same,
And announced that he hereafter
Would be right up with the game;
He studied slang instead of
Poring over ancient lore,
And the crowds ere long began to have
To line up at the door.

He ceased to warn his hearers
That they ought to change their ways,
He ceased to preach the Gospel,
And he studied to amaze—
He says they're coming easy,
He's cocky as can be—
They've given him a finer house
And raised his salary.

—Chicago Record-Herald.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

STARTLING EVIDENCE OF SPIRIT POWER.

Thirteen Different Prayers Offered in a Reverential Manner.

Too often in this busy world do we fail to give to each other the word of encouragement or praise that is justly due. We give and receive freely, but not till the mortal is laid away forever do the words of praise being uttered away in the recesses of our being, spring into active life through expression.

Before going to Lily Dale last season, I was told by spirit friends, in our home circle, that an old and very distressing physical ailment would be healed for me while there.

This trouble was located near the heart, but of its nature I was never satisfied by the diagnosis of the medical doctors, who had treated me for it during a long series of years. As a rule the physicians diagnosed the trouble as "aneurism of the heart," there being often, for two months at a time, with no cessation at all, an abnormal pulsation or beating near the heart, just as some one would strike with a little hammer at each heart beat. The entire region about the heart and below the ribs was very sensitive—often for weeks, and even for months—to such a degree that the clothing had all to be supported entirely free from that part of the body.

It was after one of those acute attacks, beginning in the early spring, that the remarkable experience which follows occurred:

No medical doctor (and several of the best tried at different times) had been able to relieve this condition. Just before the close of the season of 1903, at Lily Dale, I first heard of Mrs. Sarah Fanner, of Cleveland, Ohio, as a "card reader." In company with a friend I went to her for a card reading.

We found Mrs. Fanner to be a woman whose presence spoke plainly of a life filled with pain and sorrow yet possessing a strength of character that held her above it all, even as the beautiful cactus blooms and casts its delicate fragrance around it, under the burning sun of the desert. Her father was an English officer, and her mother a Hindu woman. As she "ran the cards" for me I was told to ask a question mentally. The question formed in my mind was: "Will I ever get relief from this palpitating pain?"

In a moment Mrs. Fanner, as she looked at the cards before her, said: "Your question is concerning your health and I must put my hand on your heart."

This she did, when almost instantly her hand seemed to be glued fast to my body. She applied it as if it were a magnet, and said: "My guide says you can be cured with three treatments."

I must confess, however, that I did not believe in the ability of a guide to so quickly cure an ailment of such long standing—especially as the medical doctors had been unable to do anything for it.

Anxious to grasp any opportunity that might bring relief, I placed myself in her care for the course of treatment.

My friend, Mrs. N., of Canada, was present at these treatments, and saw much that was shown me clairvoyantly.

During the first treatment, which lasted about half an hour, the healer's hand was firmly fastened to my body by an invisible force, and I felt (from the feeling) to be breaking away from something inside—all the while, through my clairvoyant powers, I saw the Hindu guides at work. In this way I followed them through various performances, prayers, etc., unintelligible to me but explained by the healer, as I related them to her, to be the methods and prayers employed by the priests in the temples of India for healing the sick who come to them for help.

I was permitted, through my spiritual vision, to follow these spirit guides as they went through the ceremonies of the "thirteen different prayers," until at the last came the process of "cleansing the temple." It was a beautiful and uplifting experience to witness these ceremonies, and gave me great confidence in the power of the guides to heal the sick. Mrs. Fanner, having been very familiar during her childhood days with these institutions, was able to give me the significance of each act of the band of spirit healers, which was very instructive as well as pleasing to me.

At the end of the first treatment I felt quite ill for a time, and very weak. At the second, I became deathly pale, nauseous and weak, so that I was forced to lie down for some time before leaving the room. During this treatment, as before, the healer's hand was apparently fastened to my body, over that some portion of my anatomy was being torn out of my body and carried away by the healer's hand. The pain consequent on this process was intense, no doubt causing the weakness and nausea mentioned above.

A few hours after this treatment, when the pain had ceased, to all outward appearance and from the sensation experienced, a lump about the size of a hen's egg had been suddenly removed from underneath the floating ribs.

At the next treatment, the palms of the healer's hands, as she rubbed them together, became covered with oil of a very pungent odor; and it appeared in plain sight of both my friend who was present and myself. This was evidently brought by the guides to heal the irritated portion within, for at the close of this treatment the guides pronounced the cure complete, and said that in a short time all disturbing symptoms would cease, as the cause had been removed.

In reply to my question as to what this cause really was, the medium replied: "I'm almost afraid to tell, for fear it will frighten you; but," she went on, "it was a clot of blood attached to the heart, near the apex, caused by a hurt a long time ago."

When only a small child I fell between the wheels of a heavy farm wagon, and one of the wheels passing over my body just above the waist line, as nearly as I can remember, and to this accident had been attributed the abnormal condition, but I had not told the healer of this at all.

As a proof to myself and to others, of the permanency of the cure, I have applied a "test" by putting on a corset and drawing up the laces as tight as possible, will hold me in comfort from the natural inconvenience resulting from such a procedure. This would have caused me to faint before the treatment, so that the proof of a positive and permanent cure is very satisfactory to me, and to my friends who know of this.

(MRS.) ELLA ROYAL WILLIAMS.
334 Eleventh St., N. E., Washington, D. C.

Good deeds run clear through heaven like a bell—Richter.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakespeare.



Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

LIST OF CAMP-MEETINGS.

Send in Your Dates, and Names of Secretaries at Once.

Lake Brady, Ohio.
Lake Brady camp opens and closes A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind.
Chesterfield (Ind.) camp-meeting opens and closes For programs and other information address Flora Hardin, secretary, Anderson, Ind.

Forest Home, Mich.
The fifth annual camp-meeting opens at Snowflake, Mich., and closes Write to Mrs. Ruth Eastman, secretary, Manaceloth, Mich., Box 69.

The Waukegan Camp, Wis.
This camp opens and closes For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.
This camp opens and continues to For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Wenonah, Wis.
The Wenonah camp opens this year on August 1st, and closes Address for particulars, Miss Gertrude Spooner, secretary, Wenonah, Wis.

Delphos Camp, Kans.
Commences and continues until C. J. Halbur, president; H. D. Dwight, secretary.

Summerland Beach, Calif.
Summerland Beach camp, Millersport, Fairfield county, Ohio, 25 miles east of Columbus, opens and closes David Climer, president, 282 West Fifth avenue, Columbus, O.; Hattie G. Webster, secretary, 65 McDowell street, Columbus, Ohio.

Winfield Camp, Kansas.
This camp will be held in Island Park, Winfield, Kansas, commencing August 1st. For full particulars write to Mrs. Maud K. Gates corner Second and Indiana streets, Highland Park, Winfield, Kans.

Marshalltown, Iowa.
This camp begins and ends For full particulars address E. M. Vail, president, Marshalltown, Iowa.

Franklin, Neb.
This camp commences and continues until For full particulars address D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich.
This camp commences and continues to For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.
This camp-meeting is located at Fraser's Grove, One-half mile south of Vicksburg. For programs send to Joannette Fraser, Manager, Vicksburg, Mich.

Grand Lodge, Mich.
This camp opens and closes For programs apply to McKelvey, Grand Lodge, Mich.

City of Light Assembly, Lily Dale, N. Y.
The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene and close For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Y.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings Sunday, ending at Saugus Center, Saugus Center, Mass. Mrs. A. R. Ayer, 42 Smith street, Lynn, Mass.

Maple Dell Park, Ohio.
The American Spiritualistic and Science Union will hold a camp session at Maple Dell, commencing and closing For full particulars, address Mrs. L. K. King, corresponding secretary, Address with stamp, Box 45, Mantua, Ohio.

Harmony, Cal.
The eighth annual camp-meeting opens and closes For full particulars address Frank C. Foster, secretary, Escondido, Calif.

Camp-meeting at Etna, Wash.
The Spiritualists of Etna county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from For circulars and information address the secretary, Henry B. Allen, Etna, Clark county, Washington.

Freeville, N. Y.
The Central New York Spiritualist Association will hold its ninth annual camp-meeting at Freeville, N. Y., from For full particulars, address Mrs. R. Rhodes, Freeville, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.
This camp commences July 31 and continues for 30 consecutive days. For information and programs address Albert P. Rhine, 61 Dartmouth street, Boston, Mass.

Los Angeles, Cal.
The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from to Address all communications to W. F. Vose, No. 1337 East Twenty-third street, secretary, or Mrs. Essie Ashby, 1308 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp.
It will be held at Blodgett's Landing, N. H., for four weeks, commencing and closing Address the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Camp-meeting in Oregon.
The Spiritualists of Oregon will hold their annual camp-meeting from to on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa.
The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open and close For programs address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona Park, Me.
This camp opens and closes For full particulars, address Bangor, Me.; F. W. Smith, secretary, Rockland, Maine.

Island Lake, Mich.
The Island Lake camp opens extending through the month of H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

The Niantic Camp.
The Niantic Camp, Niantic, Ct., opens and closes For full particulars address Mary A. Hatch, secretary.

Reincarnation Considered.
To give a comprehensive answer to the questions propounded by G. P. Benet in a late issue of The Progressive Thinker, anent the subject of reincarnation, would require more space than I have at my command; hence I shall consider only the most important. He asks the reason for the various degrees of development from savage to civilization, if we came from the hand of an absolutely just Creator; and then he seeks to consider it an argument for reincarnation. His theory would account for the development of the race as a whole, but would not apply to the development of the individual.

This question of reincarnation, the inequality of life, opens a field of investigation, or rather conjecture, that is very profound. It has caused many to deny the existence of God entirely; claiming that a perfect God could not create an imperfect world. Yet one thing confronts us, turn whichever way we will; the world is not perfect; the life it sustains is far from being perfect.

Take the most perfect work of art ever executed by the hand of genius. When we gaze upon it as a whole we stand enraptured by its symmetry and splendor. But let us scrutinize it through a microscope. We no longer see the marvelous beauty of the whole; the insignificant irregularities alone are magnified a thousand fold. Our view of creation is through a microscope; we see the petty wrongs, the imperfections and takes everywhere about us, and they seem to imply an imperfect whole. But could we stand aside, disenthralled from earthly limitation, and view with omniscient mind the whole drama of creation, we would not notice the inequalities of life which now distort our understanding.

We may well be thankful that all things are not perfect, for then there would be no place in the universe for imperfect finite man. But this neither proves nor disproves reincarnation. As the earth becomes more refined the life it sustains also becomes more perfect. Everything tends upward to perfection; all life, all worlds. This man is not influenced by his character in a former incarnation, but is governed entirely by the ability of his planet to produce a perfect or an imperfect individual.

I now come to a consideration of the question: "How are spirits created?" When Mr. Benet says that if the spirit is brought into existence at conception, "God must be kept very busy even if this planet is the only inhabited one in the whole universe," he shows a misunderstanding of nature's methods. The universe is ruled by immutable law; not by the haphazard actions of a personified Deity. There are three ultimate principles in the universe—matter, force and intelligence—and they are ever seeking expression in individualized life when conditions will permit; thus obviating the necessity for a separate act of God at every birth.

But by far the strongest argument against reincarnation is found in a consideration of the resources in the nature. Is Nature so lacking in the material for the production of a human soul that reincarnation becomes necessary? Did the creation of a fixed number of spirits exhaust the resources of the whole boundless universe so that to sustain life on earth reincarnation became necessary? Reason answers: No.

Grand Rapids, Mich.
Don't count what has been taken from you; count what you have left, and be grateful.
We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it.

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Up in the attic, where mother goes,
Is a trunk in a shadowed nook—
As if 'twere a precious book.
She kneels at its side on the attic boards,
And tenderly, soft, and slow,
She counts all the treasures she fondly hoards—
The things of the long ago.

A yellowing dress, once the sheers of white,
That shimmered in joyous pride—
She looks at it now with the girl's delight
That was hers when she stood a bride.

There is a ribbon of faded blue
She keeps with the satin gown;
Buckles and lace—and a little shoe;
Sadly she lays that down.

Up in the attic where mother goes
Is a trunk in a shadowed nook—
A trunk—with the scent of a withered rose.

On the satin and shoe and lace,
None of us touches its battered lid,
But safe in its niche it stays,
Sacred to all that her heart has hid—
Gold of the other days.

—Woman's Life.

It is better to be unborn than untaught, for ignorance is the root of misfortune.—Plato.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

Nothing blinds the soul quicker than winking at sin.

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NO. 753

DOWN IN TEXAS.

Mr. Scoville Attacks Spiritualism, and
Laura B. Payne Defends It.

The Rev. Mr. Scoville delivered another sermon on divine evidence at the new tabernacle last night, to an assembly of 700 or 800 people. This was the last sermon of that series. To-night he will preach on "God's and Mother's Love," for "mothers and others." As was the case last evening, special vocal music will be given by Mr. DeLoss Smith, the evangelist singer.

Last night Mr. Scoville discussed the infidel's attitude on the question of the divinity of Christ and answered some of his arguments. He said the infidel maintains that Christ did not rise from the dead, but that his body was stolen. Mr. Scoville offered seven arguments to show that this was not what happened. He said that to declare that the body was stolen, the infidel must believe the following seven things:

That the sixty-four guards left at the tomb of Christ slept simultaneously while the body was removed.

That the apostles stole the body.

The evidence of men who were asleep, or said they were, when it was alleged the body was stolen, as there were no witnesses.

That the disciples were bold where, before the crucifixion, they had been cowards.

That the thieves took time to unroll the body and then re-roll the napkins in which it was encased as they were when found.

That the apostles risked their lives to save the body of a man they then believed to be an impostor and whom they denied before the crucifixion.

That the apostles put life into the body after stealing it, as Christ was seen by many people in different places after he had died and been entombed.

At the conclusion of the sermon a number of persons came forward for admission to the church.

In Defense of Spiritualism.

To the Editor:—We understand that the revivalist, Mr. Scoville, has been consuming some of his valuable time in roasting Spiritualism. That he said last evening in a public talk that a few people would get together in a dark room and hold hands and start the electric current and call it spirits. Also that instead of friends who come in our seances they are demons and devils.

Now, I wish to say to Mr. Scoville that if this is the extent of his knowledge concerning psychism, psychology and mediumship then he needs to be enlightened.

For fifty-six years the Spiritualists have been carefully studying the laws of psychic phenomena, and through their psychics or mediums, the world has come into possession of valuable knowledge concerning the "life beyond the grave," and the common destiny of man.

Founded upon facts, demonstrated by psychic phenomena, is an organization known as the church of Spiritualism. This teaches the ethics and religion of Spiritualism. But in addition to Spiritualism is the "Psychical Research Society," founded in London, England, about twenty years ago by such scientists as Sir William Crookes and Alfred Russell Wallace, the former being president of the same.

If the Rev. Mr. Scoville will take the pains to read the annual reports of that body of scientists, I am sure he will, if he be a fair-minded man, change his mind regarding spiritual phenomena.

Because of the Spiritualist church, with its beautiful doctrine concerning the existence of man beyond the grave, and the Psychical Research Society with its demonstrated facts attesting the truth of the claims of Spiritualism, a new light has dawned on the world and humanity no longer gropes in ignorance awaiting the grave as the dark gateway into an eternal hell. For Spiritualism demonstrates beyond a question, or doubt, what no other church has, viz: that there is no death, that life is continuous and that death is only an event in life. Also that no burning hell awaits any soul, neither any diminutive heaven where just a small percent of the people shall be saved, but that in a real, tangible, material world man shall continue to work out his salvation, governed by the condition he by his thoughts and deeds, has made for himself.

As to Spiritualism being the work of the devil, the same has been said of every invention almost, and of every new thing that has confronted the race. The printing press was for many years called the devil's printing press, because the people thought it the work of his majesty, the devil.

If our loved ones living here in the body are devils, then they are devils who come to us from beyond death's portals, for they who come are the ones who have died, as we say, and have left us in loneliness and tears.

LAURA B. PAYNE.

LOVE'S PHILOSOPHY.

The fountains mingle with the river,
And the rivers with the ocean;
The winds of heaven mix forever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle—
Why not I with thine?

See the mountains high in heaven,
And the waves clap one another;
No sister-flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moonbeam kisses the sea—
What are these kissings worth,
If thou kiss not me?

—Percy Bysshe Shelley.

The best men are not those who have waited for chance, but those who have taken them; besieged the chance; conquered the chance; and made chance the servant.—Chaplin.

Rulers always hate and suspect the best in succession.—Tacitus.

MISS HARLOW AND THE BLUE BOOK.

THE BLUE BOOK EYPOSED.

Miss Harlow is one of the most forcible, eloquent, logical and fearless speakers. She alludes to the Blue Book, containing stock tests which many professional mediums use in making a sensation before an audience. This charge, emanating from Miss Harlow, an acknowledged brilliant leader in our ranks, will make a profound impression on all thoughtful persons. That stock tests—Blue Book tests—tests without one particle of genuineness—have been quite common in our ranks is well known among all the leaders of our movement. These stock-test mediums and bogus materializers stand in the same relation to Spiritualism, that corrupt and rotten officials, boodlers and hold-up men do to city governments. It is indeed encouraging when such a gifted lady as Miss Harlow defies the tricksters in our ranks, and exposes them in all their hideous deformity. It is a sad picture for Spiritualists to consider.

Spiritualistic seances, of the generally popular type, owe much of their success to the Blue Book.

Many people have received what they believed were supernatural communications at private or public seances, where the medium either communicated messages from departed friends, or produced materializations, and where the mysterious manner in which messages concerning private matters were given to members attending the seance effected their conversion.

They urge that the medium must be in communication with spirits, as he or she told of things which they, being total strangers, could not possibly know. But this enthusiastic convert did not know of the existence of the Blue Book, or the species of freemasonry which has grown up with the spread of Modern Spiritualism.

Thanks to the Blue Book the medium does not have to rely on inspiration or spirit control.

This statement is made by Miss Harlow, of Boston, one of the most prominent lecturers on Spiritualism in this country.

Miss Harlow has been in Pittsburg for about a month past and has been lecturing once or twice a week at the First Church of Spiritualists, Boquet street, Oakland. While she admits that she talks at times under the control of spirit forces, and may be able to discourse on subjects eloquently in that state of which she is normally quite unacquainted, Miss Harlow is a tireless student of Spiritualism and is an intelligent and fluent talker on the subject at any time.

She delivered a most interesting address on the evening of March 31, which was the date of the fifty-sixth anniversary of the beginning of Modern Spiritualism in this country, and later in discussing some of the interesting phases of the history of the sect she was drawn into an outbreak of virtuous indignation over the manner in which the real, sincere, earnest Spiritualists, who accept it as their religion, and not as a fad or pastime, have been injured in the eyes of the world at large by the actions of men and women who have gone into Spiritualism as a business.

"Modern Spiritualism is gaining ground," said Miss Harlow, "in spite of the damage it has suffered from tricksters and mountebanks who use it as a

cloak to shield and assist their reprehensible work."

She insisted that the Spiritualists who form themselves into congregations such as the First Church in Pittsburg, should not be confused with the advertising test mediums and professional clairvoyants who pretend to get supernatural readings and writings for everyone who pays them their fee. These professional mediums usually form what they term "circles," which meet at private houses or in rented halls once or twice a week. Every member of that circle has to pay the medium a certain amount of money before the seance starts. Miss Harlow says she has attended these seances and was disgusted with the cheap tricks of the alleged mediums, particularly with their spirit messages and materializations.

In this connection she mentioned the Blue Book, which she declares all professional mediums are supplied with before they attempt to get spirit messages from the dead friends of their hearers.

"There is a regular system of freemasonry in existence among these tricksters," said Miss Harlow, "and they make a point, among other things, of procuring and compiling all sorts of needful information regarding the families, private history and secret affairs of every man, woman or child who takes any interest in Spiritualism. Not only that, but they find out all about the relatives of these people who have died. All this information is carefully edited and put up in the handiest manner possible, the volumes always being in stock and constant additions being also made. When a medium of the sort we are speaking of comes to a city he or she knows where to go to get one of these books and for say \$5 she is given one, and by its means she can secure an intimate acquaintance with the affairs of the living and the dead. The resident accomplices also tell the visiting medium which matter will be available and which people to expect at the meetings. A good medium will command an astonishing amount of information and proper names. Practice, of course, renders them expert at not mixing the names and the family history, and with the assistance of one of the brothers in the secret organization, they can know every evening exactly who are able to get surprisingly accurate communications. Now, of course, that is a very low form of trickery and decent Spiritualists, of course, have nothing whatever to do in common with such mountebanks. Our church meetings are widely different from these private seances where everyone has gone to 'investigate,' as they called it. We attach most importance to the mental phases of Spiritualism and try by self-culture and self-discipline, to work in harmony with the great laws of nature, which find exemplification in Spiritualism. These tricksters are able to earn a living because there are crowds of the morbidly curious, and also because, while sincere their dupes attach the prime importance to the visible, material tests. These tests are mere child's play, in my opinion, and are of no value as proofs of the truths contained in the doctrine of Spiritualism. The more one reads and earnestly studies this most enthralling subject of the relation of the soul and body and the future awaiting our real self after death shall have relieved us of this body, the more one finds to convince him that Modern Spiritualism is a great truth."

"It had a very humble beginning a little over half a century ago, but now has followers all over the civilized world, while it has also called into existence another body of thinkers, the Society of Psychical Research, which has collected data of inestimable value to Spiritualism, although designed to disprove some of its teachings."

Anniversary of Rochester Rappings.

Miss Harlow briefly narrated the facts attending and preceding the inauguration of Spiritualism in this country. She explained that while March 31 marked the fifty-sixth anniversary of the world-famous Rochester knockings, yet Spiritualism had been demonstrated six years earlier, when in 1842 a professor of mesmerism had discovered Andrew Jackson Davis in Poughkeepsie, N. Y. Davis was a stripling of 19, poor and utterly uneducated, but by accident was found to be of an unusually receptive or negative mental organism. He was used as a subject in illustrating the mesmeristic experiments and was absolutely under the control of the experimenter. While in this condition he obtained some marvelous results, giving information of affairs transpiring at a distance of hundreds of miles, while lying in a trance-like condition.

When the seances were over, he would be able to give a full and complete account of the things which had happened during the seance.

He was not long, however, until he greatly surprised the mesmerists by getting communications while in that state on subjects entirely foreign to matters on which the operators asked him to talk. It finally became evident that he was dominated by some unseen power, which took possession of him as soon as he was in the mesmeric sleep. Later on the mysterious power would assume control of Davis independently and while in that state he would write communications that were in effect profound treatises on the laws of nature and the unseen world, the communications embodying much which was in close agreement with the Darwinian theory of evolution. These writings filled several volumes and were called the "Harmonial," comprising all the tenets now held by Spiritualists.

"The writings of Andrew Jackson Davis were at such variance with the teachings of the Bible," said Miss Harlow, "that they called down on his head a storm of denunciation and ridicule. He also described the future existence, making heaven a very different place indeed from the accepted idea. One of its salient features was the elimination of a hell from the life beyond the grave. Spiritualists have been so overjoyed at escaping this dreaded place of punishment that they have sat like robins, many of them, ever since, with their mouths wide open, and have swallowed everything that was dropped in by anyone professing to be a Spiritualist. As a result they have received much false doctrine; as a result they have not developed the necessary habit of thinking for themselves."

"Andrew Jackson Davis was clearly inspired when he wrote the wonderfully instructive passages of the Harmonial, and he was not an impostor, for he was too well known for that to have been possible if he had wished to impose on the public. He continued writing, and developed into a great thinker and teacher. He has written a score of works on various aspects of Spiritualism, and from the ignorant country boy now stands as one of the profoundest philosophers alive to-day, whose opinions on psychic matters are received with consideration the world over. In later life he received the power of healing that is, he virtually received a complete medical education in the course of a few inspirations, so that he was enabled to diagnose a case, and prescribe the helpful, healing course to be pursued."

In reference to the "Rochester rappings," as the mysterious manifestations were called, Miss Harlow gave a brief but comprehensive review of the incidents attending and following the phenomena.

Those rappings which caused such intense excitement all over the country first manifested themselves at a little town called Hydesville, a short distance from Rochester, N. Y., said Miss Harlow, "in a house occupied by a family named Fox. There were three children, little girls aged 8, 12 and 14 years, named respectively Kate, Margaret and Leah. These sounds only occurred in rooms where these girls happened to be at the time. The noises greatly terrified the parents and older members of the family and the children themselves, although soon growing accustomed to them, as children will to everything, declared that the noise was caused by the Evil One, one of the girls explaining that the rappings were caused by 'Old Cloven Hoof,' as they had been taught to term Satan. The youngest child, Kate, seemed to have the strongest mediumistic powers, and it is not possible that a child of her tender age could play a part, or co-operate with accessories to obtain those mysterious sounds. The rappings would be heard in any part of the room where the children commanded; on the floor, walls, windows or ceiling. They were first heard on the headboard of the girls' bed. The neighbors heard of the noises and came in ever increasing numbers to listen, and soon the news was scattered all over the country, and scientists came personally to investigate and explode the 'absurd rumor' as they called it. Among those who spent time and thought on the subject was Judge Edmunds and a Prof. Hare of one of the eastern colleges. The latter said he would prove the whole thing a fraud in six weeks; at the end of that time he was a firm believer in the phenomena, and later embraced Spiritualism and wrote profusely on the subject. The girls were subjected to the most protracted and extreme tests, being bound hand and foot, tied on insulated tables and isolated one from the other, and from all members of their family. Still the rappings occurred wherever they were. Then

some wise man burst into notice with the ridiculous explanation that the little girls obtained the rappings by cracking their toe joints and knee joints. There were many people silly enough to believe him, but it is hardly worth consideration in face of the scientific tests which effectually failed to find a trace of fraud.

Turned Up a Murder Mystery.

After the little girls had been examined, they returned to their home, where the rappings continued. Then some one conceived the idea of calling out the name of the alphabet in order to receive communications. When certain letters were reached the raps would interrupt the reading, and thus sentences and names were secured. When the unseen power was asked to spell its name the alphabet was called out, over and over, beginning at the first letter, and stopping at the letter designated, until John the Peddler had been spelled. This was the title given to a well-known character who had peddled goods through the country for a number of years before the Fox family had moved into the house.

"In the same way communications were received to the effect that he had been murdered and that his bones would be found lying under a stone buried six feet below the surface of the cellar in a certain corner. The place described was excavated, and sure enough the stone was found six feet below the level of the cellar floor, and underneath the stone were the bones of a man, with enough fragments of clothing left to identify them as having belonged to the peddler."

"That discovery caused intense excitement, and people all over the country at once began trying to form circles and secure rappings and communications. The Fox sisters could not avoid a great deal of publicity, but it is said that the family did not seek it. The girls all married finally, one of them becoming the wife of a very prominent and wealthy New Yorker, and finally giving up her Spiritualism on account of her social prominence. The youngest married Kane, the Arctic explorer, and is said to have renounced her belief in Spiritualism out of deference to her husband's religious views, but after his death she returned to a full faith in Spiritualism."

"That was the way in which Modern Spiritualism had its beginning," said Miss Harlow. "I say 'Modern Spiritualism' for those rappings in the Fox home were simply the manifestation of a law that had always existed, but which had hitherto failed to gain human recognition. And from those simple rappings and laborious spelling out of communications have developed a number of much more interesting and satisfying phases, clairvoyance, clairaudience, independent writing, automatic, or slate-writing, and at rare intervals, and under especially favorable surroundings and conditions, materialization when a spirit will be able to build itself up into its former appearance and remain visible for a few seconds or minutes. There is also such a thing as psychometry, which is based on perfectly scientific grounds, and has nothing of the cheap trick about it that some of the mountebanks who pose as mediums use on their dupes."

"In psychometry the principle involved holds that every particle of matter is an enduring, pulsating record of thought or action. That thoughts and impulses are actualities, and impress themselves on matter for all time. That as a result, the surroundings of a man or woman, the clothing worn by them or a ring from the finger can, under proper conditions, surrender back this record and enable the character or past life of the individual to be read as from the pages of an open book."

Miss Harlow does not claim this power, nor any of the other phenomenal gifts, except that of speaking at times under spiritual control. She says she is absolutely convinced that many advanced mediums do possess some or all of those gifts, but she is equally emphatic in denouncing the tricks used by some of the professional mediums who live by seance work. She says she has proof that the flower materialization, which is so frequently done to impress visitors, is the flimsiest kind of a trick, and a friend of hers detected a well-known medium purchasing five or six dozens of carnations and roses a few hours before he was to give one of his seances. Some of the mediums also sit near cabinets and claim to materialize spirit hands. Miss Harlow says she has found out that artificial hands made of rubber, are used for that trick.—Pittsburg (Pa.) Leader.

address of Dr. W. Yates, well known as an electric and magnetic masseur, living at 218 Thirty-first street, Chicago, within three blocks of the lady's home. She had sent to Europe for the help that lay at her own door!

When she told her story to the genial, warm-hearted doctor, he calmed her and began to talk to the spirit, reasoning with him first, telling him that no man or spirit of principle would force himself on a lady when his presence was objectionable. "She has told you repeatedly she did not want you and now you must leave her," he said. The spirit, controlling the lady to speak, stoutly refused to go.

The doctor talked earnestly with him, saying he could call on the Great Spirit to take away his power, so he could no longer go where he chose, "but," he said, "I would leave you in such a deplorable condition and cause you so much suffering that I do not want to do it."

The spirit answered with mocking laughter, that he did not believe in any Great Spirit, and was not afraid of anything that might be done to him. Spirits of Dr. Yates' band also talked and reasoned with him, trying to persuade him to give up his evil ways. The clairvoyant, watching him, said he seemed at one time to be thinking of what they said, and at last reluctantly agreed to go, but added, "I do go, I will send someone else in my place." The lady said to him: "If I can do you any good, can help or teach you better things, I am willing to do so, but I will not have spirits with evil thoughts about me, nor

will I submit to the control of every roving spirit that may wish to use me. If I cannot have good spirits, I will have none of you."

She could hear his answer quite plainly, "I will come to you when I please and as often as I please and you cannot help yourself."

The doctor warned him to be very careful or he would surely be punished for his wickedness, at which the spirit became abusive in his language.

Fading persuasion was of no avail, Dr. Yates called on a tried and true friend from spirit world, laid the case before him and asked for help. It was promised and given. This good spirit, with the assistance of some Indians from the band, took the obstinate one in charge, forced him to leave the lady's atmosphere, bound him with what seemed to the clairvoyant's vision, to be heavy chains, and took him to an isolated place in the realm of spirit which they said resembled "Devil's Island."

Where poor Dreyfus was incarcerated. There they told him he must stay till he overcame his wicked thoughts and was ready to progress into the light.

When the other influences who had associated with him in his nefarious work, saw what was done to their leader, they scampered away in fear.

The lady is conscious of perfect relief from the tormentors and gratefully acknowledges her indebtedness to Dr. Yates and his kind spirit friends.

A physician who knew this man well in earth life, said, when he heard the story, "It is very like him. He was a

good doctor, but of his morals, the less said the better."

The story points its own moral. The change of death does not transform the character but leaves it in all its naked hideousness or beauty, according as the life here has been warped and foul, or kindly, generous and pure, for "What a map soweth, that shall he also reap."

Chicago, Ill. AGNES PERRY.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own; Remember those with houses of glass Should never throw a stone. If we have nothing else to do, But talk of those who sin, 'Tis better to commence at home, And from that point begin.

We have no right to judge a man Until he is fairly tried. Should we not like his company, We know the world is wide, Some have their faults—and who has not?

The old as well as the young; Perhaps we may, for aught we know, Have fifty to their one.

—Des Moines News.

Every expansion of intelligence has proved of advantage to society.—Gutzot.

The destruction of Christianity is essential to the interests of civilization.—Reade.

What you do not wish done to your self do not unto others.—Chinese.

A Troublesome Case of Obsession.

An interesting case in which an estimable lady has been relieved of obnoxious spirit influence, has just come to light.

The lady, a resident of Chicago, is well advanced in years, is a woman of refinement and intelligence, interested in reading along advanced lines of thought, and is not of the negative type that will submit to any chance influence or thought that may be directed toward her.

She has well-developed gifts of clairvoyance and clairaudience and can be controlled to speak. The unfoldment has come to her at home, and she has exercised her powers only in a private way. She does not seem to have a sufficiently strong or well-organized hand to protect her from some intrusive, persistent spirits who came to her recently and whom she tried repeatedly to get rid of without avail.

They made her conscious of their presence while in her own apartments; bathing or dressing, they would laugh in a jeering, obnoxious way, grimacing and suggesting offensive thoughts.

Sometimes they could get control of her vocal organs and express thoughts of a low moral tone, until she felt so unhappy that life became almost intolerable to her. She begged, pleaded and commanded them to leave her, but they

only laughed mockingly and continued their torments.

She learned that the leader among them, and the chief instigator of their licentiousness, was the spirit of a man who in earth life had been a physician. He followed this vocation, however, merely as a means of getting a livelihood, caring nothing for the humane side of his work.

He was of the type who could easily torture a fellow mortal to see what effect certain drugs or treatment would have on the human organism, regardless of their consequent suffering. His type is not yet wholly extinct, sad to state.

If his name were mentioned, it would be recognized by many in Chicago, as he was a well-known practitioner, residing on Indiana avenue at the time of his passing out, which occurred about two years ago.

He had no belief in a Supreme Intelligence or a future state. To him the death of a body ended all. He had a certain amount of book-learning, and was considered a good doctor and an intelligent man, but his spirituality and heart-qualities were wholly undeveloped.

So when death came, he found little joy awaiting him. He was astonished to find he still lived, but as he had contended there was nothing but space in

the universe beyond the earth, so it seemed that now he could sense nothing but space—endless space—only occasionally seeing a fellow creature who had lived and believed like himself, and was a similar condition; no joy, no beauty nor any consolation of the bright realms of light which unfold to the aspiring vision.

Roaming about with no purpose or object, now that he no longer needed to work to exist, he came in touch with this sensitive and attached himself to her, delighting to make her unhappy and show his malicious power.

She had met him once in earth life, being a resident of his neighborhood, and he being naturally drawn back to his old environment, saw her sensitive-ness to spirit influences, and made her his unwilling victim.

Some weeks ago, the lady wrote to a friend in Geneva, Switzerland, telling of her lamentable condition, and asking for advice. The friend in turn wrote to an acquaintance in London, England, who was interested in "psychical matters," asking if he knew of anyone in America to whom he could recommend the lady to go for relief.

The reply came that there was a doctor in her own city whose work of healing was well and favorably known in England; whom he felt was the very one needed at this time. She was given the

address of Dr. W. Yates, well known as an electric and magnetic masseur, living at 218 Thirty-first street, Chicago, within three blocks of the lady's home. She had sent to Europe for the help that lay at her own door!

When she told her story to the genial, warm-hearted doctor, he calmed her and began to talk to the spirit, reasoning with him first, telling him that no man or spirit of principle would force himself on a lady when his presence was objectionable. "She has told you repeatedly she did not want you and now you must leave her," he said. The spirit, controlling the lady to speak, stoutly refused to go.

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received long communications from special friends, and express great satisfaction. Price 3s. and 20 cents extra for expressage.

Immortality a Conditional Life.

We have been taught and read much of immortality as the natural birthright of mankind. Most earnestly does the church teach that eternal life is for all the children of men, no matter whether it be spent in singing to God eternally in heaven, or in doing good on earth. The spirit exists forever, for the simple reason that it happened to be the animating consciousness of man, instead of one of the lower forms of life. In reality the only claim man has to eternal life is that knowledge gained by experience which goes to him, to his conscious personality, and to his ability to hold his personality intact to continued life hereafter; for no limit is set to check the soul in search of truth, except its ability to assimilate.

Eternity is vast enough to contain that which is known. Mind is capable of progression, and finally of reaching all that may be known. How, then, can a perfect work of mind, as it is from a perfect work, and only as he can control the forces centered in him can he hope for a continuance of expression. Therefore, we would speak of existence after death as conditional life, or of man as the creature of his own immortality.

Take man in his prime, strong, self-reliant, with every sense and organ at its best, knowledge of how to preserve bodily health counts for much; and life is prolonged. The time comes, however, when the power to control the physical expression of mind in matter is lost, and the change called death ensues, the body goes back to the earth, and finally to its original material elements. Nothing immortal as regards the bodily form so dear to us.

Does a life reasoning apply to the soul, the ego, or the animating intelligence, which still survives the loss of the body? We answer, yes, most emphatically, though in so doing we contradict that which is held as a sacred truth by most religions, and by multitudes of mankind to-day. At death a new phase of existence opens; a field of acquirement, of growth, and of endless progression, lies before each being who has passed beyond the stage of physical expression, if they but will to grasp the opportunity for spiritual development.

By analogy we reason, life in the spirit realm is very much like the physical or earth plane, only more refined and the possibilities of acquirement greatly enlarged. The freed spirit conscious of its widened fields for advancement, and eager to gain a clearer insight into the laws of creation, will reach the spiritual powers, as it gleams the golden grains of truth, and build solidly for a life everlasting, as conscious, living personage, dropping each coarser manifestation of mind, as it passes on to new and more refined spheres, where spirit triumphs, and the bodily expression of mind is so near akin to mind itself, that the struggle for manifestation ceases, and spirit conscious of its last and highest expression rests as it were in the sublime statement: All is Mind—All is Spirit, and I am one with it; undying, and everlasting, as the truths I am ever seeking manifest through me, and by me are given to others in the upward climb.

Such a spirit has found, gained, won. If you will, immortal life, and made eternal existence possible by continued effort and an imperishable desire for truth. But how about those, born as are countless hosts of human beings, with intelligence but little above the brute, and with a claim to superiority over the beasts, at death deprived of the body, weakened by its loss, to be tended by wise spirits till they become angels to live forever. If they would win eternal life, they, too, must strive for it, or failing to do so, drift on to final dissolution of mind, and as the body went back to its original elements, so does the spirit counterpart lose its life spark, dissolve, and go back to the All Mind, or the Infinite Life.

Life in this sphere, or the next, is for each one to make of what he may choose, or wills, and has no value as a manifestation, only as each soul shall make it of value in its own personality, for a soul is of no value except to itself. This statement may sound absurd and seem to place little value upon spirit life. But in order to gain a correct view of man's continuous development it is necessary that all preconceived ideas be laid aside, likewise all prejudice in behalf of any religion, cult or theory. The mind must be left free to act as the hand, while the mind is directing its movements while executing the work to be done, ever bearing in mind that the most skilled artists, those who have and are giving to the world, its greatest works, be they in the arts or inventions, are those whose hands firmly and unflinchingly follow the lead of the mind, and that all that the master wills to have done, each independent action detracts from the perfection of the work, likewise every idea taken from others as authority hinders in the search for truth. The seeker ever remembering that Truth is but a knowledge of the laws that govern the universe and the universe is the physical or material expression of the Infinite Mind.

Man is so bound by tradition, so tainted by inherited ideas that it is hard for him to accept the truth, that once he makes him forever free. Orthodox, with its living Son of God, needed as a sacrifice to save even one poor sinner from death, led to an exaggerated value being placed upon spirit life. Guided by such ideas, it has been taught by many that after death all spirits, no matter how low and degraded in their development, are taken in charge by kind and loving spirits, and ages spent, if need be, in raising them to a higher life. A pleasing theory, truly, and we find many instances of such devotion to others here in this life, and in the land behind the veil we may reasonably expect to find more who will devote their energies to helping others. Be this as it may, the sooner men learn to think and to act for their own upbuilding, the sooner will freedom in thought and action be taken.

losing its powers of personality, till it reaches dissolution and becomes one with the universal mind, and as a conscious, living entity, ceases to exist. For purification of such minds, by final unity with the whole, as much as needed in order to gain a newer and higher expression as it is in the material manifestation. I can not better finish this article than to give a message, given to me some years since by automatic writing. "It was a great surprise to me, as it was in direct contradiction to my own personal views as held at that time, but which have completely changed since."

"You seek for light on spirit life in regard to the eternal conscious existence of ignorant, earth-bound spirits, as compared with the good, the pure and just. What I will now give you will contradict most that has been taught upon this subject, but as truth, it will stand the test of time, and may be made use of in exact accord with evolution, and be accepted by many as what they have long sought to know."

"In spirit life the same as on earth all come under one law. Eternal life is conditional, depending upon the degree of effort of the spirit, rather than any fixed and immutable law of creation. The doctrine that has so long been held, of the eternal conscious existence of low, debased and wicked spirits, as entities, is due to the orthodox ideas that have for so long held the minds and souls of men in bondage. The idea comes as it were unconsciously from the inner self, and is given out by spirit guides and mediums who, looking out on the countless throngs of evil and undeveloped spirits, come to the conclusion that after the death change all exist forever; but it is an error—all wrong and not in accord with the divine economy of the universe, which preserves nothing not worth saving. The moment any material manifesting body, or being, ceases to control the life-forces for its own upbuilding that moment the same life-forces change from the work of construction to one of destruction. The beginning is noted as disease, or decay, the end as death. All manifested life, by this universal law of change, goes back to the earth, and is ever done so, and the earth is ever doing so, where he should be upright, walk erect, thereby utterly destroying the power of disease, old age and death to work evil for him. This power of command lies among his possibilities, only waiting his recognition of the fact. You see on any side this force pulling down and forcing him to the low, earthly sphere, and you give any reason why, after death, his same relentless power should be held in check? Shall this mighty solvent of every material object made manifest be arrested in its course if the material yet remains subject to its power? What is the spirit body but refined matter, still under the same law of spirit, stripped of the flesh, the weak, helpless conditions, why are they not the same position of waiting to be dissolved and going back to the first life elements from whence they came? And they are not already a long way toward final dissolution and absorption into the great Life Sea?"

"Only a man or spirit has the power within to make itself one with the great law of life, continually using it for its own upbuilding, can he hope for existence here or hereafter. "You may ask: What of the evil spirits of a high degree of intelligence? Can they exist forever? Know this, that in life there is no evil and soon or late such spirits will of their own choice choose the better way and turn to see the truth. Man seems to think that somehow, by reason of the fact that he walks on two feet, talks and reasons, he has reached a state where he is immortal. I tell you, no! Man is subject to every law of nature, the same as any living organism, if he does not become one with the law of life, and so preserve his own identity by directing its forces for his own renewing and preservation."

"Why are you mortals so dull of perception? Why so ignorant of true evolution? Why ever ignoring the fact that all matter is mind, whether manifested or not, and that the dissolution of the conscious entities is no loss or evil, and that so losing themselves they only reap what they have sown? Death is only a change, and the physical is not the death. Each plane the progressing spirit reaches is marked by a dropping off of the old and grosser body, and each change is as binding as the first. Higher and ever higher, till the realm where all are pure spirits is reached, lies the path that all who seek perfection must walk. You cannot realize what a change lies before all who enter spirit life; that once there, or past the death change, all exist forever is a grave error. As when on earth death or change comes to a soul, so does it there, and countless multitudes cease to exist as conscious entities; after a little they fade away into the Great Life, as do their bodies go back to their original elements. Eternal life, as thought of by mortals, does not exist, it rests with the ego whether it is, or ceases to be. Upward, onward, ever progressing, if you will—but cease to assert and the reverse is true."

Ayer, Mass. F. L. AVERY.

IS LIFE WORTH LIVING?

Is life worth living? people ask. Who live without themselves alone. It is in truth a weary task. When love for others is unknown, within our selfishness to dwell. To human goodness bar the door, to happiness we bid farewell, until we love our brothers more. Ope wide the door, remove the bar, Love sleeps within the human heart, Let it shine forth bright as a star, Of the vast whole it forms a part. It radiates delicate rays, Its spirit truly is divine, The grieving heart it fills with praise, To human life it is sunshine. It animates the dormant seeds, It scents the air with fragrance. It multiplies the kindly deeds, It smooths the way for weary feet, It rivals flowers in their bloom, It lifts the fallen when they stray, It dispels the mist and gloom, Like the great orb that rules the day. Breathe forth thy love to all mankind, If thou wilt make thy life sublime; Stretch forth thy hand to lead the blind, Assist the weak to upward climb; So wilt thou find thy life is real, In doing good thy happiness, Make for thyself a higher place, So will thy spirit ever progress.

HENRY M. EDMISTON.

The church exchanges mistakes for provisions, faith for food, prayers for peace—Ingersoll.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number Seven.

My wife now questions me about homes in spirit life; she asks: "Dear Carlyle, have you a home in spirit life? Now I promised to write you more about my home affections, but how can I answer this question without doing so? My answer is—personally, I have no home yet in the spirit world; but there are thousands—aye, millions of other spirits who have homes here, and many of them beautiful that I can not describe them; but there are thousands of spiritual beings who have no homes whatever, and I shall proceed to tell you why."

The reason that I have no home here, is, that I do not want one. No man can make a real home without his wife, and all the time that I would spend in a home on earth, I do not desire any other home until she is here with me, and then, if she desires a home, we form one together that will suit her, and if it suits her it will suit me. When I tell you of myself, it tells you how it is with thousands of others. Some of you, who fly very high, may say that I am earth-bound. Well, you may be able to learn something of one who is earth-bound, for I am earth-bound to that degree that I will never deny my wife—no, not for the brightest and most glorious angel that exists within my spheres. I am telling you of myself, because, by telling you of myself it tells you of thousands upon thousands of others. If we were all to float off, leave the earth and die on earth, and become so high and beautiful that we could have no affinity with what we ever, of what use or benefit should we be to the earth, or what comfort could we be to those who mourn for us on earth?

Many say, we do not want anything to do with an earth-bound spirit. Then if you do not, you cannot know anything about spiritual beings, or their homes, or what they do, or how they live.

I have no home of my own here, but what time I am away from my wife, I spend in visiting my friends here in this ethereal world, learning from them all I can, teaching others below me in wisdom all that they will receive; going to see and hear the great masters, the brilliant, becoming more proficient and by their lonely and weary work, then returning to my lonely and weary wife to tell her what I have been doing and to write through her when she is able.

My time is spent, mostly, when not with her, in halls of learning and art, in temples devoted to music; in theaters; in laboratories; in schools. I join in bands of spirits who are intent upon good work, and my musical ability is always in demand.

My wife used often to tell me that I felt the weight of the world on my shoulders; and she was very nearly right, for I am bearing all now that my shoulders will sustain. But now I have no fear of death before my eyes, and I am able to do all that I can do, and I am wherever I am needed most, and where I can do the most good, and when I want to rest, or my wife calls me, I go to her and she and I rest with her in our own home on earth; there I find my chair just as I left it; there the table is always set for me as of yore;

there the bed and the pillow where my head used to rest. I want to explain matters a little. Although I am out of my mortal body, yet that home comfort, that sense of home, that love of home, that love of wife, that conjugal love, is as dear to me now as it ever was; yes, far dearer, than before. I can bring my wife nearer to my soul, than formerly, I may say that she is dearer, far dearer than ever; and what I say, thousands of other spiritual beings here say, also. That is why I write my own experience, for in writing mine it tells you of millions of others. I tell you of Robert Ingersoll, of President McKinley, and thousands of others who have loved their homes and their wives, and whose wives have loved them. It may, I hope, give comfort to those who must yet lose their loved ones by so-called death. When once a true union is formed, it need be no real separation. My husband will always find his home with me, his wife, whether or not he is in mortal body, and he will be, in a measure, earth-bound, until she, too, comes to the spirit life.

A spirit need be neither ignorant, low nor vile, because he is earth-bound. There are some extremely gifted, wise, noble, talented men and women on earth, and who are mortal bodies. It might take a long time for some of the good and gifted spirits to become their equals. So do not fear a spirit because he is earth-bound, or has ties that keep him, a good portion of the time, near the earth and with his loved ones; for nature's laws compel this, to our great comfort and joy.

I feel happy to think that I have my wife and my home still; that I am not a wandering spirit; that she consults me as of yore; that I sit in my accustomed chair; although she cannot see me with her eyes yet I am there all the same, watching her lovingly. She senses my presence, however, and her love spurs me to gain all the knowledge possible that I may be able to give it through her, to the world.

Spirits, as well as mortals, often feel forsaken, desolate, and lonely, because those who have been nearest and dearest to them, at death, put them afar off as though they were not and had no existence. Spirit children often feel that they are widowed, and wives that they are widowed, and of their children, their widowed husbands, and their former earthly wives have parted again, many of them in less than a year. Bereavements are not all of earth, they extend into the heavens as well. So, wives, who have loved and supported their husbands, do not put them far from you; let them enjoy your love still; give them a place in your heart as of yore; the same with children and all other loved and loving friends. Do not cast them out simply because they have lost their mortal bodies.

There is still another law that holds all spirits, and that is so holding them of their bodies, through desire, or accident, before they ought to have been, do not and cannot leave the earthly plane until that time arrives when they would have been old and ripe and naturally ready to go. I ought not to have left my mortal body for ten or fifteen years yet, and should not but for the

bursting of the blood vessels in the brain. This may be classed under the head of accidents, and my natural desire will hold me to and near the earth, and with my wife, until the time that I ought to have come naturally; then, my wife and I would have passed out of the mortal form very near together, and we should have enjoyed many happy years together without this unnatural separation.

My wife now asks me how the homes here are constructed, as it is an ethereal realm and, of course, material substances, such as wood, glass and brick we do not have. Some, she says, say that this is a thought world, and our homes are constructed by our thoughts. In one sense this is true; in another not; just as evolution is true in one sense; in another not. Now in order to have a thought world, there must be some one to think, and that some one must be something and possess substance, and there must be substance wherewith to clothe a thought. To be sure the substance must be very ethereal—ethereal, for we are fine and ethereal—ethereal, our bodies are—but they are nevertheless composed of various substances, just as they are on earth, the only difference being that these substances are exquisitely refined, yet they are just as tangible to us as material substances are to you who are still within the material body; ethereal is natural, holding within it the grosser covering of matter, yet matter still in its spiritual or ethereal form.

We build somewhat as you do on earth. First we think just what we want, and then proceed to clothe it with ethereal substance. All spirits here who are not really mated, rarely have homes—that is individual ones of their own—they prefer to live in the homes of their friends or relatives, or to be engaged in forming schools and societies for the purpose of benefiting humanity; it is all one and the same. Children and youths must be educated; truths must be discovered; halls and colleges of learning must be founded; little babies and small children must be cared for and taught.

On earth I once had a conservatory of music, elocution, languages and art; and I am now thinking of founding another here. To do so, you perceive there is enough to do to keep me busy.

All who have read of the cathedral wherein I found Franz Liszt, and how it was constructed, will readily understand how we build here; but small, private homes, of which there are a vast number, are built thus: We will suppose that a truly mated couple desire a home wherein they may have rest and privacy, very much as you do on earth; they employ architects, and often workmen, just as they did when building the cathedral; they can build these homes entirely themselves by clothing their thoughts, but they often think it better to employ others as well; but all schools, colleges, halls, churches, grand public buildings of all kinds are built by companies, or bands of spirits, who associate themselves together and by harmonious thought and action construct such as is needed by them. This is a vast and interesting subject. Each one gravitating to that for which one is best adapted. For instance, I am better adapted to found an academy of music, elocution, languages and art, such as I had on earth, than to do anything else; but I cannot do alone. I must have others associated with me; and in order to do this, I must employ almost every trade and art known to me or spirits.

First, I must have a large and elegant building with all its appurtenances, and employ all the various arts and trades that it is necessary to employ in the constructing of it, and all the various people who use their talents; then I must have musical instruments of all kinds; then teachers of languages, elocution, music and art, and I myself must understand these

things and know how to manage them; and as I did this for many years on earth, I am better fitted to do the same here. So it is with all other men and women. This will not deter me from still making my real home with my wife on earth, nor will it deter me from helping all those of earth to whom I am attracted.

Our vibrations are so much finer and quicker here, that we can accomplish a far greater amount of work than on earth—besides our bodies do not come under the head of dissolution as on earth, yet we do get weary and need rest. Now my wife asks me: "Are these people paid for their services? They are not paid in money, for money has no part in this life, but each one works for love of his art and to grow in it and become proficient. On earth a man must earn money because he must, together with his family, be housed, fed and clothed; here, he need not be housed unless he so desires; his clothing, principally, emanates from his own mind and ethereal body, and his hunger he can satisfy almost anywhere and at any point, and if he understands the laws of chemistry, he can form almost any product that he wants; just as my father formed milk. The more proficient one becomes in any art, the more powerful one is; and all are engaged in the process of giving as much as possible; and the more they do for others the larger and stronger they become."

If I found a conservatory, pupils, or those who desire instruction in the arts taught there, will flock to it to be instructed. The teachers will grow proficient by instructing them. I shall grow larger, grander, stronger, by overlooking the whole and instructing them all; and I, in my turn, shall visit other conservatories where there are those farther along than myself, who in their turn will instruct me; and thus it is everywhere here. Everything here is done for love of it, not because one is obliged to do it.

I used often, when on earth, to wish that things were managed somewhat as I find them managed here, so that every man should inherit, as a birthright from the government, one acre of land at least; and if there was no house upon it, his friends should build one for him when he became of age, or at the age of twenty-one; this would insure him against want at least; but, of course, I do not desire the management of the lower world nor of this one; but land here is not bought nor sold. One may build his school or residence wherever one pleases, providing he does not encroach upon his brother's. But, really, here, no one can encroach upon another, for each stands upon his or her own merit. For instance, no teacher or player can rob me of my art of playing, nor can I rob him of his art, but that does not rob me. He can stand upon no merit but his own, and I can become no other but myself.

Now my wife asks me if any of the spirits make their homes in these institutions? and I will say, no, they do not except in a few, where they are intended for homes as well as for institutions of learning; there are what are called homes for orphans, homes for little children, and so on, and for many other purposes. There are wretched spirits who have not yet learned hardly anything, such as opium-eaters, drunkards of various kinds, imbeciles, hardened criminals; those who are filled with hate and envy, and many others; and these are homes for such as these, where they are taken in and taught by those who run such institutions. But all such spirits find out, in time, that they have some particular gift or talent, and when they are cured they, like others, use their talents just as we use ours. One by one they leave such homes to go on in a better way. As they leave others are taken in, for earth furnishes an unlimited supply of wretched humanity.

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Girl Sees Vision.

Child Noted for Her Prophecies Warns Mother That End Is Near—Then in Perfect Health—Little Prophet Stricken That Night With a Malady That Baffled Physicians Passes Away as She Predicted—Spontaneous Phenomena Is Most Convincing of the Grand Truths of Spiritualism to the Skeptical Observer or Investigator.

Eastport, L. I.—"Why are you taking the trouble to make this pretty dress for me, mamma? I shall not live to wear it."

Coming from ordinary children such a prediction as this would have occasioned no alarm. Parents would have laughed at it or more sympathetic ones would have petted and reassured a child and given the words no special thought. But when a few days ago the mother of twelve-year-old Helen Edwards heard her child thus predict her own death she burst into tears and clasped the little girl to her breast as if to guard her from some evil fate.

Helen was seated on a stool at her mother's feet at the time. The child spoke the words simply and quite as a matter of course. She had been silently watching her mother sew for a full half-hour without having said a word, and her eyes had taken on a far-away look, which Mrs. Edwards had noticed but had not given serious thought to, as it was a mood in which Helen was frequently seen.

"Something tells me I am going to be taken far away, mamma, to a great, beautiful land, where there are pretty flowers all the year and birds with, oh, such bright colors on their wings. Something is calling, calling me, and I must go. Don't cry, mamma, I shall be very happy there."

There was a smile of exquisite happiness on the child's face, the broken-hearted mother says, and Helen's only grief seemed to be for the unhappiness of her mother.

Helen never appeared to be in better health than when she spoke the words which almost broke her mother's heart, but that night she was stricken with

a strange illness which physicians were unable to diagnose. Care was lavished upon her and the knowledge and experience of the local practitioners were taxed to their utmost, but it was all in vain. Gradually the child became weaker, though no specific symptom of disease developed, and as quietly as if she were only sleeping Helen's breathing stopped last night and her journey was begun to that far-off land of which she had told her mother.

Ever since she was about eight years old Helen had been mystifying not only her parents, but others in Eastport who have heard the strange tales of the child's second sight, or whatever the power may be which made it possible for her to see into the future. The coming of important and entirely unexpected letters has on several occasions been forecasted by the child, and it has been through her that Mr. and Mrs. Edwards have first learned that guests were on their way.

She was barely nine years old when she told her mother of the coming of Mrs. Edwards' sister.

"Auntie's coming to see us pretty soon," Helen told her mother one day.

"Why, that can't be, child," said Mrs. Edwards, who had only a short time before heard from her sister that she was planning a trip in an opposite direction. But next morning came a letter saying that the plan had been changed and that if convenient the aunt would spend a few days with her sister and little niece. What made the child's prediction more remarkable was the fact that she had not seen her aunt for more than two years.

In other ways Helen had a remarkable power for presaging events. She seemed to know several days in advance of the coming of a storm and so generally were her predictions fulfilled that she became known as the "little weather prophet."

Simple and loving in her ways, and with a ready, though quiet smile, for all whom she knew, there are many sincere mourners for the death of the little girl besides her sorrowing parents.

and paper was brought and Tamahau was asked to hold the pencil still, and wait. He held the pencil to the paper for a few minutes, and then came a scrawl as his hand shook to and fro. Presently this scrawled down and another name in Maori was written, following which the control gave particulars of his landing at Mahia fourteen generations back.

A Forgotten Author.

Rev. Conyers Middleton, D. D., a well-known divine and scholar of the Church of England, born in 1683, was graduated with the degree of B. A., at Cambridge, in 1702. He was made principal librarian of the university, and as such had superior opportunities of acquaintance with ancient learning. During his researches he made the discovery that his church creed was founded on allegory, not on fact, and that what was called "Holy Scriptures" were not inspired by God, but were collections of ancient thought from many sources, brought together by Catholic monks to foster a Roman hierarchy. He was violently assailed by his followers; was denounced as a heretic and then as an infidel.

Rev. Middleton visited Rome, gained access to the Vatican Library, where he spent six months in a laborious search among ancient records, and there wrote a voluminous account of his discoveries, which was published in 1729, with the title of "Letter From Rome, Showing an Exact Conformity Between Popery and Paganism; or the Religion of the Present Romans Derived From That of Their Heathen Ancestors."

This work, showing great erudition and protracted research, was published in 1729. Though violently assailed by critics on its positions and facts have never been answered, and can only be met by ridicule and opprobrious epithets. He found every rite, ceremony, custom and symbol of the church in existence for centuries before the Christian era. They were so ancient he did not stop to trace them to their source; enough, he seemed to think, to show that they did not originate in Palestine, nor among a barbarian people located there. He found the cross, an emblem of victory, was of remote origin, and was marked on shields and escutcheons, antedating Christianity for ages.

In 1749 Doctor Middleton, with his powers fully ripened, both by learning, observation and sectarian abuse, published a "Free Inquiry into the Miraculous Powers Which Are Supposed to Have Subsisted in the Christian Church From the Earliest Ages."

On the appearance of this work the malice of priestcraft was again aroused with redoubled violence. Dr. Middleton died in 1760, and his church has not been ambitious to perpetuate his memory. The Encyclopedia Britannica says of Middleton: "His private means were ample, his ecclesiastical emoluments were trifling, and his candor obstructed his path to much more considerable preferment." His works should be resurrected, and made accessible to a people of a more cultured age. Churchmen interested in the promulgation of a false creed will not do it, and yet we are sure it would command a large sale so soon as the positions of its author shall be made known. It is wanted to corroborate the discoveries of later writers who had no knowledge of those made by Middleton. A revision of ancient thought and learning is wanted along the entire line.

The Mikado's Virtue.

While Alexander declared in his address to the Russian soldiery, "Our God is with us, Hurray!" the Japanese Admiral Togo, attributes his naval successes to the Mikado's "glorious virtue." Up to the present date, the Mikado's "glorious virtue" would seem to have the best of it in the conflict with "our God" of the Russians.

Perhaps a sort of explanation may be found in Judges 1:19, which reads: "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."

PASSED TO SPIRIT LIFE.

A telegram from Mr. Geo. F. Perkins says that his wife, Mrs. Emeline Perkins, passed to spirit life April 23. She had suffered for several years from a complication of diseases. Mrs. Perkins was an excellent medium, a woman of high ideals, and an indefatigable worker in our ranks. Now in the spirit realms she will receive the reward that comes to those who lead an unselfish life.

A King of the Kingly Bernards.

Died, in the family sitting room at the Tuttle homestead, March 26, 1904, the late, Hon. Trooper, owned by Claire Tuttle Verage.

I think there are sub-human angels Commanding all human regards. One was Trooper, our loving companion, A king of the kingly Bernards.

He was one of our family treasures Whose value no money could touch; Many strangers were eager to buy him, And asked with assurance, "How much?"

Dear beautiful fellow! we loved him In fact, and in word, and in look, And he, self-contained, comprehending, Bestowed even more than he took.

It was restful to sit down beside him; We felt there was somebody near To cheer, respond, and protect us, Strong, brave, and most faithfully dear.

A gentleman ever, was Trooper, Whose dignity's self in address, When he gave us his salute to salute us, Or grand silky head to caress.

He could entertain callers superbly, Entertaining them with all grace, And holding them fixed admiration By size, markings, presence and face.

The center of human attraction In parlor, on lawn, or in hall; Not at all out of place with exclusive slaves.

He lacked human speech—that was all; But these outside things were as nothing. Compared with the Ego unseen;— The grand individual showing Nobility, massive in mien.

Blue Laws Again.

It should be known and constantly held in mind that there is a society of Jesuits well established, in the so-called "Reform," or "God-in-the-Constitution party." These malcontents boast of a building as "Headquarters" under the very shadow of the Capitol at Washington. They are under the leadership of the notorious Rev. Crafts, and money pours into their treasury from the bigots the country over. They indiscreetly boast that the lobby they maintain holds representatives and senators in its unscrupulous hands, and that if not already capable of dictating legislation to suit their pleasure, the time is near when they will do so.

The bill now before Congress prohibiting, in the District of Columbia, the sale of groceries, provisions, meats and vegetables on Sunday, is a measure put forward and supported by this sectarian lobby, and has already passed the House. The work is begun in the District governed by Congress, with the intention of pushing it in every state. It is the most bigoted and infamous legislation that has been forced on the people since the time of Puritan blue laws. The penalty this despicable attempt to compel Sunday observance is out of all proportion to the offense. For selling a loaf of bread, or a peck of vegetables on Sunday, the fine is from \$25 to \$50 or one to three months imprisonment. If the law is enforced, a petty tradesman; it would mean seventy-five days on the chain-gang to work out the fine, and term of imprisonment, while the highest would mean nearly a year's service and its degradation!

In many instances the working man does not receive his week's wages until too late Saturday night to purchase the Sunday's supplies for his family. Often unexpected guests make extra purchases necessary. There are times when such supply is unavoidably neglected. To these the law sternly says, "Your only resource is fasting and starvation. If anyone sells you so much as a herring, it will cost them twenty-five days on the chain-gang with the lowest criminals!" The doing of a necessary act is thus made a heinous crime, and sectarianism is triumphant over reason and common sense.

What are the liberals of this country doing to counteract this new form of Jesuitism, which has set its hand to the destruction of the liberties of the people? Nothing! If a lobby is maintained formed of men who by mistake have been left over from the Dark Ages, and the Inquisition marplots who design to take every advantage to make the church triumphant over the state, should not liberals maintain a lobby to counteract this influence which menaces free thought, and would enthroned a theocracy on the ruins of liberty?

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My first-born came; at once I flew to little Baby Glenn.

Again within my bosom throbs a heart with love adorns.

With all the joys of motherhood, since little Glennie came; I just can't keep from pinching him and kissing him, and then He fits me and he coos at me, my pretty Baby Glenn.

DR. T. WILKINS.

BABY GLENN.

Grandma's Soul-Breathings.

Well, my babies are all married and have homes now of their own. And I seem to be so conscious that in life I am alone.

But I have just time to murmur and a sigh to heave, and then, I'm off to see my first grandchild, my pretty Baby Glenn.

I'd just got fairly settled down; how queer it seemed to me, That after years of wearing toll at last I should be free;

Without the care of home and babes, alone to plod again— A letter came: "It is a boy! We've named the baby Glenn!"

Once more my mother soul arose as on great wings of love, And from my lonely room went free to realms of bliss above;

Again I felt upon my breast a little form, as when My first-born came; at once I flew to little Baby Glenn.

Again within my bosom throbs a heart with love adorns, With all the joys of motherhood, since little Glennie came; I just can't keep from pinching him and kissing him, and then He fits me and he coos at me, my pretty Baby Glenn.

DR. T. WILKINS.

All the while keep the upward windows open.—Brooks.

A King of the Kingly Bernards.

He tried to do right and succeeded. So gentle, so firm, and so strong Was our dear St. Bernard, we felt certain.

He would not mistake right for wrong. He loved little children, and music, Could laugh out loud at our tocs.

But he shunned the uncouth and hard-hearted, Preferring to leave them alone. If strangers appeared he first met them, Alert at new footsteps and sounds, Barred the door with himself, and they always

Respected his two hundred pounds. He gave an alarm while he kept them Outside, like a sergeant-at-arms; If we came with a smile and hand-shake He melted in affable charms!

Retiring from entrance to parlor, The topic of comments always;— But his precious old head kept its balance While loaded with laurels of praise.

He won our respect and affections And kept them through varying years Till he died. Now our loss and bereavement Are only half told by our tears.

The house will forever be lonesome, For he was so wholly a friend; But his picture shall hang on the home-wall, With ours, till we get to the end!

His grave, near the house, by the elm tree, Is seen by us morn, noon, and night, And the days when he lived here among us Are thought of with quiet delight.

EMMA ROOD TUTTLE, Berlin Heights, Ohio.

FROM THE OTHER SIDE.

We, from the realms of life immortal Send word of cheer and comfort strong and clear.

Is the way rough, the path grown dark, my friend? Ah, listen with the spirit! You shall hear

Our song of gladness through your sad and gloomy hour.

We hold the keys of life and die no more. Nor any of earth's tempests shall have power

To whelm us on this fair eternal shore. The tangled skein of life runs free and fine,

We hold the threads you weave in sorrow there. We see the finished work, the vast design

Of all your trials, weakness, and despair. Courage, O heart of earth. Look up and sing.

Storms are but tests of strength; press bravely on. From every poisoned thorn a rose will spring.

From every desolate night a perfect dawn. Hope, what you will to be you shall attain.

Fight down the cowardly demons of despair. Sing, though your lips be white with earthly pain.

The burden greater than your heart can bear; For these shall pass away; a moment's space

Shall utterly erase them. They shall lie Spent foam of bitter waters, and no trace

Live through the rapture of the Bye and Bye. Have faith, for we who love you know the end.

You sorrow as a child at broken toys! Look up, and see these painful journeys tend

Toward the Harvest Home of changeless joys. So soon the fetters break when you shall share

Pure spirit in the robe of brightness clad. Tear back the veil from hopeless tear-blind eyes!

Oh, burdened earthly heart, look up, be glad! NORCISSUS AGAPA, Through Beatrice St. George.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

The older a man gets the more desirable things he can think of that is too late to do.—Puck.

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

Debt causes much failure; make it a rule to spend no dollar until you have earned it. Bishop Fitzgerald.

A Lecturette.

The Obligations of Wealth, and of the Wealthy.

BY HUDSON TUTTLE.

The press is filled with fulsome praise of the magnates of wealth, whose only qualification is the money in their possession, who condescend to patronize colleges, churches, and libraries, heaping gift on gift of fabulous amount. Well, one can do as he pleases with his own, and how the wealth is acquired may not enter into the question, yet the reflection will arise that it is not conducive to the manliness of the people to be inundated with funds which contribute to extravagance, and tend to foster superstition rather than free inquiry and nobility of character. A two hundred and fifty thousand dollar palace for a residence of a president of a university sets the pace for the living of its students, and sets up a standard which only the sons and daughters of the millionaires can follow.

Of all these bequests, there has not yet been one distinctively for the advancement of Spiritualism. The only exception is the Beyster fifty thousand to found a chair of Psychic Science in the University of Pennsylvania, and that only contributed to the performance of a farce, at which the management should blush for very shame.

An illustration of the attitude taken by too many Spiritualists is furnished by a millionaire of a city which claims almost metropolitan distinction. This man has been a believer in Spiritualism many years, and on occasions manifested great interest in the phenomena. He was fearless in the advocacy of his views, and for this should receive praise. Criticism is tempered by the fact that he has gone to his reward, yet justice ought to be meted to the dead as well as the living. When he said that he had good disposition of his wealth, it is an open question, on which others may express opinion.

He was possessor of wealth estimated at twelve millions of dollars. He and his wife received great comfort from communications received from the spirit of their son; whenever public mediums came to the city they were invited to their palatial residence for private seances. Yet Spiritualism seems not to have taken ground, beyond the phenomena, with them. The seances were for their own pleasure, and a purely selfish gratification. He talked largely of what he intended to do for the cause, but when his will was probated, it was found that he had left the paltry sum of five hundred dollars in the hands of trustees to use as they considered best, and surrounded by conditions which have prevented its use in any way. He was even harsh in expressions against orthodoxy, yet an Episcopal minister officiated at his wife's funeral, and his own was attended by a Methodist. Thus at the last the church had his disposal, and patronage.

The city had one of the oldest established progressive lyceums. Its officers and supporters had maintained it at great personal sacrifice, and made it a rallying point to push the spiritual gospel, and interest and instruct the children. They had been hampered for want of funds, and this man and woman out of his abundance to assist. He could have given help without feeling loss. He would have scarcely felt the loss of a million dollars. What might he not have done with an amount which to him would have been a bagatelle! The Spiritualists must have had a beautiful temple, the lyceum a home. Generations of children would have

called him blessed. It would have been a monument far more enduring than the ambitious granite block that marks his grave.

What might he have done? The spiritual journals are mainly sustained by a struggling few earnest souls. What a small amount would have endowed them, and placed them beyond the chance of failure and allowed them to issue free editions to scatter broadcast in missionary work. How many mediums are giving their very lives to the work, tortured with care and want, who with fostering protection would develop powers unrealized before. The National Association furnishes a secure repository for endowment funds, which are essential to the full realization of its plans.

How much there is to do! Unfortunately those who are willing and capable of doing have not the means, and every effort of theirs must be made by self-sacrifice.

While accepting Spiritualism, and bitterly opposed to the doctrines of the churches, this man, gave his social influence against it, and in favor of sectarian religion. Not a dollar of his vast wealth was diverted from the uses of mammon, but passed into the hands of shoddy aristocrats.

Unfortunately he is not alone in his treatment of Spiritualism. He has the company of a great majority. Even Judge Edmunds gave nothing to the cause, leaving his estate in such a manner that what was left of it would fall in the end into the hands of the Catholic church which he abhorred.

The peculiarity of professed Spiritualists in their allegiance to the cause they profess earnestly to love, and claim to be the very sustenance of their spiritual lives, is most remarkable. How very few of the whole number, who do not on the momentous occasion of death revert to their old belief, and employ gospel ministers, thus apparently renouncing their faith in the cause!

All that they have a right to do from a worldly standpoint, but from a spiritual, wealth has obligations and duties and is held in trust for their execution. Senator Stanford set an example to all the world. He did not wait for others to "furnish half," but by the direct advice of his son in spirit life, founded and endowed a great liberal university which the kings of the earth cannot duplicate, and generations, liberalized and enlightened will speak his praise. He not only in the great centre of learning on the Pacific slope erected an imperishable monument to his son, but to himself and the wife who has so magnanimously carried out his wishes. This example is commended to those Spiritualists who have wealth. The opportunities for its use are on every hand. Soon they will cease to have possession or control. Will they place it where it will become the means of help and enlightenment, or leave it to the struggle of greed? Which yields the best fruitage, the school which instills liberal ideas, and destroys superstition, sending out to the world broad-minded, independent men and women, the extension of a great cause which illuminates life with hope turned to the light of knowledge, the support of its willing workers, and dissemination of its literature, or the waste and extravagance excited by unearned and unappreciated wealth?

These questions are asked without reflecting blame. Every one acts according to his highest light with the best intentions they are capable of. Certainly, but this is not saying that they may not receive higher light and be actuated by better principles.

HUDSON TUTTLE.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy., Elyria, Ohio.

By the President: CARRIE FIRTH CURRAN, 123 Indiana avenue, Toledo, Ohio.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—Martineau.

THE JAPS AND CHRISTIANITY.

The Japs are being civilized. They've left the old benighted way; The arms that Christians have devised The Japs, enlightened, use to-day. They've learned to handle mighty guns. They stand amidst slaughter men With mines;

They stand among the splendid ones Around whom worldly glory shines.

Forth from the darkness of the past They've come to stand within the light. Their troops in line array are massed, Prepared to fight as Christians fight.

In many ways they show their skill, And splendidly their pennants fly; They gloriously go to kill And at a stroke a thousand die.

Hail, reborn Giant of the East! Enlightenment's late offspring, hail! Thy guns have roared, and men have ceased.

Thy heathen darkness to bewail— He fights no more with spear and bow, Behold his code has been revised, He slays a thousand at a blow; The Jap is being civilized.—S. E. Kizer.

A Literal Hell Banished.

Material Hell Is a Myth Says Powell—Noted Minister Says Suffering Will Be From the Conscience—Fires Within the Soul—Message of Dante Is Purely Psychological and Not to Be Taken Literally.

"I do not believe in a material hell," said the Rev. E. L. Powell in his sermon on "Is There a Hell?" at Macaulay's Theater, Louisville, Ky. Dr. Powell said in part:

"I do not believe in Dante's 'Inferno,' with its hideous demons and hollow groans. It is sublime poetry, but its message is psychological.

"I do not believe in a literal fire as the element of punishment, for the very simple reason that the spirit is not perishable.

"You cannot scorch a soul with flame. You cannot shut it up. It must suffer in harmony with its own nature—in harmony with its own constitution—or it cannot suffer at all.

Hell Is the Soul on Fire.

"Hell is the necessary consequences of sin, the inexorable outpouring of nature's laws in a perverted soul, and its fires are those which have been kindled by lust and hate. Its poison house is that in which the soul's noblest aspirations have been stifled—that in which the very law which governs the soul in its trials and tribulations has been bound down to dishonor.

"Where is hell? It cannot be found in any geography. It has no boundaries. You cannot even look there. It is an invisible realm.

An Outraged Conscience.

"Hell must be located in the soul of the shadows. 'If I am an outraged and dishonored conscience. 'If you had asked Charles IX. of France, when he lay dying, 'Where is hell?' he might have made an

swer, as he listened in imagination to the groans which came from the massacres of St. Bartholomew, 'Hell is within this bosom. The fires of hell lie within my own soul.'

"Now, my friends, hell is to be found in the souls. I want you to hear Jesus' doctrine of hell. He could not be indifferent to the cry of a beggar or the beat of a lost lamb. He that spake the parable of the rich man and Lazarus illustrated Jesus' doctrine of hell when he cried in answer to the rich man's pleadings for mercy, 'Son, remember.'

When Suffering Is Bitter.

"If one is suffering and knows himself to be suffering unjustly that thought takes away some of the pain. But if he knows he is suffering justly; that no single sorrow is placed upon him which he does not deserve, there is hell in the thought of this.

"Ask the man who has outraged honor through crime, who has destroyed his friends through treachery, ask him if he believes in a hell, the reality of a hell.

"Ask the murderer who hears voices in a chamber in which there is no human presence, who discovers witnesses of his crime in stones, walls and fences, if there is a hell. Let history bring forth her Neros and her Herods. What does literature show, from Aeschylus to Homer, from Shakespeare to George Eliot? All these show that the memory of sin is hell.

"I believe that if we are saved it will be absolute justice, because the soul has the capacity to receive mercy. I believe that if we are lost it will be through mercy, because the soul has lost the capacity to receive mercy. There is no saving a man from sin by force. If man could be saved by force; then God would save by force. Man can be saved only by his own consent."

**A Discourse Given Through
Mrs. Cora L. V. Richmond.**

The Mecca says: "Psychic Poems."
That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."
Will Carleton: "I have read with great interest."
Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. . . . the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."
The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey, thither."
Price \$1.00. For sale by
HUDSON TUTTLE,
Berlin Heights, Ohio

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents that it is impossible to make the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to the forced brevity. Proofs have to be omitted, and the style becomes thereby repetitive, which of all things is to be deplored. Correspondents are asked to be patient, and to wait for the appearance of their questions and write letters of inquiry. The supply of material 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 freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Theo. Franck: Q. What are the best writings of Thomas Paine, and where can they be obtained?

A. The Crisis and Common Sense were written during the throes of the Revolution, and made a deep impression on the course of events. The Rights of Man is a continuation of the same line of thought. Had Paine stopped here he would have been the New World's greatest statesman. His theological works, The Age of Reason, Examination of the Prophecies, etc., gave him greater notoriety, and they awakened vindictive persecution and a hatred which continues to this day. The liberal reader will be at a loss to know why they received such loss to know why they received such reception.

These works can be obtained through The Progressive Thinker.

A. R. Moore: Q. Will China be drawn into the war Japan is waging with Russia?

A. China has far more at stake even than Japan, and it history repeats itself will enter the contest. It has been observed that when one member of a race of mankind was affected by war, or awakened in some great advance, all members were more or less affected. The movement of the northern tribes on Rome, under Mohammed; the confederacy of the Greeks; the modern uprising of the Latin peoples, are examples. The rapid progress of Japan is not lost in China. The colossal empire is awakening and coming to the consciousness of the fact that it is old traditions are perishing. Reasoning, motive or statesmanship have secondary part in determining the result. Telepathic influence of nations of the same race on each other has been in the past irresistible, and there are examples when it has drawn empires to ruin as well as to conquest.

Unless Japan meets with immediate reverses, the uprising of China appears inevitable. In fact a state of war there exists in all except name.

Mrs. M. J. Sharp: Q. Is there anything in the Bible favoring cremation? From whence came the phrase, "Ashes to ashes, and dust to dust?"

Burial of the dead was the almost universal practice of antiquity. The Egyptians were overzealous in the preservation of the body, because of the teachings of their religion that the spirit after a thousand years would return to again inhabit it with life. Hence their exceeding care in mummifying and preserving it.

The Jews were deeply influenced by the religion of Egypt. They imbibed from the Egyptians their ideas of the "Last Day," and the "Final Judgment." Although they were closely, they did not take especial care of the bodies of the dead by embalming, although the use of ointments and perfumes are reminders of its once having been common. Many of the surrounding nations cremated their dead, and the Jews, in many instances followed their example. From a passage in Amos vi. 10, it may be inferred that at that time the practice of burning the dead was an established custom and that the "bones," or "ashes," were preserved in the houses of near relatives.

The most peculiar instance is that of Saul, Sam. i. xxi. 12. When his people heard of his death, and that the conqueror had treated his body with indignity, they went and rescued it. "And all the valiant men arose and went all night and took the body of Saul and the bodies of his sons, from the walls of Bethsan and came to Jabesh and buried them under a tree at Jabesh and fasted seven days."

As there was no especial reason for burning the bodies of Saul and his sons by those who amidst all his misdoings held his memory so dear they traveled all night to rescue his remains, their cremation must be taken as a funeral rite and one common at that time.

The burial of Christ in the sepulcher gave his example to all his followers. This united with belief in the Judgment Day and resurrection of the dead, an Egyptian belief introduced into Judaism, confirmed the body was to be prevented the spirit ever returning. They preserved it as a mummy against the time the spirit returned to it. This idea was carried into Christianity, and the custom of grave of the body in the tomb, or grave was introduced for the purpose of its preservation until the Judgment Day.

The belief originated in an age which knew nothing of the chemical changes which in a few years dissolve the buried body, and hence all the writers of the Bible and the church fathers,

speak of the resurrection as though the material of the bodies of the embowed were still present awaiting to be assembled by the sound of the "Last Trump."

When the body was burned, its rapid and complete disappearance was in conflict with the belief, and hence was vigorously opposed by the priests. "Ashes to ashes," without doubt is a phrase coined when cremation was common. "Dust to dust," was a term coined that material was taken from the dust of the earth, and when placed in the grave was returned to the dust from which he came. These terms as now used in burial services are meaningless verbiage.

With our knowledge of the processes of decomposition through which dead organisms pass, we know there is no difference between the changes wrought by the flames of the crematory and those which take place in the grave. One is in an hour, the other in a few years, and alike in both, the material is resolved back to the elements which enter the cycle of living organisms.

One is by swift and clean energies of fire, the other—the mind does not care to dwell upon its gruesome suggestive verbiage.

Yet sentiment is strong, nourished as it has been by centuries of heredit, and although the body is only the cast-off receptacle of the spirit, the bereaved shrink from its sudden resolution into invisible form. Grief finds a balm in the tenderly placing the body enshroued in flowers in a resting place where the transition will not be so shockingly abrupt.

Mrs. Carlyle Petersilea: Q. Have you personally ever witnessed a genuine materialization of a spirit? Do you believe that a spirit can take on a form of flesh and blood, or can it produce materialized forms of spiritual beings—or claim to do so? Do you believe that a spirit can be seen with the material eye? These questions are of vast importance to me, and I believe to most others.

A. I think D. D. Home was the first to have "materializations," although it is not correct to give the manifestations through him that name. They were rather "etherizations." They came as shadowy forms, transparent and visible in the light. The hand that often took up the pencil and wrote messages, was shadowy, like a cloud. Henry Slade had this phase and convinced the skeptical Col. Bundy that it was genuine.

If the questioner means to ask if a spirit can materialize a body of flesh and blood, with the organization of a physical being, the answer of a materialist is in the negative. I have in senses witnessed many of these "materializations," which were too material to be spiritual. Had the "spirit forms" been genuine, and the hundred pounds of matter, more or less, of which they were composed liberated by "dematerializing" in the seance room, the members of the circle would have been asphyxiated before the door could have been opened.

Spirits cannot be seen with the physical eyes; they are seen only by spirit perception. But it is possible under right conditions, for a spirit to draw around it a form of matter, sufficient to reflect light and thus enable the physical eye to see them. This is one of the two explanations of ghostly appearances, and of spirits immediately after death. The other explanation is that such appearances are subjective matter, the spirit makes such vivid impression on the mind that it seems to have a tangible form.

There are Spiritualists who place no importance on any manifestation unless the "spirit" is tangible, of weight sufficient to make the floor jar when it walks, and clothed in lace that can be cut off and remain "materialized" in their hands. Nothing short of that which is impossible for spirits to perform satisfies their morbid demands.

This matter of weight is quite distinct from the exercise of force which is shown in many physical manifestations. Professor Hare, in his lectures on Spiritualism, tested this matter and found it to be variable, but when conditions were favorable, of considerable amount.

While there is every reason to endorse the possibility of spiritual beings making themselves seen both by the physical eyes and spirit perception, the other explanation of the manifestations as presented a title of the charity and deception.

The subject is fully discussed in the "Arcana of Spiritualism."

A Remarkable Case of Presentiment.

New Bedford Mass.—"Take care of our two oldest ones, Joe; never mind the baby. I'll return for her." Dying words of Mrs. Joseph Brillon, Jr.

A week later her property was fulfilled, the baby died and mother and child now rest in the same grave.

It was a month ago that the presentiment came to Mrs. Brillon as she lay on her death bed. The child was less than two months old at the time and for days the mother spoke of hardly anything else.

The last words she said to her husband were: "Take care of our two oldest ones, Joe; never mind the baby." I will return for her in a short time.

When the time for Mrs. Brillon's burial came she was taken to the French cemetery, but on account of the frozen ground her body was placed in the tomb until the ground became softer, and a grave could be dug.

Soon after the mother's death the baby, until then in the best of health, became sick.

Several doctors were tried but all were unsuccessful and the baby grew weaker every day until a week ago it died at the age of 2 months and 23 days, fulfilling the prophecy of the mother.

When the child was buried the mother's body was taken from the tomb and buried in the same grave as her daughter.

Joseph Brillon, Jr., who is a bartender at John Watson's saloon, and lives at 909 Court street with the two remaining children, when seen by a Times man, said: "Yes, my wife made that prophecy before she died, and somehow I seemed to believe it. I felt before she died a feeling of misfortune seemed to hang over her as to the welfare of our youngest child, and nothing that I did could drive it out of her mind."

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven poems, the latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

SPIRITUALISM IN NEW ZEALAND.

Stepping like a mighty giant up through the deep ocean, defying time, custom and old traditions, New Zealand appears, a land with decided individuality, for nowhere else on the face of the earth has nature so lavishly distributed her ever-changing, ever-beautiful assortment of scenery with rugged mountains and yawning fords, hot and cold lakes, pastoral quiet side by side with mighty volcanic eruptions, telling of days when the bosom of old mother earth is torn with violent emotions, rending her mountains and turning everything upside down and inside out. In the heart of the North Island is Waimanga, the largest active volcano in the world, while for miles around, the earth sizzles, bubbles and spits steam in spots.

Among such decided surroundings it would be but natural that the inhabitants inbreathing the air of the independence of another nature who nourishes all her creation alike, should partake of the same spirit and have rugged individual ideas such as are expressed in her labor laws, on woman's suffrage and on various industrial and reform questions.

Amid such surroundings Spiritualism is struggling forward and upward, repressed and at times nearly choked by the oppressive grasp of ignorant orthodoxy, but when given a chance to breathe, growing spontaneously and with divine recklessness in the hearts of Jew and Gentile alike, there is no difference in sex, color or condition, but spreading the glorious sun of beneficent truth, it breaks the chains of creed and liberates the soul to view life here and hereafter as it is able to conceive on lower or higher planes, expressing alike in all its unthinkable variety.

Spiritualism started in New Zealand about twenty-four years ago spontaneously, when this new ism dawned upon a few who started circles to test its truth, meeting everywhere with the same results, developing membership on the physical or spiritual plane.

Perhaps the greatest difficulties were to be overcome in Dunedin, composed almost altogether of Scotch Presbyterians, rigid in belief and unyielding in the tenacious hold the mother church had upon its predestined elect. The Spiritualistic society here has been organized for seventeen years, and for the past eleven years G. D. Gibbs, its president has been one of its most active workers. It would require a man of his tenacity in order to have the society prosper amid such uncongenial surroundings. I found much harmony and spirituality among its members, and a delightful meeting in Victoria Hall, decorated with the American and Australian flags and singing the songs of both countries.

Christchurch is one of the largest of the islands, where Mental and Christian Science seem to have absorbed the attention of the majority of the higher thought circles. In Wellington, the capital of New Zealand, has a fine, prosperous society, the only one which owns its own building, New Century Hall, with ample seating capacity and a smaller room suitable for socials, with kitchen adjoining, fully furnished, including a circulating library containing a large variety of Spiritualistic books. The society was founded twenty-two years ago by Hon. William McLean, formerly a Scotch Presbyterian, and Isaac Plimmer, who with a few other inquiring souls began holding private circles, starting in a small room on Chalmers street, and the members used to meet in and out like thieves. The object of their meeting soon leaked out and they were requested to move. They shifted about from pillar to post for five years when they felt sufficiently encouraged to rent a small hall where they held Sunday meetings. Mr. McLean was elected leader and he has attended regularly through all these years. A medium who was developed as a trance speaker in their circle, Mr. Wright, a brilliant delivered the lectures. Many people were instructed at these meetings, asking questions which were answered by Mr. Wright's guides. Mr. Bealmore was another member who was developed. When in normal condition he stuttered, but when controlled spoke in a clear voice without any impediment whatever. Peculiar phenomena were developed through Mr. Flyger, another member of the circle, and when attending funerals in the course of his business would often see the spirit of the departed walking beside the hearse and tramping the sod on his own coffin, seemingly glad to get rid of the body. He was at times controlled by the spirit of a child, and would utter words of love to the mother. Matter would be passed through matter, and when lying on a sofa entranced, his boots would be pulled off by invisible hands and thrown across the room. Oranges would be brought from a sealed box on board in an adjoining room, placed before the sitters and again returned. Spirit fingers would operate a Morse telegraphic key through a locked box, intelligent to anyone understanding the code, and Mr. Black, the government electrician, testified to the intelligence and correctness of the message built a four years ago the society built a hall on a corner lot 36 x 75. Six members guaranteed the payment of four thousand two hundred and fifty dollars within seven years. Members subscribed twenty-eight cents per month, guaranteeing to pay it for six months. From this fund the interest on the mortgage was paid, and by re-renting the hall for socials, dances, etc., and through subscriptions a part of the principal is paid off each year.

The name of the society is the Victorian Association of Spiritualists. Registered by act of parliament, president, Hon. Wm. McLean; secretary, Mr. C. A. Whitely; and treasurer, T. Volkman. They have about 150 members and hold meetings every Sunday with lectures on Wednesday evening, when ministers of other denominations are invited to lecture from their platform. They find that since owning their own hall, they are secure a much more intelligent class, also an organ, and on the platform the same table the original members sat by in the early circles 22 years ago. The lecture meets every Sunday, with between thirty and forty children. Mr. A. Miles is the lecturer. The pleasure of delivering three lectures before this society, and was agreeably surprised when at the close of the last lecture I was presented with a loving testimonial signed by the officers and a number of members, and given a gold testimonial, a "Kia Ora," meaning "good luck," engraved on the same.

While in Wellington I attended a reception given in the same hall by the Women's Political Equality League, to celebrate the home coming of Mrs. MacDonald, the Susan B. Anthony of New Zealand. The hall was crowded with the people of the New Zealand House of Parliament. Among the distinguished speakers were Right Hon. Richard John Seddon, Prime Minister, Colonial Treasurer and Minister of Labor and of Education; Hon. Sir Joseph George Ward, Postmaster General and one of the Cabinet Ministers for Railways, Industries and Commerce, Colonial Treasurer, etc. These two gentlemen hold the highest office in the gift of the people. Lady Ward was also present, and I found her very charming and entertaining. I was invited to voice the sentiment of Americans on the suffrage question and the audience hoped that the American men would follow the example of their Zealandian friends and give the ballot to women. I had also the pleasure of meeting the Hon. C. H. Mills, another Cabinet Minister, Commissioner of Trade and Customs, who expressed himself as very much interested in America, hoping to visit our country.

Spiritualism in Auckland started about twenty years ago in small home circles. About eight years ago Mrs. T. Harris came here and organized the Society for Spiritual Progress. This society has grown and become very prosperous and efficient. Graham, secretary, J. Nichols, treasurer, Mr. Albert Hardy. They also have a fine lyceum and Mrs. Harris is pastor and also leader of the lyceum. She is one of the most spiritual mediums it has ever been my pleasure to meet, and for years her spirit guides have been assisting her to do as a missionary, teaching the truth and building up societies. She seems to communicate her beautiful spirit to the members, and when I lectured before them in Odd Fellows' hall on Wednesday evening, March 16, there was a delightful feeling pervading the audience. Everyone was on the qui vive anxious to show me how to hear me. At the close of the lecture the members and friends adjourned to another room where refreshments were served, and I was made the happy recipient of a very handsome silver-mounted green stone paper knife, suitably engraved.

The following day a carriage drive was arranged to visit the historic places around Auckland. The next day the Ventura arrived from Sydney, leaving the same afternoon for San Francisco and surrounded by friends and flowers and with a magnificent moment of friendship offerings, my heart was full of gratitude for all the beauty, brightness and valuable experiences my visit to the colonies had brought, and the large number of new fellowships it added to my life. As soon as the boat started I pinned a little American flag on the State President's cabin and I was "At Home" in state room number two, each heavy stroke of the engine and each powerful beat and mighty heaving of the vessel singing into my ear, home, home, home.

As I look back over the wanderings of the past eleven weeks with its ever varying change of scenery and its new friends, I appreciate that I have been permitted to enjoy a special privilege. The Colonial Spiritualists are more united and not cut up in so many small societies as in America. They are much more anxious for the physical than for the spiritual. They are more united and not cut up in so many small societies as in America. They are much more anxious for the physical than for the spiritual. They are more united and not cut up in so many small societies as in America. They are much more anxious for the physical than for the spiritual.

The Light of Egypt. Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Each volume 128 pages. Price 50 cents.

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, 50 cents.



Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretaries at Once.

Lake Brady, Ohio. Lake Brady camp opens — and closes — A. G. Kock, secretary, Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens — and closes — For programs and other information address Florz Hardin, secretary, Anderson, Ind.

Forest Home, Mich. The fifth annual camp-meeting opens at Snowflake, Mich., and closes — Write to Mrs. Ruth Eastman, secretary, Manassas, Mich., Box 69.

The Waukesha Camp, Wis. This camp opens — and closes — For full particulars address the secretary, W. J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans. This camp opens — and continues until — For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Wonevow, Wis. The Wonevow camp-meeting opens this year — and closes — Address for particulars, Miss Gertrude Spooner, secretary, Wonevow, Wis.

Dolphos Camp, Kans. Commences — and continues until — C. J. Ballou, president; H. D. Dwight, secretary.

Summerland Beach, Ohio. Summerland Beach Camp, Millersport, Fairfield county, Ohio, 35 miles east of Columbus, opens — and closes — David Climer, president, 282 West Fifth avenue, Columbus, O.; Hattie G. Webster, secretary, 55 McDowell street, Columbus, Ohio.

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing — and closing — For full particulars write to Mrs. Mary K. Gates corner Second and Indiana streets, Highland Park, Winfield, Kans.

Marshalltown, Iowa. This camp begins — and ends — For full particulars address E. M. Vail, president, Marshalltown, Iowa.

Franklin, Neb. This camp commences — and continues until — For full particulars address D. L. Haines, secretary, Franklin, Neb.

Haskell Park, Mich. This camp commences — and continues until — For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich. This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences — and closes — For programs send to Joannette Fraser, Manager, Vicksburg, Mich.

Grand Ledge, Mich. This camp opens — and closes — For programs apply to A. McKelvey, Grand Ledge, Mich.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene — and close — For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Y.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending — at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Maple Dell Park, Ohio. The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing — and closing — Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal. The eighth annual camp-meeting opens — and closes — For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county, Washington, will hold their second annual camp-meeting in their beautiful woods at Etna, from — to — For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freewill, N. Y. The Central New York Spiritualist Association will hold its fifth annual camp-meeting at Freewill, N. Y., from — to — Address Mrs. C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass. This camp commences July 31, and closes —

Los Angeles, Cal. The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from — to — Address all communications to W. F. Vose, No. 1337 East Twenty-third street, secretary, or Mrs. Basile Ashby, 1306 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing, N. H., for four weeks, commencing — and closing — Address the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from — to — on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazale, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open — and close — For programs address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona Park, Me. This camp opens — and closes — A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Maine.

Island Lake, Mich. The Island Lake camp opens — and closes — extending through the month of 11. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

The Niantic Camp. The Niantic Camp, Niantic, Ct., opens — and closes — For full particulars address Mary A. Hatch, secretary.

THE LYCEUM. John W. Ring, National Superintendent of Lyceum Work, Spiritualist Temple, Galveston, Texas, makes a report.

To the Editor and Readers of The Progressive Thinker.—Most Cordial Greeting.—As National Superintendent of Lyceum Work, appointed by the National Spiritualists Association, I feel that my stewardship belongs to the public in a marked degree; and while no editor would presume to tell the details of his subscription list and of the expense of the Lyceum, I feel differently in the publication of the Progressive Lyceum, which I publish weekly for the lyceums of the United States and Canada, since I am not independent in the matter, but doing it for the N. S. A., and for the good of the cause of humanity through Spiritualism.

With the first issue of December, 1903, Vol II, was begun. During the months of December, January, February and March, there have been seven issues sent out, nine of them have been four pages and eight of them eight pages; and they have numbered in all 12,350 copies. Aside from a small file of these have been mailed and have borne forth the glad message of spiritual truth.

Many words of praise have come for the lessons furnished by Alonzo Danforth and for the stories contributed by Mrs. E. K. Bager; others have come from time to time kindly assisted in the matter of the lesson sheet. I feel very grateful to twenty-five lyceums, extending from Maine to Washington, from Wisconsin to Texas, for most loyal support of The Progressive Lyceum. Sincere and helpful friends have arisen in these various places and they take from ten to fifty copies each week, declaring them to be helpful in the work in the education of the youth and adult. We endeavor to have proper division of the lesson each week for the adult, the young people and the little folks. During the four months I have written about 350 letters to the lyceums already active and to many who are just starting lyceums. We need to work in unity with every possible concentration that these schools of liberal and harmonious education may be established all over the country. To this end I solicit the suggestions of the friends everywhere as to how it is best to proceed; how are you conducting your lyceum? Let us have an exchange of methods that the best may be selected and used by all, that uniformity may bring about concentration. I frequently hear of a lyceum that does not patronize The Progressive Lyceum. I hope they will not tarry long, but come to the fold of the lyceum family. I am doing this work as faithfully as I know, and with your cooperation I may be able to do better, so come along. Let us establish lyceums for the promulgation of the principles of Proper Living, for Life is Eternal.

JOHN W. RING, National Superintendent Lyceum Work, Spiritualist Temple, Galveston, Tex.

It Costs You Nothing. To make a trial of the most marvelous remedy ever prepared for the cure of indigestion, constipation, dyspepsia and all forms of kidney and liver trouble, Vernal Palmatoffa (formerly known as Vernal Saw Palmatoffa to Berry Wine), is the name of this ideal remedy, and any reader of The Progressive Thinker is entitled to a trial bottle absolutely free of all cost. If you will ever stick with it, and with your cooperation I may be able to do better, so come along. Let us establish lyceums for the promulgation of the principles of Proper Living, for Life is Eternal.

JOHN W. RING, National Superintendent Lyceum Work, Spiritualist Temple, Galveston, Tex.

PREMIUMS.

OUR ELEVEN BEAUTIFUL AND USEFUL PREMIUM BOOKS.

An Opportunity Never Before Offered on This Earth to Form the Nucleus of a Splendid Library Along Spiritualistic, Psychic and Ethical Lines of Thought—A System of Humanitarian Work Originated Solely by The Progressive Thinker.

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

Remember, please, that it costs ten cents to get a personal check at a bank in Chicago. If you send a personal check, add ten cents to the amount sent. Remember, please, that we have only four books which we send out now for 75 cents each. We cannot allow you to select any other book in the list at that price.

Remember, please, that you are not entitled to any of the Premium Books unless you send in with your order a year's subscription to The Progressive Thinker.

Remember, please, that the safest way to make a remittance is to secure a postal order.

Remember, please, that these books are used exclusively as premiums, the editor desiring no profits, his sole object being to do a HUMANITARIAN WORK ALONG SPIRITUALISTIC, PSYCHIC AND ETHICAL LINES, hence they are not for sale to the trade.

Remember, please, that mistakes and trouble may be avoided by dealing direct with this office, instead of through a news agent.

Remember, please, that all of our Premium Books are neatly and substantially bound in cloth, and are an ornament to any library.

Read our Premium Offer, AND DO NOT WRITE TO US FOR ANY OTHER TERMS. You must send \$1 for The Progressive Thinker when you desire one or more premium books. Please bear this in mind.

Every person who sends in a yearly subscription to The Progressive Thinker, and who desires only ONE premium book can make his selection from the following list for TWENTY-FIVE CENTS:

1.—The Great Debate Between Rev. Moses Hull and W. F. Jamieson, our leading Premium Book this year. Price 25 cents.

2.—Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. Price 25 cents.

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Lastly, all of these ELEVEN Premium Books here announced are sent out, all postage prepaid, for \$3.35, somewhat never before equalled in this country or Europe. Our principal aim is to send them out as nearly as possible at actual cost price.

OUR ELEVEN REMARKABLE BOOKS FOR \$3.35.

1.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.

4.—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5.—Ghost

My Spirit Mother.

Oh! come from your glorified mansion above,
And prove that I still am retaining your love,
By stroking my hair as you used to do of old
And by breathing sweet lullabies into my soul.

I can see the dear old cradle with imagination's eye,
Where you used to rock me, saying that "good babies
do not cry."

Can you come and bless me, mother, from your spirit
home above,
As you used to in my childhood, with your sweet ma-
ternal love?

I am waiting with impatience till I meet you in the
skies—
Will our meeting make you happy? Shall it be a glad
surprise?

Yes, for mother's love is endless as the law that gave
it birth,
And we have the spirits' promise of a welcome from
the earth.

I remember, dearest mother, how you suffered here
on earth,
How your heart was filled with sorrow and you had
to force your mirth,
Lest your child should see you weeping, and refuse
to go to sleep;

And when babe at last was sleeping, then was moth-
er's time to weep.

For your call I am waiting, I list for no other,
The same as in childhood, the voice of my mother.
I am waiting your coming, escorted by angels
To welcome me home with their loving evangels.

My spirit at times seems to be there in vision,
And to mingle with saints in the land of elysium.
Oh, show me the path to my home in the skies,
Only make the road clear to my spiritual eyes.

I am waiting, spirit mother, and my waiting will en-
dure,
For my mind is on no other but to make my waiting
sure.

I will with ardent longing, when at night I go to rest
Sweetly dream of you till morning—will you come
and be my guest?

Put your spirit arms around me, let me feel their soft
impress,
As you used to in my childhood, when you clasped me
to your breast.

Sing the same old songs you used to, I will hear them
in my soul,
And will know you are repeating some sweet lullaby
of old.

How often, mother, in my dreams I see you here on
earth,
And never does it seem that you have passed your
spirit birth.

Do my visions symbolize a partly formed ideal
Of what we wish in spirit life, and will it prove the
real?

With the strength and wisdom you have gained in
spirit spheres,

Can you clasp me in your arms again, as in my child-
hood years?
I have faith that I can do so, and am trying to pre-
pare

To meet you, and to greet you when I "climb the
golden stair."

Do you often see the spirits, at their change of spirit
birth?
Do they meet their so-called savior as was promised
them on earth?

Can you teach them they have stultified themselves,
and are erratic,
That where they wash their sins away will be in heav-
en's attic?

And can you help eradicate an ancient superstition
Of "Christians," by inducing them to discard old tra-
ditions?

Let heaven unite its forces, yourself with them to tell
The "Christians" they should change their creed by
abdicating hell.

Has the Christian's so-called savior been presented to
your view?
Did he ask you were you Infidel, Mohammedan or
Jew?

Did you answer, "I was neither, and was taught from
early youth
That all religions must be based on scientific truth?"

Has the miscreant John Calvin yet acknowledged his
mistake
In burning Michael Servetus, with green wood at the
stake?

Is John Calvin still a wanderer in darkness for his
sin?
And when will heaven open wide its gate to let
him in?

And when will Christ's viceregerents from their leth-
argy awaken,
And say, "It took two thousand years to learn we
were mistaken."

Can you unite in spirit life with those of erudition
To help the Christians elevate their standard of re-
ligion?

Tell Franklin, Galen, Pericles, you need their kind en-
deavor
To substitute, in place of creeds, God's truth, which
changes never.

And angels, your associates, will clap their hands
with joy
While singing, "We'll establish truth, an error to de-
stroy."

I am waiting, sainted mother, and shall wait until I
hear
Your sweet voice among the angels, which to me on
earth was dear.

Shall I long be kept in waiting till I hear the sweet
refrain,
With thrills ecstatic singing, "Wait, we soon will
come again."

Hartland, Vermont.

SPIRITUAL IMPRESSIONS.

Extracts From a Lecture Delivered by
Adele K. Brooks Before the Hyde
Park Occult Society, Chicago.

(Continued from last week.)

Life being filled with varied experi-
ences in every degree of unfoldment,
we are constantly taking on and throw-
ing off, a constant exchange for other
experiences, and to our degree of un-
foldment, we attract that which not
only belongs to us, but oftentimes that
which may be a passing vibration not
intended for us, but received by us—
remaining for us to discharge or to
utilize as our judgment at the time dic-
tates. After repeated attempts to re-
cognize the thought waves that do con-
stantly sweep over us, will we arrive
at a point of consciousness that will en-
able us to grasp only that which be-
longs to us.

The idea that everything is laid out
for us, and that we are children of fate,
is, I think, purely a theory yet unsatis-
factorily demonstrated. We are really
creators of destiny, and while prin-
ciples are unchangeable, we may by in-
telligently directing the course of our
present actions mold the character of
the future.

We say, all is good. If that is so,
some one may ask, Why should we try
to raise our ideals?

Because the expansion of conscious-
ness demands it, this virtue brings its
reward since it enlarges our life.

Life is a fraud if we cannot produce
harmony and beauty out of the very
corruptions around us.

Let us have done with vain regrets
and longings for the days that never
will be ours again; our work lies in
front, not behind us. Forward is our
motto. Nothing is lost. Nothing can
be forgotten. Nothing is
unforgotten. In the end, we make the
discovery that all is good, all weakness
is revealed strength and power. Every
mistake works out success, everything
is justified when once we see all sides.

I believe the present needs of human-
ity demand a more practical demon-
stration of spirit power than the majority
of our speakers are today
giving forth. I believe that the time
to look to the needs of the suffering in
all phases of life is now—not waiting un-
til we pass on into spirit. We are here
for a purpose, let us first attend to the
needs of the hour, the great future will
take care of itself. We are hourly re-
ceiving spirit messages of love, trust
and helpfulness, illustrating the great
gift of administering to the needs of
spirit as they pass out into the other
state.

Let me tonight make this appeal:
Look over this city of ours, which is a
sample of all cities; walk for one half
hour down in its business section, take
note as you go of the faces you see,
little children homeless, friendless, al-
most clothesless, hungry—and ask your-
self this question: Do not the present
sufferings of our people in this world
need our consideration? Will we, as
intellectual beings, find heaven in spirit
if we close our hearts to the cries of
the unfortunate that surround us on all
sides? Jesus said, "Suffer little chil-
dren to come unto me, for such is the
kingdom of heaven." I wonder how
many are actively engaged in this
work to-day—taught by the Christ who
is an example of purity, goodness and
simplicity. If we neglect this side of
life, and the needs of the people who
are less fortunate than we, we are to a
degree responsible for all crime, all im-
perfections in life. We condemn, but
we do not point out the avenue of es-
cape. Saving souls is the same as
blessing. It is good, it is good, but if
we could establish justice around the
world there would be very little need
of charity or benevolence.

Much of the evil of the world comes
from lack of thought more than from
the intention of being unjust. So it is

when the unbeliever receives "perhaps
for the first time a message from spirit.
Through lack of faith and understand-
ing of anything pertaining to spirit re-
futes they at once set judgment and
stamp the manifestation a fraud. This
all comes about through ignorance,
which only a desire to know can erad-
icate. Man is especially fortunate when
his conditions are not easy, for these
very conditions evoke the very best
that is in him.

These ill-favored conditions sting
him to strength and nobleness. The
very best moments in a man's life are
often the hardest and most perilous,
and when in an atmosphere of peace,
he is resting amid the sweet realities
of well-doing, the soul speaks and bids
him "God speed;" he will at such times
feel the nearness of the great overrul-
ing spirit, which is love unperishable.

The communing spirits would feel
blessed to unite their forces with ours
and we with them in this grand work
of freeing the soul of man from its bon-
dage, its prison of unenlightenment. It
may be painful to contrast the what we
are with the what we ought to be, but
that very act, involving as it does the
exercise of the noblest of our powers,
will create greatness and goodness.

It requires no particular power of dis-
cernment to discover that the spirit
loved one can communicate with us—it
is but a natural law, therefore accessi-
ble to all, and within the reach of all
who are willing to devote a few mo-
ments each day to its unfoldment.

Superstition has long exerted a detri-
mental influence upon man; it has
prevented a free outflow of spirit into the
earth; it has reared a gloomy prison
and forged galling chains for the soul;
it has obscured the light of truth,
clouded the atmosphere of the spirit,
made dim and feeble the interior vision,
set bounds to the free exercise of
thought. The effect of this influence is
extensively felt by the medium, as it
prevents a free outflow of spirit into the
earth—it destroys for the time the
beauty and simplicity of truth, distur-
bing the harmonies of the eternal pow-
ers, also presenting a false and unna-
tural medium of vision, suppressing the
fresh and living emanations of the
soul.

Lofty truths that our spirit teach-
ers are ready and willing to give to the
world, have been obscured by the most
unreal conception; thus it is that we
should do all in our power to eradicate
superstition and distrust, that all may
rise from its realms of darkness into the
sphere of liberty and light.

I believe, that we are to-day begin-
ning to have manifestations of a new
and higher and more spiritual type of
man. That ought to be precisely what
we are looking for. The world is get-
ting ripe for it, and I believe with my
whole soul that it will not be long be-
fore spirit impressions will be a recog-
nized fact by everyone. We are con-
tinually met with the question: If spir-
its can return, why is it we do not
learn more of what they are doing, of
what their life consists? Will you note
carefully with me one fact? All our
knowledge here is limited, of necessity,
by our past experience. If I were to
attempt to describe to you any new
thing or any new place, I could do it
only by comparing it with something
with which you are already familiar,
and just so far as it was unlike any-
thing with which you were familiar,
just in so far it would be simply impos-
sible for me to describe it to you so that
you could have any intelligible idea of it.

I think we have to a very great extent
distorted all our ideas of the other life
by theological speculations. If I could
be persuaded that I was to enter an-
other life, and that the same things I
forget all about this one, and who I
have been while here, I would not wish
its possessions; it would mean absol-
utely nothing to me. Neither do I be-
lieve that when we go out into that
other world, we will be alone or un-
cared for. When we came into this

world, we were expected. I do not be-
lieve that the next step ahead in the
universe, is into something poorer than
what we are now coming here. I be-
lieve we will find ourselves among
friends and loved ones, who, as Robert
Collyer has said, are "Just folks like
the rest of us." If we could only get
our heads free from the nonsense in-
herited from the old discarded idea of
the past, how much clearer and bright-
er would our conception of this other
life be.

If I should die this moment and re-
gain consciousness in a short time, I
would expect to be neither more foolish
or wiser than I am now. Why should I
be? For the sake of social order and
peace, then, men need to be taught no
less. Mind you! they need to be taught
that they are souls, and that how they
live is what counts. Whether they cul-
tivate mind and conscience and heart
and become noble men and women.
Intellect alone cannot sustain man.
Without the inspiration of hope and
love their labors cease or seek another
sphere.

The need for spiritual workers is
great, as great to-day as it was at the
time of Jesus. As it was compassion
for the multitude who needed spiritual
guides that drove Jesus to devote his
life to teaching them the way of true
living, so should compassion for the
multitude cause us to-day to devote our
lives to the same object. The spiritual
teacher should work, then, for the in-
crease of spirituality in the world, and
not for the strengthening of existing
sects. "No man can serve two mas-
ters." We must obey these higher
forces, if we receive the highest inter-
pretation of spirit impressions.

And again we are often asked, "Is it
right to receive compensation for the
giving out of spiritual truths? They
say to our reply that it is: 'All the
teachings that Jesus gave, he gave
freely,' yes, as near as we have been
able to learn, that is true; but he
coupled his advice to give freely with
the words, 'the laborer is worthy of his
hire,' meaning that the spiritual work-
er, although he should not sell so much
truth for so much money, yet it could
be expected that he would be supported
by those whom he benefited through
his teachings.

There is one peculiarity connected
with the giving out of spiritual truth:
the more we give out, the more we re-
ceive ourselves, and we can well af-
ford to make a free will offering now
and then.

To receive spirit impressions re-
quires an adjustment, so to speak, of
surrounding conditions at the time the
effort is made. To do this there must
be a quickening of the spirit, a re-
sponse on our part as receiver. Other-
wise much confusion takes place. To
know when our own are near, is one of
the greatest blessings given to man;
a noble life is the greatest master-
piece which any man can achieve, and
it is an harmonious and beautiful
achievement. We all live in the sub-
lime; that is the only place of life.
The infinity of being exists in our be-
ing. A God is in us—dwells in us.
The office of a seer should be to awaken
the truth sleeping within us, to ex-
press more clearly whatever of the
eternal we have in our own soul, and
to aid us, such as we are, to discover
our real selves.

(Concluded next week.)

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy,
Healthy Children Absolutely With-
out Pain—Sent Free.

No woman need any longer dread the pains of
child-birth, or remain childless. Dr. J. B. De-
Witt has devised this method, which has been
proved by thousands of women. He has proved that
the pains of child-birth are not necessary, and
that a woman may be entirely painless, and will
gladly tell you how. Send your name and ad-
dress to Dr. J. B. DeWitt, 124
Broadway, New York, and you will receive
a free copy of his wonderful book, which
gives birth to happy, healthy children, absolutely
without pain, and how to cure sterility. Do not
delay, but write to-day.

DYSPEPSIA CURED

If you suffer from dyspepsia, indigestion, liver, or bowel trouble, why not try this remedy? It will cure you in 10 days.

No one suffers from dyspepsia, indigestion, liver, or bowel trouble, who does not know that it is a curable disease. It is a disease of the stomach, and it is a disease of the bowels. It is a disease of the liver, and it is a disease of the gall bladder. It is a disease of the pancreas, and it is a disease of the spleen. It is a disease of the kidneys, and it is a disease of the bladder. It is a disease of the lungs, and it is a disease of the heart. It is a disease of the brain, and it is a disease of the nerves. It is a disease of the skin, and it is a disease of the hair. It is a disease of the eyes, and it is a disease of the ears. It is a disease of the nose, and it is a disease of the throat. It is a disease of the mouth, and it is a disease of the tongue. It is a disease of the teeth, and it is a disease of the jaw. It is a disease of the neck, and it is a disease of the shoulders. It is a disease of the arms, and it is a disease of the hands. It is a disease of the legs, and it is a disease of the feet. It is a disease of the whole body, and it is a disease of the whole soul.

Do you often see the spirits, at their change of spirit birth? Do they meet their so-called savior as was promised them on earth? Can you teach them they have stultified themselves, and are erratic, That where they wash their sins away will be in heaven's attic?

And can you help eradicate an ancient superstition Of "Christians," by inducing them to discard old traditions? Let heaven unite its forces, yourself with them to tell The "Christians" they should change their creed by abdicating hell.

Has the Christian's so-called savior been presented to your view? Did he ask you were you Infidel, Mohammedan or Jew? Did you answer, "I was neither, and was taught from early youth That all religions must be based on scientific truth?"

Has the miscreant John Calvin yet acknowledged his mistake In burning Michael Servetus, with green wood at the stake? Is John Calvin still a wanderer in darkness for his sin? And when will heaven open wide its gate to let him in?

And when will Christ's viceregerents from their lethargy awaken, And say, "It took two thousand years to learn we were mistaken."

Can you unite in spirit life with those of erudition To help the Christians elevate their standard of religion? Tell Franklin, Galen, Pericles, you need their kind endeavor To substitute, in place of creeds, God's truth, which changes never.

And angels, your associates, will clap their hands with joy While singing, "We'll establish truth, an error to destroy."

I am waiting, sainted mother, and shall wait until I hear Your sweet voice among the angels, which to me on earth was dear.

Shall I long be kept in waiting till I hear the sweet refrain, With thrills ecstatic singing, "Wait, we soon will come again."

Hartland, Vermont.

Can you clasp me in your arms again, as in my childhood years? I have faith that I can do so, and am trying to prepare To meet you, and to greet you when I "climb the golden stair."

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Has the miscreant John Calvin yet acknowledged his mistake In burning Michael Servetus, with green wood at the stake? Is John Calvin still a wanderer in darkness for his sin? And when will heaven open wide its gate to let him in?

And when will Christ's viceregerents from their lethargy awaken, And say, "It took two thousand years to learn we were mistaken."

Can you unite in spirit life with those of erudition To help the Christians elevate their standard of religion? Tell Franklin, Galen, Pericles, you need their kind endeavor To substitute, in place of creeds, God's truth, which changes never.

And angels, your associates, will clap their hands with joy While singing, "We'll establish truth, an error to destroy."

I am waiting, sainted mother, and shall wait until I hear Your sweet voice among the angels, which to me on earth was dear.

Shall I long be kept in waiting till I hear the sweet refrain, With thrills ecstatic singing, "Wait, we soon will come again."

Hartland, Vermont.

Can you clasp me in your arms again, as in my childhood years? I have faith that I can do so, and am trying to prepare To meet you, and to greet you when I "climb the golden stair."

Do you often see the spirits, at their change of spirit birth? Do they meet their so-called savior as was promised them on earth? Can you teach them they have stultified themselves, and are erratic, That where they wash their sins away will be in heaven's attic?

And can you help eradicate an ancient superstition Of "Christians," by inducing them to discard old traditions? Let heaven unite its forces, yourself with them to tell The "Christians" they should change their creed by abdicating hell.

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Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht and Wahr-
heit, meetings every Sunday evening at
8 o'clock in Wicker Park Hall, 501 W.
North avenue. Lecture and tests by
Mrs. Th. Loll and Mrs. J. Villorak.

Church of the Spirit Communion,
Kenwood Hall, 4308 Cottage Grove ave-
nue. Conference and messages at 8 p.
m.; lecture at 8 p. m. Messages by H.
F. Coates and others. Good music.

The Band of Harmony, auxiliary to
the Church of the Soul, meets at Room
512 Masonic Temple every first and
third Thursdays of the month; after-
noon session at 3 o'clock. The ladies
furnish refreshments. Supper served
at 6:15, including tea and coffee. Even-
ing session at 7:30. Questions pertain-
ing to spiritual themes, answered by
the guidance of Mrs. C. L. V. Rich-
mond, name poems given to strangers.
Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds
meetings every Sunday at 3 and 7:30 p.
m. at 207 Lincoln avenue. Lecture and
tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold
services every Sunday afternoon at
4:30 sharp, at Phoenix Hall, 824 East
Division street, near Sedgwick street.
Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds
its meetings at No. 77 East Thirty-first
street, Hall "C," every Sunday after-
noon and evening, the Hon. Robert Gil-
ray, pastor. The renowned medium,
Charles J. Peterson, psychic. Confer-
ence at 3 p. m. Regular service at 8
p. m.

A Spiritualist Temple has been
opened by Mrs. Schwann, at 623 Bel-
mont avenue. Services held every Sun-
day and Thursday evening at 8
o'clock. Tests and music at every ser-
vice.

The Christian Spiritual Union Church
now holds meetings at Becker Hall, cor-
ner State and Forty-fourth streets.
Mrs. L. J. Vaughn and Mrs. Lucille De-
loux, test mediums.

The Rising Sun Spiritual Mission
holds its meetings every Sunday at
2:30 and 7:45. Sunday school at 1:30.
Star Lodge Hall, 875 S. Western ave-
nue. All welcome.

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VOL. 29.

CHICAGO, ILL., MAY 7, 1904.

NO. 754

THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citation from "The Rise of English Culture."

A colored map of the world, assigned to the tenth century, but undoubtedly drawn later, is in the British Museum. In it Jerusalem is made the center of the habitable earth. That city, whether on a map or in a legend, becomes the center of Church romance. No such place was known before the old Roman time. In the reign of Hadrian (117-138) there was a strong place in Syria known then and thereafter as Alia Capitolina. Not a coin, not a genuine Hebrew inscription on stone or parchment has ever been discovered to bear witness to the occupation of the place by a warlike people of Hebrews or Judea. The Children of Israel—i. e., the Muslim—conquered the land of Syria and the city of Aelia, and they, with slight interruption, have been its masters ever since. They call the city the Holy Place, or the Holy House, and their right to do so has never been successfully challenged. The legends of the Muslim concerning the Holy Place are to be found in the Koran and in the great Chronicle of Tabari. They are ignorant of any Jewish occupation. It is not the least probable that the name "Jerusalem" was applied to the Holy Place of the Muslim in Syria until some time after the fifteenth century. It is not the Jews nor the Rabbinists who are responsible for that application. The Biblical and Talmudical writers mean by "Jerusalem" an ideal city, where the tribes are supported together. In a secondary sense it may denote any Jewry in Spain, in North Italy, in Holland or France. (Notre Zion cest la France." D. W. Marks.) The passionate love and pride expressed toward "Zion" and "Jerusalem" have certainly never been generally felt toward any city in Syria, nor indeed toward any city of whose inhabitants the majority are not of Jewish blood. About the beginning of the thirteenth century it seems that the excitement about Syria spread among the Rabbinists, and we hear of a number of them following the fashion of pilgrimage. But if the words ul bene loi patria hold good for the Jew, it is not in Syria that he has ever found his most beloved Jerusalem or Aelia.

It is clear that they, employing their usual artifice in the interpretation of the Psalms and Prophets, have converted the Jerusalem of poetry into the Jerusalem of center of a geographical system.

The fable of the Holy City having been made tributary by the Roman gens Pompey, was reported into the Latin literature by the Benedictines. It is corruptly called Solima, which name they inserted into many Latin poets.

Its proper name is El Moccaddas, the Holy Place, or Sanctuary, in the Mohammedan tradition. It once bore the name of Ila (Gographie d'Edrisi traduite de l'Arabe en France, 1836).

This author writes at a time when, owing to the influx of Christian pilgrims into Syria, his belief has been partly confused by listening to the tales. The principal manuscript in the Royal Library of Paris is dated 1344, a statement entirely untrustworthy. The ideas, however, of this geography may be fairly considered as those of the traveler and writer in Jerusalem, who visited the West during the Middle Ages.

He appeared to have learned English names from the Norman French; some are scarcely decipherable. Dartmouth, however—notable in Chaucer—appears as Djartmouda, Dover and London as Deles and Londres. But what are Gloucester and Ghencroft?

He sees at Rome the Palace of the Prince called Pope, who is mightier than all the princes of the earth. He refers to three Metropolitan Sees, Antioch, Alexandria and El Moccaddas.

The latter, he says, is the most recent. It did not exist from the time of the Apostles, which seems to be a clear indication that the author was aware of the absence of Christian antiquities at the Holy Place. He adds that it was instituted for the glorification of the Holy House; again, an indication that the Muslim regarded the Christians as holding the junior branch of their own sacred tradition. He says there is a church in Rome modeled after the temple of Jerusalem, that there is another of St. Peter and Paul, and that there are 200 churches in Rome.

It is a French monk who writes under the name of Sulpicius Severus, garbler of Roman history, who tells us of the lion and the she-wolf who ate of vegetable food at the hands of the men of God, as if they had been by nature herbivorous. And why not, since the Hebrew prophet had sung of carnivora eating straw like the ox?

FINDING THE LIGHT.

RELATES HIS EXPERIENCE.

How One Individual Found the Light in Spiritualism.

To the Editor:—I want to notice in the first place the article written by Brother James L. Dow, of Manhattan, Kans., in No. 747. I sanction every word of it and rejoice that we have those among us who are not ashamed to proclaim the whole truth. It was so good and appropriate that I read it before our society Sunday evening. Some may think it pretty tough on mediums. There is not one word said in it against true mediums or mediumship; but does everlastingly rip up the backs of fakirs.

Some say, "Oh, you must not look for fraud, and you won't find it." That is a likely thing now, isn't it?

How can you find fraud if there is no fraud? I am only 19 months old in the cause, but I look the dilemma squarely in the face. I used to go it blind, but I have eyes, yet make no boast or pretension of being wise; but some people have out they can not fool all the people all the time.

Brother Dow closes with an appeal: "Will you help us eradicate this evil?" Yes, with all my heart.

How shall we commence?

I think it can be done by shunning every appearance of evil, and living as noble, grand and pure a life as is in our power. When we all do the best we can, I think we will have but little trouble. I also think we have too many parties among us who are not of us, and we will always be in confusion as long as we retain them. What we want is all wool and a yard wide; then we can wear garments white as snow, and will shine as brightly as the noonday sun. We have many that want to be Spiritualists and church members at the same time, and I never saw one yet who tried to carry a pail of water on both shoulders but what one would slip over.

When I was an orthodox, I was an orthodox, but now I am a Spiritualist and make no pretensions to orthodoxy. Some think we must not say anything against the orthodox religion, for fear of hurting feelings of some. Well, I do not believe in hurting anyone's feelings, but we must tell the truth if we tell anything, for if we use deception to inveigle them into our meshes, we become as low and contemptible as the fraudulent medium.

I know that true, honorable people of a different religion from mine respect me for the reason I stand pat to my profession. If I was a turn-coat I would not expect to have friends, nor even any respect shown me. Take one of these deceiving ones and they are no good in their churches nor with the Spiritualists. What we want and are striving for is harmony, and without it we will never succeed. It is not in number, but in quality, we do not gather grapes from thorns, or figs from thistles.

"Pure Mediumship," by Madame Roberts, of Oregon, is another good article and has that certain sound. Oh, why cannot all be like it.

Our dear sister, Mrs. L. L. Lewis, wrote such a grand piece, "The Light Among the Hills." My desire is that she will have it put in pamphlet form so it can be scattered world wide. Very few either old or young would lay it aside till they had read all. It is almost an everyday affair, and such good lessons are taught in it. I have seen many faces and forms; heard their voice and had impressions, but I seek more and will not rest till I can see and talk to my dear departed at will. I feel to say with Martha, on the evening of her last night with her aunt and Mrs. Austin, "I have done my best. I have done all I know what to do. I have done all in my power. I have hoped, prayed and waited, and I will not give up. I can almost see their faces and hear their voices that I long to see and hear, but something is lacking, only one little touch and I fancy the line of communication will be established."

Oh, that we all might have this self-same desire. How long till we have a different world, and a different people all around us.

They who seek will find, and to those who knock, it shall be opened to them. If we knock and seek in the right manner we will be rewarded in such a measure that will be to our everlasting good.

Let us place our aspirations at the very heights, and then try to attain unto it. If we want to live noble, grand, pure lives, we must seek earnestly. We have many battles yet to fight before justice and purity prevails in our land.

Elwood, Ind.

J. L. FOSTER.

Papal Empire, to baptize every new geographical discovery with the names of Christ, Mary and the Saints.

One would have supposed that so soon as it became known that the facts within the ken of many a plain, illiterate sailor contradicted the statements of our Christian cosmographers, and of the Bible on which they founded themselves, church teaching must have been discredited and utterly overthrown. That it was not so, is a proof partly of the enormous strength and influence of the church organization, partly of the languor of intelligence which resulted from inveterate indulgence in falsehood.

The romantic stories of Ireland were not heard of until some time in the fifteenth or sixteenth centuries. It is impossible to admit that there were Benedictines in Ireland before, at the earliest, the thirteenth century. The daring fable of literary culture in that island in early ages conceals the fact of its dense ignorance.

Paris has been, at least from the Revival of Letters, an important center of culture. The Benedictines were the founders of its schools at some time a little earlier, though not much, than the schools of Oxford and Cambridge. But a history of the Paris Academy was not attempted until the seventeenth century.

As for history, in any modern sense of the word, or indeed in any sense

I am sure we have the help of the spirit world back of us pushing us on to victory, and the more zealous and earnest we are the more help we are assured to receive.

It is not natural for any of us to help those who do not try to help themselves; so if we expect, we must work.

It is the grandest pleasure of my life to search for knowledge of the life that we inherit when done with this mortal inheritance; yes, that is the word, inheritance, because it is nature's unchangeable law, and is our portion; also is ours at the present time, although our sight, hearing, and senses are so latent that we can scarcely conceive the fact, and the more sensitive we become to nature's laws the more impressive this fact will appear to us. The inquirer may say: "Sir, pray tell us what course we must pursue. Shall we fall down upon our knees and implore one or all of the gods for instruction?"

Nay, my brother, that day is passed for me. To my mind, the first thing required in anyone is to be in possession of a submissive will or mind, open and free to accept the truth wherever it may come from, and is what I term the quickening of the soul or inner man, and is brought around in different ways; some, one cause; and some another. I can only speak for myself. Philosophy and phenomena are inseparable and go hand in hand, and I know and am certain that if I obey or disobey nature's laws I will suffer or be blessed in the act as the case may be. Mine was caused by the sudden passing out of a dearly loved one. I tried to pray to God to give me grace in my broken down manhood to bear the trial, I tried to think God was just, even in permitting such a heinous crime. I tried to think that Christ's blood would atone for all the wrong. My condition got worse and worse. There was a great mystery overshadowing all. I was finally advised by some to go to Camp Chesterfield, and that there I would find out all I desired. I went not knowing, but hoping. I attended a couple of seances, heard a lecture or two, came home and before two days passed I began to see everything in a different light.

About the first thing I denounced was some of the doctrines as taught in the Bible. I looked upon people as beings instead of creatures. I began to recognize the laws of nature, and ignore the works of an anthropomorphic God; and more and more I have cultivated a more sensitive nature (or it has been given me), for I am in possession of it; and not long after this, one day as I was walking down the street with my joys and sorrows all within my own breast, and thinking of the cause I lately had learned so well to love, and of the deplorable condition it seemed to be in, the thought came to me, how can I stand up for it? I am weak, ignorant and unlearned. Then, like a flash of lightning, my dear child stood by my left side and said as plainly as mortal ever spoke, "Pa, we will stand by you."

O, blessed thought that has been to me hourly ever since. I know it. It is a fact. We have the spirit world to back us, and I put a thousand times more confidence in them than I do in a God that would cause or permit the death of his only child to satisfy the sins and wrong doings of others. Now I know that all will suffer for their own iniquity. We can't put it off on someone else. The day of retribution is sure to come to each one of us. The more evil we do the more we will have to suffer, and the more good we do the more happiness we will enjoy; consequently hell and heaven, so to speak, are here. Which do we enjoy?

I see now as the fruits of good labor a nice little society that is organized and which get from house to house nearly all winter. We have now rented the G. A. R. hall for six months, and have held four meetings, of which we are proud. We meet at 2 p. m. and 7:30 p. m., with fair audiences. We have no speaker at present but hope soon to have. We have as fine a test medium as I ever saw. She lives in our midst, and we are well pleased, and hope to see the society grow till we can erect a nice temple of our own. I am led to believe this is all a personal matter, and the philosophy of Spiritualism can be taught only to those having hearing ears; and when it is demonstrated by phenomena many will say it is all of the devil. Nevertheless this change must come, if not in this time of flesh, it will come in spirit life. Really, spirit life is all the life there is. This life is but transient; the other life of which death, is as it were, the partition—just like stepping from one room into another, or from sleep to wakefulness. May the angel world bless and assist you in spreading the truth.

Elwood, Ind.

J. L. FOSTER.

whatever, the serious attempt to ascertain the past cannot be traced higher than the time of Francis I. (1515-1547).

WM. HENRY BURR.
(To Be Continued.)

CALLS BIBLE A PACK OF LIES

CANON HENSON, OF WESTMINSTER ABBEY, SHOCKS ANGLICAN AND NONCONFORMIST ENGLAND.

Demand a New Faith.—Sir Oliver Lodge Declares Doctrine of Atonement is Survival of Barbarous Times.

As set forth in a cable dispatch from London, Eng., to the Chicago Tribune, Canon Henson, of Westminster Abbey, in the Contemporary Review, attacks the Bible, and especially the Old Testament, declaring "the incredible, purile, or demoralizing narratives" are "a pack of lies, too gross for toleration."

The Anglican world is amazed at the question with which Canon Henson confronts his remarkable article. He declares: "If the faith of the church in the divine Christ, living, present, and active, really built on an empty tomb?"

The canon's onslaught on the Scriptures has amazed England, Anglican as

Something in Reference to Materialization.

To the Editor:—I have been greatly interested in reading in your paper the different articles contained therein upon "materialization," and the offer of \$1,000 to be paid for the production of one genuine spirit form.

While I am only a "student" of the different phases of Spiritualism as manifested through mediumship, still I am endeavoring to get and give the truth. During the years 1900-1903, while residing in Cleveland, Ohio, I attended about one hundred materializing seances conducted by the following mediums, Mr. C. H. Figuers, Mrs. Kemp and Mrs. Effie Moss. With two of these, there were some eight or ten of us who had private seances once a week for a time. Personally I did not go, as some do, for tests nor to find fraud. I went to study materialization, to study the spirit forms, the mediums, and as well to study those who came. My first object was to obtain proof as to whether any spirit form could materialize, and having proven this, then to learn further concerning the possibilities.

First, I desire to say that I have received absolute materialization, impersonation, etherization, and transfiguration at the cabinets of every one of the above named mediums. I have seen some spirit forms whom I plainly recognized. I have talked to some of them several minutes at a time. I have had them walk across the circle about eight feet from the cabinet and sit down on a chair beside me, and talk. Besides this I have had some of my friends verify their appearance at the cabinets through other mediums, sometimes when fully entranced. I also have had my own friends tell me in my own home that they did appear to me.

However, notwithstanding all this I have also witnessed at a few seances some manifestations which were not what they purported to be. I have had the "spirit guides" of the medium attempt to personate my friends. While it was a genuine materialization of a spirit form, it was fraud in purporting to be my friend. Again at one seance I was certain that a young man sitting next to the cabinet was used to personate a spirit.

The spirit world has imparted to me that we make our own conditions at seances, and I have seen one of our select private seances with eight regular attendants and only one skeptic, nearly spoiled through the one who proved to be antagonistic, and thus hindered the spiritual work.

What I would like to see would be this: That our National Association arrange certain test conditions, and then advertise that any and all materializing mediums who would endeavor to meet said conditions would be granted a certificate, stating that they had honestly complied with said conditions and had been successful (if they were); and further that all mediums competing should be paid their actual expenses of travel etc., to take test conditions, providing they produced genuine materialization, but pay their own expenses if they failed. I say that for the sake of our cause, we can well afford to spend any reasonable sum to prove beyond controversy that we have genuine materialization, and were I in that phase of work I would gladly endeavor to submit to reasonable tests and receive therefore the endorsement of our N. S. A.

ALBERT W. WADSWORTH.

Harbor Beach, Mich.

That Thousand Dollar Reward.

I have been considerably amused by our California brethren's reward for the production of "one materialized spirit," but not surprised, for psychologically, the step from the ultra gullible to the ultra skeptic is a very short one.

Now I am not a materializing medium nor any other kind that I know of, but if the concurrence of four of the five senses amounts to evidence, I must say that I have seen materialized spirits—not in a dim, sepulchral light where one could be imposed on by a mask, but a light in which slight facial blemishes, such as moles and freckles, could be plainly discerned, and I have had them walk out five or six feet from the cabinet and converse with me on subjects known only to myself. Further I have seen them both materialize and dematerialize entirely outside of the cabinet in plain view of not only myself but twenty-five other persons, each of whom had met and conversed with spirit friends they knew in life. If all this is evidence any one can get it first-hand and a great deal more by going to Kansas City, Mo., and attending the seances of W. W. Aber, 3422 E. 10th street, at the cost of one dollar.

Spiritualism would gain nothing by getting this reward. These people who confess to being gullible by such a transparent humbug as Elsie Reynolds, would be very poor judges to pass on a genuine materialization; even I could give their report but little credence and what would the unbelieving world say? They would say about this: "Here is a party of professed Spiritualists who have been running a fake materializing show and been detected in their fraud. He offers a fake thousand dollars reward for a true materialization, and rings in a confederate as a genuine medium; certifies that this medium is O. K., and pretends to pay him or her a thousand dollars."

This is about the reputation a true medium would achieve by winning this money and his conscience would be just about like it would if he had successfully negotiated a gold brick to an ignorant countryman, even if he did donate the amount to the N. S. A.

It was perfectly right for these California people to expose Elsie.

I know there are fakes working the materializing racket as well as many other forms of mediumship, but because a sharper passes a counterfeit dollar on me it would not be sane to set up a howl and declare there is no genuine dollars in existence.

A little judicious circumspection will protect any society from frauds.

A materializing medium who cannot produce phenomena in a light strong enough to allow the ready detection of masks and disguises is either not sufficiently developed to give public seances, or is a fraud. The medium who only has a stock company of spirits, George Washington, Joan of Arc, and other celebrities not personally known to the audience is a fraud, because the spirits of friends and relatives of those present are more likely to come and manifest themselves than are strangers who have long since passed away. These latter do perhaps sometimes come, but at the same seance others that can be identified should be demanded.

J. T. MCCOLGAN, M. D.

Arco, Tenn.

In nature there's no blemish but the mind; none can be called deformed but the unkind.—Shakespeare.

THE OLD, OLD HOME.

When I long for sainted memories, Like angel troops they come If I fold my arms to ponder On the old, old home.

The heart has many passages Through which the feelings roam, But its middle aisle is sacred To thoughts of old, old home.

Where infancy was sheltered, Like rosebuds from the blast; Where childhood's brief elysium In joyousness was passed; To that sweet spot forever, As to some hallowed home, Life's pilgrim bends her vision— 'Tis her old, old home.

A father sat, how proudly, By that ancestral hearth's rays, And told his children stories Of his early manhood's days; And one soft eye was beaming, From child to child 'twould roam; Thus a mother counts her treasures, In the old, old home.

The birthday gifts and festivals, The blended vesper hymn, (Some dear one who was swelling it, Is with the Seraphim); The fond "good-nights" at bedtime— How quiet sleep would come, And fold us all together, In the old, old home.

Like a wreath of scented flowers, Close interwoven each heart; But time and change in concert, Have blown the wreath apart, But dear and sainted memories Like angels ever come, If I fold my arms and ponder On the old, old home.

—Anon.

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When I long for sainted memories, Like angel troops they come If I fold my arms to ponder On the old, old home.

The heart has many passages Through which the feelings roam, But its middle aisle is sacred To thoughts of old, old home.

Where infancy was sheltered, Like rosebuds from the blast; Where childhood's brief elysium In joyousness was passed; To that sweet spot forever, As to some hallowed home, Life's pilgrim bends her vision— 'Tis her old, old home.

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Do Souls Go Visiting?

Do They Converse With Others Whose Bodies Are Asleep?—Interesting Experiments Made by Students of Psychic Forces.

The results of years of scientific investigation of dreams was given before a large audience in Genealogical hall, West Fifty-eighth street, New York City, by Charles W. Leadbeater of London, who is visiting in this country under the auspices of the Theosophical society. His conclusions, he says, come from experiments made with the assistance of a number of theosophical students. These are some of his deductions:

That the soul of a true man leaves its body during sleep and may then be more or less fully conscious according to the degree of its development and be capable of receiving impressions, moving freely, visiting places at a distance, and conversing with other souls, whose bodies also are asleep.

Physical Brain Reviews Events.

Though a soul is thus away from its physical body, the latter, nevertheless, possesses a kind of half-consciousness of its own and the physical brain is occupied with a mechanical review of past events either of the day before or of a longer antecedent period.

From these conditions there result two classes of dreams. One includes what may be called true dreams or visions—knowledge of something happening at a distance at that time or a prevision of something which afterward comes to pass. These are recollections of what the soul during its travels really has seen or done. The other or commoner class is a vague recollection of the half-conscious vagaries of the physical brain. An ordinary confused dream with its incongruities and impossible positions is a mingling of the two.

Dreams Should Be Weighed.

The speaker advised his audience to avoid the two extremes of opinion on the subject; neither to accept the dreams with implicit faith, which brings worry or trouble, nor to commit the equally foolish mistake of condemning their teaching as nonsense, but to observe carefully and note with precision the vivid, important dreams and let time decide their worth or truth. In that way he said it will be possible to build up a science of dreams.

The Dominant Motive.

In one of his very instructive letters, Mr. Wm. C. Curtis, the special correspondent of the Chicago Record-Herald, in describing the scenes and characteristics of Benares, a sacred city of the Buddhists, in India, says:

"The Hindus fear their gods, but do not love them, with perhaps the exception of Vishnu, the second person in the Hindu Trinity, while Brahma is the third."

The remark serves to emphasize what must appear to be the really dominant factor and influence in modern Christian orthodoxy.

The ruling influence in modern revivalism, when closely observed and analyzed will be found to be fear.

Revival evangelists hold up to view lurid portraits of an angry God and an endless hell for sinners. Fear is the great propelling motor—to escape the wrath of God and the terrible flames of hell, is urged as the motive to "seek salvation." Hell is painted in all the horrors possible to be conceived by the heated imagination of the super-heated mentality of the evangelist, and the fears of the susceptible listeners are wrought upon until they feel impelled to rush, half-crazed, into the "ark of safety."

In the creeds of orthodoxy, hell is a prominent feature, so much so that without hell and the dark background of a wrathful God who will wreak terrible vengeance on the "wicked," a creed would hardly be considered as of standard orthodox quality. The eyes of every soundly orthodox minister or deacon would look askance at such a creed, as of suspicious character if not downright heterodox.

As might be expected, the religion of most who call themselves Christians, is a religion of fear, rather than of love. Fear of hell is hardly consistent with real love of a Being who, having brought us into existence, may possibly not to say probably—visit us with eternal damnation because of failure to come up to the requirements of the plan of redemption. A religion of fear is generally very honest with themselves they would acknowledge their abiding fear of finally falling short of salvation.

"Perfect love casteth out fear"—but how many Christians possess it?

A disciple is reputed in the New Testament to have asked: "Are there few that be saved?" And Jesus replied, "Strive to enter in, for many shall seek to enter in and shall not be able."

If orthodoxy be true, heaven needs not be very spacious to contain its population of the saved. Will it count among its inhabitants those whose motives in seeking salvation are wholly selfish, actuated by fear of the damnation of hell if they do not become converted?

How much of the popular religion today is not merely and truly a manifestation of selfishness?

Among Christians as among the Hindu worshippers, "they fear but do not love their gods." However greatly they may differ in other respects, in this respect they are alike. Were it not for fear of dire consequences if they did not, they would never appeal to God or the gods for favor.

Priestly Influence in Politics.

A striking and very instructive exemplification of Russian clerical influence and methods in politics is afforded by a "political trial," which, according to a dispatch from Berlin, has been attracting much interest and has recently been brought to a sensational conclusion, somewhat to the confusion of the clerical complainants. According to the dispatch, Herr Von Wolski, editor of the Polish newspaper, Gornostajski, published at Buthen, in Upper Silesia, was indicted by the Cardinal Prince Bishop of Breslau, Dr. Kopp, and by several other high dignitaries of the Roman church, for publishing in his paper statements to the effect that the Roman clergy, high and low, exercised an illegal influence on the electors of Upper Silesia during the last general election, with the object of returning a clerical candidate and of defeating the Polish Democratic candidate. The clerical German candidate was named Letocha, and the Polish candidate's name was Korsant.

From the beginning the trial abounded in sensational incidents, and it was evident that the editor could adduce overwhelming evidence to justify his articles. The first day of the proceedings showed clearly that, although technically Herr Von Wolski was the defendant, it was really the Prince Bishop and his clergy who stood arraigned before the bar of public opinion.

One witness after another testified to the undue influence exercised by the priests on the voters. Poles who were otherwise good Catholics were refused absolution because they subscribed to the Gornostajski. One priest declared that he would not regard those as members of the church, and would refuse them the sacraments, who took part in the Polish agitation.

Workmen gave evidence to the effect that when they went to confession they were ordered out of the church by the priest because they were socialists. Others were threatened with violent expulsion from the church.

Another priest, speaking from the altar, advised the women of his flock to use the broomstick on those who sought to circulate literature on behalf of the Polish national candidate. "Beat him until his pupils fall," was his elegant way of putting it. "Dirty brats" and "swine" were some of the epithets applied from the pulpit to the Polish agitators, and in more than one case extreme unction was refused to the dying until they declared that they did not read the radical Polish journals.

Another priest spoke of Herr Letocha as resembling Christ and of Herr Korsant as resembling Judas. A priest declared that he would not regard those as members of the church, and would refuse them the sacraments, who took part in the Polish agitation.

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A SERMONETTE.

An Old Minister's Game of Roulette.

It is a strange, sad, and, in a way, glorious story—that of the Butte City minister and his game of roulette.

Old and feeble, he is turned out of his church. Homeless and penniless, he looks with moist eyes upon the aged wife for whom he is no longer able to provide.

Long ago he began work in his chosen profession, and for more than a generation he preached the Word of God to the best of his knowledge and ability, backing up his preaching by a pure and blameless life.

But the time came when the eye, once like the eagle's, grew dim, and the voice, once like a bugle call, became feeble, and the congregation told the old man to go.

There were other churches, but they all wanted young ministers, with thick, glossy hair, and bright eyes, and strong voices and the old man could nowhere find a large.

But there was the wife of his youth, as dear and beautiful to him as she was when, in the long ago, she stood up with him under the orange blossoms—and his old heart beat hard and fast as he pondered over the question, "How shall I care for her?"

But he could not ponder long. Hunger would not wait. Shelter and clothing were necessities that would admit of no parleying, and he must do something, and do it quickly.

And so the venerable man took any kind of work that came along, no matter how menial it was. He did jobs in the kitchen in the Butte hotels. He washed dishes in the restaurants. He peddled, but the income was small and he kept falling behind.

He was willing to work, and he did work, uncomplainingly, bravely; but the proceeds of the work failed to foot the bills.

Finally he went to the employment office, hoping to get some place that would afford him the small compensation he required, but nothing turned up, and, in sheer desperation, the old man did something that was very unministerial—he turned gambler!

With the last dollar he had in the world he rushed into a gambling establishment, where a game of roulette was going on. He put a dollar on the red and it won. He left it there, and again it won. Then he tried the others, winning with them all, and when he left the place he had in his pocket \$1,500 in cash.

The rough cowboys, burly miners and slick and span professionals looked on with sheer amazement at the white-haired old clergyman entered the place, approached the table and put down his money; and their hearts were hard indeed if they begrudged the old man a dollar of his winnings.

To many there is something that borders very close on the sacred and the holy in the wealth of a minister. The account of his strange venture.

"I turned gambler for a short time," I was desperate. I have won money enough to take us to California, where I can start life over again. It might have been wrong, but I don't think it was. God must have put it into my head to try roulette as the last resort, after my efforts in every other direction had failed."

There is no irreverence in this—not half so much as there is in the sort of Christianity which would deliberately turn a faithful old pastor out to starve.

God may or may not have told the poor old clergyman to go into that gambling den, but if God is just as just as He is represented as being by the theologians, in the "great day of reckoning" He will try hard to forget the fact that once upon a time the venerable minister won that \$1,500 at roulette.—Rev. Thos. B. Gregory in Chicago American.

In the above Mr. Gregory has written a very good sermon, but he left unmentioned the best part of the moral, viz.: If God is just and records a punishment of any kind in the "final judgment day" against this old man for his game of roulette, He assuredly will accord to those of the church who turned him out to starve, a greater punishment. It is not uncommon to hear of people turning a faithful old broken-down horse out upon the commons to shift for himself, and even that is a cruel and inhuman act, but when a minister has served his flock until he is no longer useful—a drawing card—to the church he has exhausted all his energies in the discharge of his duty, that church casts him off to shift for itself, and the God who has willed that he should be just to the dues of His faithful servants.

It is a curious thing that God failed to remunerate him sufficiently for his years of labor to the church, and that he lay up something "for a rainy day," that must come in an average lifetime, when the "Devil" did it in a few hours at roulette. It is another instance of the Devil being better to the servants of an orthodox God than that God himself.

DR. T. WILKINS.

Australian Totemism.

Among the many curious freaks of human development, few are more curious and fanciful than totemism. In relation to this subject, the St. James Gazette, of London, England, says that an interesting report of the investigations by Prof. Baldwin Spencer into the question of "totemism" in Australia is given in a Melbourne paper. Various myths, it seems, exists as to the origin of the totem. The aborigines believe in what they call the dream time, when lived beings, half animal, half plant, which were transformed into human beings, and wandered about making the natural features of the country. Each ancestor carried a stick, and with that stick the spirit of the ancestor is associated. Each place where an ancestor has wandered is believed to have a spirit, such, for instance as an emu spirit, a kangaroo spirit, and so forth; and each child born in that particular place is, say, an emu child or a kangaroo child, and so on. Thus it is that each child has its totem.

As to the ceremonial, if a woman or child see it, the eyes are put out or death inflicted. The professor was initiated by one group, and was thus permitted to see the ceremonies. The initiators bedaubed themselves with ochre, down, and their own blood, and, after going through a grotesque dance, related to the natives the doing of the ancestors. The aborigines believe that reincarnation is continually going on, so that many living people are accepted as reincarnations of some celebrity. As to the religious or magical aspect, every person believes he has influence over the animal or plant after which he is named, even to the extent of causing it to increase. As a rule, the totem is edible, and in the great majority of cases the totem is the food supply, wherefore the power of increasing the totem is of importance. The aboriginal rarely eats his own totem, but he has no objection to giving it to others to eat.

Read and Thought.

A Lecture on Newspapers, by Hudson Tuttle.

It is said that the newspaper is an educator. Yes, and sometimes it is a great deal more. Some papers are high in tone, while there are others no more than sewers into which are thrown all unclean things. We must sift out the bad and if possible avoid getting smudged with the slime.

We sit down of an evening and the newspaper offers its society. If there is no one else to talk with, it is best of company, better company oftentimes than those who are with us. It comes from the heart of the great world, quivering with the surging tide of human life. There are serious and serious; light and heavy reading; tragedy and comedy; dry as dust statistics and sparkling wit, that all tastes may be suited.

There were many good things in the last paper. Especially attractive this story of the escape of a life.

One day a life broke out of its enclosure and started to travel. And the man who owned the premises saw it after it had started, and was sorry that he had not made the enclosure lie tight. So he called his swiftest Truth, and said:

"A life has gone loose, and will do so much mischief if it is not stopped. I want you to go after it and bring it back or kill it!"

So the swift Truth started out after the life.

But the life had an hour the start. At the end of the first day the life was going lickerity split and the Truth was a long way behind and getting tired.

It has not caught up yet. It never will.

In the "funny column" were some witty sayings, not many, for the funny men are of a past generation and one wants a patent tickler to laugh at current jokes. The jokes are all antediluvian.

It's a terrible wrench to one's confidence in human nature when your family physician says he is sorry to find you ill.

The girl who married for money usually has a look on her face after marriage that indicates that she is having trouble in collecting her salary.

Some of these jokes are thrusts which pierce the armor of shams that are invulnerable to reason. As Billings says: "What the world wants now is less religion and more common sense."

"Guess I haven't much to say," replied the boy, "haven't had a bite."

"Do you know where the wicked go?" asked the preacher.

"Yes, they practice law a while and then go to the legislature."

Of children's prayers there are many examples, but this is peculiarly interesting. A small girl, but precocious, after my evening prayer before retiring: "God bless papa, mamma, and Aunt Jule, and make me a good little girl. An' now God, please take good care of yourself, for you well know you're the boss of the whole bakery!"

At the bottom of the column, to fill up a vacant space, is two lines from Carlyle: "The wealth of a nation is the number of things which he loves and blesses, which he is loved and blessed by."

We take exceptions, for it is not so much number as amount. A man may have only a few things to bless him and yet be vastly blessed. As for instance, Tim Hainigan, who has only four things—health, a wife, a child and a place, and yet if the world was placed on one side and Tim's wife and child and shovel on the other, barring his health, he would say there was no choice at all.

On the news page are horrible things under black headlines, telling of murders, brutal assaults, unmerciful crimes, lynchings, robbery, repeated over and over until it seems that villainy and brutality are in the ascendancy. The newspaper writers make a joke of murder and factitiously call

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The Committee Visit Whitewater, Wis. The committee appointed by the W. S. A. to investigate the condition of the Morris Pratt Institute at Whitewater, Wis., were in session there on April 19, 20, and 21. They carefully and critically everything pertaining to the institution, and the report will be given to the public in due time. The following named persons composed the committee: Mrs. Caroline Catlin (chairman), Dr. G. B. Warner, Dr. O'Dell, Max Gentzke and Mrs. Carrie Francis. Moses Hull speaks very flatteringly of the efficiency of the committee, and we have no doubt excellent results will flow from their labors.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every electrical term or phrase. Price 25 cents.

hanging "stretching hemp," and electrocution, "the electric chair." The public are debarr'd from the gruesome spectacle of a man suspended by the neck, because of immoral effects, but the newspaper turns on the lime-light and with horrible detail and blood-curdling pictures inflames the imagination more than witnessing the terrible affair would do. The miserable prisoner is made a hero for the gaudy crowd. When the noise is put around his neck he defiantly shouted, "Oh, I don't fear to die. Jesus, beloved Jesus is with me. Jesus has made my yoke easy to bear. I shall soon be at rest in his bosom." The preacher prayed, and blessed him, and then shouted, "Launch him into eternity. Did any one believe that Jesus had granted the prisoner full pardon? They all said they so believed and then fulfilled the law which said that he had not been pardoned at all, which was just what every one really believed!

The murderer by saying he relied on Jesus, slipped right through the laws, man's nose into heaven! Not so the victim on whom he had wreaked his vengeance, who unfortunately did not have time to say his prayers before the bullet struck him. He was an unbeliever and hence bound for hell, and there his spirit is now being martyred in shouting the praise of Jesus by the throne! More unfortunate, the suffering spirit has no one to pay the priests for saying mass for his relief, and will probably be overlooked and forgotten in his never-ending torments!

As nearly all the murderers go straight to heaven, and the few who do not get there a great kindness to send them immediately after confession and not test their honesty by allowing them to come in contact with the world.

What would a resident of another planet think of the people of this, were his information gained from the newspapers? Saturated with a crime of every name, cess-pools of moral corruption, flowing out in nauseating streams, his conclusion would not be favorable to the brutality everywhere manifested. Is it not possible for the papers to present a brighter and happier view of passing events? Or is the world as bad as represented? Oh, no. "Why do you not give the good things of the city as well as the bad; the charities, the helping hands extended, the wise thoughts expressed?" "All these are expected," said the level-headed editor. "We make news of the exceptional. It is expected of all citizens to do right and if we told that story no one would want our paper."

Then the world is so good at heart that the telling of it is not news! What have those croakers who are always groaning over the increasing wickedness of the world to say to this? Is not the catastrophe they so eagerly anticipate, in their own minds? A sort of laziness that makes them think the world is whirling round when it is their own added brains that turn it.

Rarely will you find an allusion to Spiritualism. That is because it is too good! A whole page to the details of a prize fight. Twenty rounds with all the brutality luridly described by brutal reporters, foot-ball differing only in the number of slugs and brass knuckles, and racing, news from the battle field, half a column on the brawl of two Irish washerwomen, a raid on an unmentionable house, a cutting affair by Italians, a dozen or more divorce suits started, various church notices, and yet not a word about the spiritual meeting that filled the city of Chicago last night. It is more popular to speak of the Pope and how he received American snobs; and what "His Holiness" desires this government to do!

We could not adjust the affairs of the Philippines without asking the Pope what we should do to please him and the "holy church," and as he said, so was done to the letter.

But we can afford to wait. Spiritualism is young. There is a plant which takes deep root while nothing is visible above the soil and for weeks and months matures in its subterranean retreat. Suddenly the soil parts and up springs a cluster of flowers and all the air is fragrant. Thus Spiritualism sends its roots through the soil of the past, maturing in the ages, and now is bursting forth into wonderful bloom.

Need of a Better Education. A man in New York advertised for a boy of sixteen, good in figures and writing, for ten dollars a week to commence. Nineteen of the applicants were rejected because they could not write or spell well. The remaining boys were given the example to find the interest on 126.80 for four months, fifteen days, at 5 per cent. Only one succeeded and received the place. Three boys were graduates of the New York Grammar School, and a number were from the higher grades.

Surely if such is the products of the schools, something is wrong in the instruction. A good handwriting and correct spelling go a long way in education, and their neglect is fatal. Have not the makers of text books made the lessons too mumbly-pamby, so easy that the child's mind is weakened, not strengthened? The kindergarten play is like a diet of weak gruel.

Ohio Spiritualists, Attention! The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as no amendments legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

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SATURDAY, MAY 7, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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National Suicide.

The restriction of immigration has become one of the most vital questions. The founders of the republic saw the vast country extending westward, and its occupancy seemed to them the one thing desirable to make this a great nation. Under the flag all who fled from the tyranny of the old world might find refuge. It would be free to all nations. For a time the class of people who came was desirable. English, German, Scandinavian and Irish. These assimilated with the nation and became American. They were devoted to the principles of liberty, were intelligent, thrifty, and quickly absorbed. This stream has ceased to flow at its flood, and other races are keeping up the number. Croats, Slavs, Bohemians, Poles, Hungarians, Italians are swarming to our shores, incredibly ignorant, brutalized by the tyranny of ages, without the least idea of what a free government means, or capability of absorption and becoming Americanized.

The mining lords and captains of industry are responsible for the coming of these hordes, and secure them because they will endure the more, and work cheaper than Americans. Although there is a law against importation of contract labor, its evasion brings these people here. They would not come if agents sent among them did not win them by inducements. This is proved by the fact that each consignment, under a leader, knows just where to go when they land, and are immediately received in mine, furnace or factory.

The dense ignorance of these people is almost incredible, and their poverty deplorable. Of 451,000 Croats, Slavs, Poles, Lithuanians, Bohemians, Italians and Hebrews landed in the country last year, 150,000 were illiterate, that is, without the least education, and the remainder scarcely more than able to write their names and read. 300,000 had less than thirty dollars in their possession. Of the 70,000 Scandinavians landing in the same time, only 254 were illiterate, and the average education was incomparably higher.

These statistics are eloquent in their appeal for a restraining action by this government on the coming of these unwashed, illiterate, and brutalized people who are, whenever occasion arises, ready for violence and crime. Their presence is a constant menace to the national life.

Scattered about over this issue of The Progressive Thinker will be found articles upon the subject of "Materialization." This is a subject that should be thoroughly discussed, and the discussion calmly perused by all, and we are devoting considerable space to it that Spiritualists may feel of each other's pulses. It is not at all probable that there will be many changes of opinion by this interchange of thought and "swapping of experiences," but it will allow those who believe in materialization to air their feelings and tell why they believe in it, and encourage a more fraternal feeling and increase the acquaintanceship in the ranks. There are many able minds in the ranks never yet heard from, and this may be the means of finding them out.

There are honest Spiritualists who place more importance upon materialization than upon any other phase of manifestation, and again there are as many good, honest, sincere and very ardent Spiritualists who do not believe in it at all, and The Progressive Thinker, in a measure, must represent both these factions, or neither.

If materialization be true, it is a very important factor in our institution, and if it be not true, it is an infamous curse to the cause. If one manifestation out of one thousand purporting to be true is a fact, then that phase is an important factor and should be protected.

We have no right to contend with Mr. Klee or Mr. Pearson, that they were fooled and deceived, for we were not at the seances referred to, and in those particular instances that "one out of a thousand" might have occurred; but in imitating every phase of manifestation there have become so many adepts that it behooves everyone who desires the truth and the truth only, to be on their guard, keep their eyes open as to the test conditions.

We are not making a symposium of this subject any more than each issue of The Progressive Thinker is a veritable symposium of interesting reading upon topics of vital importance to the advancing minds in and inclining towards our cause.

New Thought and Broad Thought.

While so much is being said and written about "New Thought," and however much of good may be included in that cult, as also in Christian Science and Suggestion as healing factors, there is much cogency and point to the remarks of Dr. E. D. Babbitt, as published in his late work, Part Fifth of Human Culture and Cure. Says the Doctor:

We must transcend the New

The Battle Ground Among Spiritualists.

FROM A LEADING LAWYER.

He Comes Forward With a Plea That No Medium Accept Mr. Hale's Offer—He Advises Mediums to Not Make Merchandise of Their Gifts.

That \$1,000 offer for a genuine materialization. Well, is it possible that in this day, after so many years of contact with the spiritual realms through the agency of the sensitives of this earth plane, and after so many evidences of the phenomena of materialization, vouched for by so many distinguished and undistinguished investigators, there are inquirers who will be willing to risk a small fortune upon the proposition that such phenomena can not be found to exist as emanations from the spirit side of life?

I notice in a number of your paper that certain parties in California who claim to have been deceived at a seance held by Mrs. Elsie Reynolds, have made the proposition to pay the sum of \$1,000 for a genuine materialized form in their presence, and that such offer is considered one that should receive attention by mediums who have been or claim to have been developed for that phase of manifestation, and The Progressive Thinker, that exponent of true Spiritualism, that organ of the spirit world, so to speak, that open forum for the spread of free thought, has really considered and advocated an acceptance of this gage of battle by some one of the many developed materializing mediums.

I do not wonder that our Brother Jamieson looks upon this wager with much satisfaction; he does not believe that any manifestations ever emanate from the spirit side of life, or in fact, as I understand it, he does not believe that there is any spirit side of life at all, but that people who really believe in the truth and integrity of spirit manifestations, deny the possibility of materializations in face of all the proof which has been given thereof, passes my understanding, and ought to take the doubters out of the ranks of Spiritualists, and place them among either the materialists or the agnostics.

Sir William Crookes thoroughly investigated that phase of manifestations, as appears by his book, and vouches most clearly for its integrity. His investigations have never been successfully challenged that I am aware of; neither can they be, for when a scientist of his known standing, after patiently, carefully and scientifically investigating and experimenting upon a given subject, makes his conclusions known to the world, such conclusions ought to stand unless successfully challenged.

In almost any other matter the world would accept the conclusions thus ascertained and brand them as facts, but in this most (to the world) unreasonable matter of communication with the so-called dead by any means whatever, the world hesitates, and rightly so, too, for Sir William Crookes evidence is only evidence in such a weighty matter as the proved continuity of life to him, and his co-laborers to whom the manifestations were given. All other people want to know and see for themselves.

But to the proposition of paying this great sum of money for a demonstration of this phase of spirit power which shall entirely satisfy the doubter. It would seem to me from all the evidence that I have been able to absorb upon this question of spirit manifestations, that such evidence is not kept like molasses or other commodities on tap, by mediums, to be drawn upon at pleasure or on demand. I have been an investigator of spirit phenomena for about ten years. I have been favored with much evidence that has convinced me of the fact of spirit communion. Among the many phases of manifestations has been that of materialization.

At a seance at Clinton camp, Mrs. Tripp (now Critchett) being the medium, a form emerged from the cabinet, took me by the arm and signified that it wanted a passage from the cabinet to the door of the cottage. This was made by a removal of the chairs and the sitters. I was then conducted outside of the cottage door, and we, both mortal, myself, and form, spirit, or otherwise, stood in the bright light of the gasoline lamps, so bright that every feature was distinguishable clearly, long black hair, black eyes, dark complexion, and but few spoken words. Directly we again entered the cottage, and I thought of course this is an impersonation; it must be the medium's personality is being used, but before reaching the cabinet, and while at least six or eight feet distant, with a little exclamation of apparent sorrow, this form vanished from my sight and that of all the other sitters. While I still watched, it seemed to go through the very floor at my feet. I was then convinced that a true effort to manifest by what is called a materialization had been accomplished.

Again Dr. Aspinwall in his life time was a personal friend of mine, and I frequently attended the seances given through the mediumship of his wife at Minneapolis. I was a vice-president of the camp called the Northwestern for some of the years of its existence, while he was its honored president. One day the news came to me that he met the shock called death, and I attended his funeral ceremonies and assisted in bearing his mortal remains to the tomb.

A few weeks after that I attended a seance given through the personality of his wife, Mrs. Bessie Aspinwall, at which seance there was absolutely no opportunity for fraud or deception of any sort, either by confederate or other means. At that seance I was asked by the medium to occupy the wonted chair of the Doctor and assist the spirit friends as far as I was able in their manifestations by such magnetic power as I possessed, and by such words of encouragement and kindly greetings as might be conducive to the establishment of those sympathetic conditions apparently so needful in this class of manifestations. I did as requested, and when the seance was about half through, counting time as the measure, a form emerged from the cabinet which I recognized at once as the counterpart of the Doctor. I was greeted by it and asked to vacate the chair I was occupying, as he said he wished to sit there himself. I did so, but before doing it, I took particular pains by observation and feeling to ascertain whether it could be an impersonation, for confederacy was entirely out of the question under the circumstances of the room and conditions. By feeling carefully of the arms and body of the form I found that instead of it being that of the medium, it possessed none of the characteristics of the medium's personality, and it could not be a confederate for the reasons stated. I therefore greeted the manifestation as pure and true. The Doctor then took the vacant chair, and after a few seconds arose and greeted all the sitters, for all were accustomed to being there, and thanked us for our encouragement given his wife by being present, and then in plain sight of us all he slowly and gently dematerialized in full view of the sitters.

It seems to me that much of skepticism as to this phase of spirit manifestation arises from the known fact that much of the so-called materializations are merely impersonations through the power of the spirits—an involuntary personation by the medium, perhaps transformed and transfigured to portray to some sinner the person and presence of some departed

friend. This is largely in evidence at all seances for this phase, and because of the inability to discern between the true materialization and impersonation, much of the feeling that materialization is impossible exists. I know that I have attended many seances where the most of the manifestations were personations, but the medium was entirely unconscious of the same. To my mind such a manifestation is equally worthy of a place among true spirit manifestations, as is the ability of the spirit to occupy for the moment and manifest through a form manufactured by the spirit chemist to suit the occasion.

I presume it is what is known as full form materialization that the parties offering this prize seek to investigate. As I understand it, most of the spirit phenomena, such as slate-writing, spirit photography, painting and letter writing, are all of them manifestations of the materializing principle, but whether it is possible for a manifesting spirit to occupy with its spirit personality for a moment a built-up form in the similitude of a human being is the conundrum that agitates our friends from the Golden State, and for evidence of which they seem willing to part with a goodly share of the coin of the realm.

It is passing strange to me that any doubt should be cast upon the power of the educated spirit to thus manifest its presence. It certainly is no harder for an educated spirit, one who has been able by searching in its new environment for new methods of overcoming the laws which seem to dominate this mundane sphere, to occupy this built-up form, than it is to impress upon sealed paper long writings; to impress upon closed slates long and varied messages; to impress upon clean canvasses beautiful portraits, and in fact to accomplish many of the phenomena which among all Spiritualists passes without challenge.

It would be interesting to know just how and what sort of a tribunal would have to pass upon the "merits" of the materialization, provided any medium should accept the challenge, and it occurs to me to ask, did any of these challengers ever have the pleasure of seeing a pure spirit? Did they ever feel a pure spirit? Did they ever sense the presence of a spirit so as to know it was present? If not, then, how would the challenge be decided? In all of the investigations I have been privileged to make along this line, it has been necessary to take some things for granted, among which is the proposition that the spirit has the power to thus manifest if the medium is genuine, therefore the whole test would seem to relate to the honesty of the medium. My experience is that the medium does nothing except to submit him or herself to the uses of the unseen powers. The medium passes into a seeming unconscious condition, goes to sleep, so to speak, and whether anything occurs or not, the medium is not conscious of it; the medium passes very close to the portals of the grave in all of these seances, and in fact the last seance I attended the medium was compelled to invoke the aid of a physician for over two hours before a normal condition was reached; therefore the medium might be a winner of the money and yet not be considered as entitled to the same.

Concluding, I sincerely hope and trust that no medium will undertake to make merchandise of his or her gifts by submitting his or her psychic powers to the rude and coarse test of a money deal. A medium who would so do so would, in my judgment, be condemned by all lovers of the cause of Spiritualism. Any medium of my acquaintance who would submit to the challenge would forfeit my respect at once, and I think I voice the sentiments of all Spiritualists who are not given over to the desire of making the truths of spirit return through this phase, known to the world no matter at what cost to the cause in general; for if the challenge should be accepted by some medium thoughtlessly, and a failure should occur (which I have no doubt would be the case) our cause would suffer immensely thereby.

No, friends, Spiritualists, let the challenger of the power of the spirit severely alone. Let him obtain his evidence of the fact of spirit return by the patient investigation of many mediums and their gifts. Let him "work out his own salvation" as we have all done, and then he will prize the truth the more than if he can purchase it as is desired by this bold challenge. ANDREW C. DUNN.

Winnebago City, Minn.

"Gladly We Spiritualists Welcomed the Call."

How gladly we Spiritualists welcomed that call from Mr. Hale of Los Angeles to produce one materialized form and receive \$1,000. How sure we were that there would be a scramble among mediums to secure the rich prize and the honor and fame that would go with it.

How many of us thought we knew just the one to take it.

With what faith and honesty did our editor assure all (No. 741) that "Mr. Hale who offers this large sum, is in every way responsible, and is a very fine gentleman in all respects." Nor have we heard the man, his means or his motives questioned, and he certainly has not hedged his offer by an unjust condition or restriction, yet weeks have passed and not one medium has offered himself for the test, nor has one replied to Mr. Hale in a way that would do credit to a very small school-boy. Many of our stalwarts in the ranks of Spiritualism have tried to beg our mediums into line but they will not face Mr. Hale.

Does it not look suspicious? Are the words of our far-seeing Hudson Tuttle in a late number of The Progressive Thinker, prophetic where he says that the time may come when materialization will not be considered a phase of mediumship?

What are the thousands to do who have built up their faith in Spiritualism on the manifestations of materializing mediums?

What would our mediums do if some one would now offer \$1,000 for a genuine trumpet voice?

The keen eye of orthodoxy and the world is upon us, and its smile burns like a "white hot brand." Shall we plead? shall we protest, or shall we manifest? W. H. PELKEY, D. D. S.

Merchandise of Their Gifts.

To the Editor:—Mr. Hale offers \$1,000 for one materialized spirit—a legitimate offer. Every materialization seance is a commercial commodity, and none are held under any other conditions whatever. The sitters exchange their dollars for the privilege of seeing what is designated as a materialized spirit form; but, strange to say, when a man offers \$1,000 to witness a materialized form, instead of the lone standard dollar, then the "wise ones" raise their hands in "holy horror" and advise no medium to accept. The gifts of mediumship are a merchantable commodity every where. They are rarely considered anything else; and being strictly a commodity everywhere, everyone who is not a consummate dunce will analyze very carefully the character of the goods he receives. And the goods delivered to you, should be of little consequence to others—you must examine for yourself all that is delivered to you.

New York. JAMES KICK.

MRS. LAURA M. HYLAND, AND ELSIE REYNOLDS.

Last week we published a communication from a Pittsburg (Pa.) paper, in which Miss Harlow, a brilliant lecturer, alludes to the Blue Book which contains stock tests and which unprincipled mediums and conscienceless tricksters utilize from the platform as emanations from the spirit realms. Coming from such a prominent source, the remarks made by her can not fail to make a profound impression throughout the ranks of Spiritualism, and induce the question, "Whither are we drifting?" The publication of the letter alleged to have been written by Elsie Reynolds, wherein instructions are given whereby the public may be deceived, has set people to thinking as never before. And now comes Mrs. Laura M. Hyland, of Sawtelle, Cal., with a communication in regard to Mrs. Reynolds which will be read with profound interest.

To the Editor:—Word has come to me from various sources, that many persons are of the opinion that Elsie Reynolds is not the author of the letter which was published in The Progressive Thinker, issue of April 2.

These persons have asserted themselves, in their beliefs, that the letter was written by Mr. Robert Hale or myself, with a view to injure Mrs. Reynolds.

Let me assure them that the letter is a genuine production from the pen and mind of Elsie Reynolds, and received by myself through the postoffice.

Nor is this the only one. I have about thirty similar letters; hundreds of names and platform tests; and information given about materialization, written by Elsie Reynolds.

It is hardly possible, and not at all probable, that Mr. Hale or myself would dare to compose such a letter, and have it sworn to by a notary public, to be the original writing of Mrs. Reynolds.

Mr. Hale and I are fully acquainted with the law in that respect.

Nor is it reasonable to suppose that the editor or publisher of The Progressive Thinker would risk the publication of such a letter, if it is not genuine.

Their reliability is worthy of consideration; their honor and reputation are at stake; they are men who have no right to think or believe in such matters—they must know.

They are not exempt from the law.

Furthermore, the publisher of any periodical fully realizes the grave importance and consequence of publishing libelous matter in his paper.

If this letter in question is not a genuine copy of the original letter written by Mrs. Reynolds, let her defend herself.

Let her come to the front and proclaim her innocence.

It is more than likely that The Progressive Thinker will grant her space in its columns for her defense.

Will she do so? World you not do so, if any one connected your name with such a serious letter?

I know that I would.

The law is ever ready to defend the innocent, and if Mrs. Reynolds has been wrongfully misrepresented or accused, she will deny the charge publicly.

Self defense is human nature.

The reason of the publication of said letter is: That it is high time to take the dark and horrible stains from the sacred name and cause of Spiritualism, that are placed there by unreliable persons, posing as mediums.

There is but one way in which to eradicate these shameful wrongs, and that is with the powerful weapon of Truth.

There is nothing so painful nor so deadly as deception; the seekers, investigators and believers have been deceived far too much.

When one is awakened to the realization that his beloved dead have been and are trifled with, and made puppets of by so-called "mediums," who have no conscience, who do not care to discriminate between right and wrong, and who make common merchandise of our cherished dead, and their beloved memory—when one comes into a full knowledge of these affairs, it is time to act.

Spiritualism needs strong defenders; if we love our cause, we should be ready to defend it at no matter what cost.

There is much reconnoitering to do; very much that is unpleasant, if we would throw the enemy; yet it must be done in order to establish pure methods; true and high principled workers, who are honest within themselves, and honest in the great creed of the most beautiful, "but the most imposed on religion in the world"—Spiritualism!

There are persons who have said that I have wronged Elsie Reynolds, in having gained her confidence, and having secured information as to the methods of her tricks and then exposing them.

I did not intend to wrong her; I intended to right her wrongs, hoping to bring about universal good, as the ultimate result.

How could I give forth the knowledge if I had not obtained it?

If a person wants to learn the workings of unscrupulous people, he or she must be as one of them, for the time being—hard as it is, it must be done in order to gain the desired intelligence, and then use that knowledge to purify the atmosphere of the germs which the deceptive ones have created.

It is each one's sacred duty to promote wholesome, clean and generous brother and sister love, and honest workmanship.

For over thirty years has Mrs. Reynolds carried on her unholy work.

I have no bitter feelings toward her; no one should have; she needs our pity and sympathy, for she surely cannot resist what the deep results of her actions are, or will be.

She does not understand the Karmic law, or cause and effect.

Let no one, no matter how terribly he has been deceived; no matter how keenly the realizations of the deceptions hurt, let no one send out an unkind or an uncharitable thought; send out loving and tender vibrations to our poor and misguided sister. It is a message from our Savior—"Love ye one another."

Love is harmony, and through harmony alone comes happiness and advancement.

It is our united and sacred duty to defend our beloved ones who are in the spirit life; it is our right to forbid the so-called "mediums" in making of them, a commercial mart.

We should all have the earnest commiseration and compassion for the living ones, especially for those who are trying so hard and eagerly to lift the veil be-

tween the visible and the invisible worlds, that they may see therein.

With such feelings and such actions Truth will soon be brought to the foremost ranks; better conditions will prevail with the workers in the wide fields of Spiritualistic phenomena; a better understanding will be had of the celestial and the terrestrial world or worlds; a universal love will then exist among our fellow-creatures.

Think for yourselves, search for yourselves, act for yourselves; in doing these things faithfully, honestly and well,—heaven will be near at hand.

Very sincerely yours, LAURA M. HYLAND.

Sawtelle, Cal.

LETTER FROM MR. HALE.

He Makes a Plain, Straightforward Statement, So That All Can Understand His Position.

To the Editor:—I notice occasional articles in The Progressive Thinker, mostly from dupes or confederates of professed materializationists, who are constantly suggesting various ridiculous considerations for modifying a proposition I made to mediums through your paper some time ago, which consisted in an offer of \$1,000 to anyone who would come to Los Angeles and produce a single materialized form of a person from the spirit world.

This plain statement I am willing to submit to the verdict of all mankind and the angel world as being fair, honest, just and right.

Let me say once for all, that I am a business man, well known in this city, and am certain that I know what is required in cases as in this one, for an honorable business transaction; and so take no chances with anyone who attempts to dodge a legitimate deal, for then it is evident he is a trickster. Unless he complies with what is honestly open and clearly on the square, he can have no business with me. For example, I wish to call the attention of the readers of your paper to an article written by Mr. E. J. Schellhaus, found in No. 749, issued April 2, in which is submitted a proposition from W. W. Aber, authorizing Mr. Schellhaus to invite me through the columns of The Progressive Thinker to come to Kansas City, Mo., and remain ten days or any definite time, and "if at the first, second, or third seance a genuine materialized spirit appears outside of the cabinet Mr. Aber is to receive \$1,000."

I wish it to be distinctly understood I did not propose to take \$1,000 in my pocket and travel through the country trying to find some person to whom I could pay it for proving to me the fact of materialization—a matter I would be too glad to know. If I wanted to spend money and time traveling to find true materialization, I would not need to pay \$1,000, but simply entrance fees to seances. I have no time for this, as my business is here, and so in place of risking the loss of time and money, I offer good inducements for an honest medium to come here.

If a medium really knows he can produce materialization, he is running no risk for the \$1,000 would be ample compensation, accompanied by good conditions, with good, honest, kindly disposed Spiritualists, besides a profitable trip to a most delightful and genial climate.

If there be no medium who will accept this, it will certainly leave in the minds of the whole world of thinking people a strong evidence against the claim of the phenomena of spirit materialization.

ROBERT HALE.

831 Wall Street, Los Angeles, Cal.

"A Festering Thorn in the Side of a Beautiful Tenet."

An article in The Progressive Thinker of April 23, signed by E. M. Vail, sets forth what he, Vail, would do to convince Mr. Hale of the propriety in handing over his \$1,000. I quote from it the following:

"I would probably prove positively to the committee that the form presented must be the materialization of a disembodied spirit, but would guarantee to do so only negatively. That is, the conditions would be such that every possible opportunity for deception by the medium, or confederates, would be eliminated, and yet the materialization take place. I would not guarantee that ink, or such things daubed on the materialization, would not afterwards be found on the person of the medium, or that if the form should be held and not allowed to return to the cabinet the instant desired, or the circle broken, it would not be found to be the medium, for such things may naturally happen and hence are never tests of fraud."

My goodness! If the medium thus caught in the act has not thereby proved himself a fraud, then there is no limit to the gullibility of Mr. Vail. All Spiritualists deplore the prevalence, not the exposure of performers for the money, such as Mrs. Reynolds of San Francisco, but so long as Spiritualist associations will take no steps to separate the genuine from the spurious, these nefarious swindlers will remain a festering thorn in the side of a beautiful tenet.

Denver, Colo. ARMA.

"Follow Up This One Thousand!"

To the Editor:—I am glad to see you follow up this \$1,000 challenge, for one materialized spirit, and not let the subject drop; thereby leaving the public to point their fingers at us and say, "We told you so!"

This subject is of equal importance to that of the last symposium regarding the alleged "Crime," as it is termed. Of course any student of the philosophy can not consistently but come to the conclusion, that the materialization of a spirit under proper conditions is not any more mysterious or improbable than the formation of frost flowers on the window pane, or the condensation of viewless gases producing water; but it is harder for the ordinary spectator to believe because they have been accustomed to the former and not the latter.

G. R. BICKNELL.

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best.—Ruskin.

We are members of one great body, planted by Nature in mutual love, and fitted for social life. We must consider that we are born for the good of the whole.—Seneca.

We have a debt to every great heart, to every fine genius; to those who have put life and fortune on the cast of an act of justice; to those who have added new sciences; to those who have refined life by elegant pursuits.—Emerson.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant.—Hosae Ballou.

The battle royal in the human soul is the craving for spiritual against material gratification—mental against physical enjoyment.—Anon.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldomest.—Milton.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Affections of the Eye and Ear Without Cutting or Drugging.

A marvelous discovery has been made by this oculist and inventive genius, Prof. W. C. Goodwin. He has invented a restorative organ known as "Actina," through which all affections of the eye and ear, such as blindness, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance known to the oculist and the layman, and through it the patient cures themselves.

In the privacy of their own homes, patients are able to cure themselves of all the most distressing and torturous eye and ear affections, such as cataracts, sore eyes, deafness, etc., without the aid of a doctor. Prof. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. J. H. Howe, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. J. Howe, Fully N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used 'Actina.' A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method as a cure for all eye and ear affections. I have used it and have been cured of my eye and ear troubles. I have written you my name and address to the New York and London Electric Association. If you will call or send your name and address to the New York and London Electric Association, I will receive, absolutely free, a valuable book, Prof. Wilson's 'Treatise on the Eye and Ear.' It is a book of great value and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

A. SCHOPENHAUER ESSAYS.

Translated by T. B. Brown, M. D. Schopenhauer is one of the few philosophers who can be generally understood without a commentary. His essays are not drawn from facts, to be suggested by observation and to interpret the world as it is; and whatever view takes he is constant in his appeal to the experience of common life. This characteristic endows his style with a freshness and vigor which is difficult to match in the philosophic writing of any country, and impossible in that of Germany.—Translator.

THE SUNDAY QUESTION.

Historical and critical review, with replies to an objection. By G. W. Brown, M. D. Price, 15c.

THE LEADING WORKS OF

E. D. BABBITT, M. D.

The Principles of Light and Color.

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Human Culture and Cure.

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Health and Power.

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VOL. 29.

CHICAGO, ILL., MAY 14, 1904.

NO. 755

WORDS OF PRAISE.

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THE ARCANUM OF SPIRITUALISM.

Ready for Delivery, May 25.

I am now happy to inform the subscribers to this work, that it will be ready by the 25th of May. To all who order it before that time the price will be the same as to subscribers, \$1, post-paid. After that date the price will be \$1.25 with 10 cents postage. The reduction is made as a slight acknowledgment of the helpfulness of the subscribers. Subscribers' copies will be numbered and contain autograph. Address all orders to:

HUDSON TUTTLE, Publisher,
Berlin Heights, Ohio.

Morris Pratt Institute Association Convention.

One more year of work in the Morris Pratt Institute is rapidly drawing to a close. Teachers are taking inventory of the store of knowledge imparted by them, and imbibed by those who have diligently applied themselves to the gaining of knowledge and wisdom. Students are making final efforts to perfect their successful year preparatory to summer's vacation. The officers are endeavoring to reach the members of the association, and all who have an interest in the good work, to the end that they will rally to its support and future usefulness.

The annual convention meets in the Institute, on the first Saturday of June. Important business is to be transacted. Every member of the association should be present, with dues paid, and give his support to those who will have the affairs of the school to look after, by virtue of their appointment.

When the trustees, whom Father Pratt selected, organized themselves into an association, admitting members from the people at large, the power and property vested in them, passed into the hands of the association. The original board of trustees became directors, and as long as they can do so, remain in that capacity, but as they drop out from any cause, the association, in convention assembled, elects their successors, always keeping the number full, nine in all. Two directors are to be elected this year. All who have the good of the school at heart should be present and make their selection.

Other matters of importance will come before the convention. Remember the date, first Saturday in June, at the Institute in Whitehaven, Wis.

CLARA L. STEWART,
Secretary, M. P. I. A.

Too much gravity argues a shallow mind.—Lamb.

Man while he loves is never quite depraved.—Lamb.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Example is a dangerous lure; where the wasp got through the gnat sticks fast.—La Fontaine.

In persons granted in a serious trust negligence is a crime.—Shakespeare.

In relating some of my trips, about one year ago, and which was published in The Progressive Thinker at that time, I left out one lesson which may be of interest to the reincarnationists.

At that time I could not believe it; now I have reached a point in my progression where I say I don't know, but this place was visited by my spirit, taken there by a spirit guide who has long been in the spirit world, and who believes what he teaches. I was given this lesson along with the others. I have no right to accept the others, and refuse this one, so I will give it as I have some of the others.

After I was given these lessons in such a beautiful way, I was told to give them out for the benefit of humanity, and by so doing, I am trying to keep my promise to my teachers from the higher life. I have tried to give them in the plain, simple way, word for word, in which they were given me.

This temple which I will speak of now was visited soon after I was taken to God's Holy City—a city where everything was white; even the trees and grass looked to me to be crystallized they were so white.

The same voice which I had heard before said: "Come, child, we will visit another place far from here." And taking me by the hand he led me away and out of the gate of this beautiful city. As we started, I felt a sadness stealing over me, for it was so beautiful I would rather stay here. I turned and looked back and saw the city in all its grandeur. As I took this last look, I raised my hand and waved it a good-bye.

I felt weaker than I did on my last trip, and seemed to need constant encouragement. After we had traveled a long distance, he said: "Child, dost thou see the ocean below?"

I said: "Oh, yes, father; where are we going?"

"Thou wilt soon see, child."

This seemed a long journey to me, for I for some unknown cause was weary. We crossed this great body of water, and at last came to where the atmosphere was darker, and as we did so, soon entered a gray-looking city. I kept wondering where it could be. The grounds were well laid out, and beautiful shade trees scattered here and there, made a pleasing picture to look at, but after visiting such a beautiful city as I had just left, made this one look all the darker.

My guide led me down a gray stone walk, and soon we met people coming in groups, and then two and two. They, too, were dressed in dark clothing. As we walked on we met children coming dressed in white uniforms. I said, "Father, where have these people been?" They all seem to be in a hurry.

"My child, they have been to the temple to worship." And as he finished speaking we came in sight of a gray stone temple. As we walked up some steps and inside, I saw no seats, but all around the sides, after looking the second time, I saw figures, and found out later on, they were idols. We walked to the end of the temple, where I saw three wide steps, on a platform, back of these steps, was a very large idol, and on each side a smaller one. I had not found out yet what they were, when the vision began to fade, and as I found myself growing weaker, I cried, "Oh, father, let me see more; let us look around; I'm not satisfied yet."

His answer was: "My child, have you not seen enough to note the difference? This is a Hindu temple where these used to worship."

Then it all flashed across my mind, these were Hindu

idols, and these people had been in here to worship. "Oh," I cried, "father, do they really worship such things as these? Don't they know a better God?"

"No, child."

"And did I really worship these same Hindu idols?" "Yes, my child, in thy past life," and as these words fell from his lips, the Holy City and all that I had seen before, flashed across my vision, and I broke down and cried; then raising my eyes upward, said: "Oh, heavenly father, I thank thee for my progression; how can I thank thee enough for giving me these great lessons in such a beautiful way"—when I found myself my guide had left me, and I was again back in my body.

I VISIT CHINA.

This trip which I am about to relate, in one way was a failure, yet to show the readers of The Progressive Thinker how plainly a spirit can see their earth friends I will tell it.

At the time of my journeys, of which I am writing, my daughter and her husband were in China. So today I had a happy surprise, for I had not thought of being taken there. After sending out a prayer, as I always do, I soon heard the well-known voice of my guide say, "Come, child. These have made beautiful conditions to-day. I will take thee far, far from here. Come."

So we floated out and away. After traveling a long distance, and not seeing much of interest, my guide said, while settling down near a building: "Now, child, look well and see what thou canst see."

We went into a building that for some reason, I could not describe, as I had been able to some others which I had seen, only that everything looked gray.

After we had entered, he said: "Child, look, what dost thou see?"

My vision seemed to be clouded, so I said, "Oh, father, I can't see anything. Oh, why can't I see?"

I knew by the tone of his voice that there was something he wished very much that I should see, but just then I saw a table on the opposite side of the room, so leaving my guide I walked over, and when coming closer I saw seated around it my daughter, her husband and little child. My guide followed me, and while standing looking at them he said, "A failure."

I almost lost courage when I heard this, for to me it was not a failure, because I could see them very plainly. I began to grow weak, and after coming back I thought what could my guide have meant when he said "a failure." It was explained to me that he was in hopes my daughter would be able to see me or my spirit standing there, but as she did not, to him it was a failure; for me it was a beautiful lesson, for it shows us that when our loved ones do return from the spirit world, they can and do see us.

When my daughter came home she said I described a room in China where they often went in to get a cup of tea; the draperies were all gray linen.

About one week later after I had been taken, to the spirit world to see a music temple, where I was told one of my teachers was the director, my guide said, after coming back: "My child, I want to take thee on another little trip at this time." So we floated out and over the ocean, I could see nothing but water all the way. Looking ahead, I saw a boat coming. We were soon close to it, and as we came closer

to the water, he said, "We will settle down here and look them up." When he said this I knew he meant my daughter and her husband, for we knew they were on their way home.

We walked around the deck and into the dining-room, where seated around the long table were a number of people, but the ones we were looking for were not there. My guide said, "They will be home sooner than you expect."

"They came in two days ahead of time; they came on a Japanese boat, and I was very anxious to see the dining-room and tables, but when I did see them, I told my daughter that this was not the boat my spirit was on, for on that one the table was a long one, while these were short and set in the opposite direction.

A FAMILY REUNION IN THE SPIRIT WORLD.

This morning after preparing myself for another journey I sent out a prayer that I might be given strength to see and hear distinctly all that was given me. I soon heard the familiar voice of my guide say, "Come, child." So we started and were soon floating over clouds. After traveling some distance, we settled down in what I thought was a beautiful park. Walking along a wide avenue, we soon came in sight of a beautiful home, at the same time my guide saying, "My child, dost thou see this building?"

"Yes, father," and as I looked I saw it was different from any I had seen in the spirit world. The front was square, with tall spires running high in the air, a veranda around the front, with a double row of pillars, the building was a light gray marble, beautifully carved. The guide led me around to the rear, and up some steps, saying, "Look well, child, before we enter." As he said this I cast my eyes around the ground; it looked very much as others I have seen in the spirit world, with white walks, tall, waving trees, and fountains with water pouring out of them. Opening a door we entered a large dining-room, all furnished in white. While I was wondering what it could be, my guide said, "This is thy husband's home."

There was a long table standing in the center of the room, covered with a white cloth, looking very much like the one I have described in the school, where I was taken some days ago. Seated around this table was my husband's family; for this proved to be a family reunion. At the opposite end from where I stood, was seated his father; facing him at the other end was his mother, and on either side was his five brothers and sisters, making in all seven. As I stood there looking at them my brother James said to me: "Mary, this is Walter's home, prepared for him by us. He has helped while on earth by his good deeds. Father and mother, and the rest of them have come in to show you the welcome he will receive when he comes to us; they all have homes of their own, but this one we will occupy together for some time. I want Walter to know that if I had only had a chance to know of this life, as he is having, I could have progressed faster, but not knowing the truth about this life, I had to learn my lesson after coming here. He will here a good many years ahead of you, for you will be left to do a hard work in the face of bitter oppositions, which all who try to do, meet with."

And as he finished saying this, I began to grow weak and come back to earth. This lesson was so real, after coming back I thought of it a great deal and wondered if it could be possible. "Oh," I cried, "how beautiful—it is true, then,

that we do know each other there, and meet again." Oh, I thought I must go out and make everyone know of this beautiful life to come, of these beautiful homes. I will tell them of all these, for everyone who knows me will know I speak the truth and believe me.

But, alas! how true this article which I have just written has been, where I was told I would have to fight against bitter oppositions, for my dearest friends while they don't believe what I tell them, I hear they think I'm lost—that it's the work of the evil one. Oh, when will people believe this truth? My daily prayer is that I may be an instrument for much good, for knowing now that it is a truth, I have consecrated my life to this work, and expect to aid my teachers from the higher life in every way that I can.

Seattle, Wash. MARY E. FRANCE.

CHILD FORETELLS HER OWN DEATH.

Oakland, Cal.—What strange something gave little Vesta Clark, as well as happy as any child could be, the pre-cognition that she was soon to die? Some power was given this child that caused her to believe thoroughly that she had not long to live. And true to her prophecy death came to little Vesta Clark. Not death that comes with sickness or death entered into during a peaceful sleep, but death in violent form—and this little one knew that it was to come.

Kissing her mother good-bye, Vesta Clark, aged eight years, left home at dusk yesterday to go on an errand. Mounted on her bicycle, the child sped along San Pablo avenue. She was singing—singing with the voice of which her parents were proud and which they intended to have cultivated in Europe. But little Vesta was not happy. Wednesday night, during a religious meeting something became a part of her that caused her to exclaim to her mother:

"Mamma, mamma, pray for me—pray for me! I'm going to die and go to heaven."

Patiently did Mrs. Clark strive to ascertain just what caused her little daughter so to exclaim, but the little one could give no satisfactory explanation. She had a foreboding, and that was all. So when Vesta's dress caught in the running gear of her bicycle last night, causing her to lose control of her wheel and dash directly in front of a fast-moving electric car, she smiled in the face of the pale motorman doing his best to bring his car to a halt and said, "I knew it would come."

After tender hands had lifted the heavy car from off little Vesta's body the horrified men expected to find her little crushed and bleeding. But Vesta, although stunned, seemingly was not injured, only bruised. She walked shortly afterwards to her home at 1003 Fifty-eighth street. But that strange something had not left the mind of the child, and to her parents she said that she was going to die.

"Before going to bed Vesta asked for her Bible, and from it she read a while," tearfully stated Mrs. Clark. "She slept uneasily, but we did not believe that she was hurt; our doctor said she wasn't, and we paid no attention to the mysterious foreboding the child had had. This morning her father went to her room to awaken her. Vesta was up and dressed. She went to kiss him, and just then I, who was in another room, called to him. He turned around, and as he did so my little Vesta fell to the floor, dead."

THE DEEP-SEATED CORRUPTION IN BOSTON.

Our Boston correspondent, in impressive language dwells upon the deep-seated cancerous corruption in Boston, caused by fake mediums, who have stolen the Livery of Heaven in which to serve the Devil. He is a confirmed Spiritualist, his wife is an excellent medium, and his views are of special importance. In order to banish the fakes from active work, he suggests certain test conditions, which, of course no bogus medium will comply with. These cancerous fakes in Boston open their seances with prayer, and that causes a feeling of extreme horror to pass through the nerves of honest Spiritualists. The fact that in all exposures of mediums recently made in various parts of the country, artgical toggery has been found on their persons, will set honest Spiritualists to thinking as never before.

To the Editor:—It may be truthfully said that Spiritualism, or what passes for such, in Boston, has been exposed, ending quite a "shake-up" recently, and the end is not yet in sight. The cause of this agitation is the expressed determination of the city authorities to rid the city of its horde of fake mediums, fortune-tellers, etc.

The campaign was opened Sunday night, April 24, by the raiding of the alleged materializing seance, of which the Boston Globe of the 25th, gave the following report:

There were manifestations never anticipated at the "Spiritualist" meeting held at 16 Union Park street last evening at the customary hour of 8:15. The unexpected appeared before the largest audience of sixteen, and at the end they were all glad to get out and be allowed to go home unmolested.

Nearly every night and Sunday also, seances have been held at this place, and the patrons have been perfectly satisfied, as have the proprietors. Last evening among those present were Officers Brauer and Curran of the East Dedham street station. For the fourth time they took in all that happened, and at 9 o'clock, just as a "spirit" was appearing around in a flimsy garb of gauze covered with phosphorus, causing a very spiritual effect upon the nerves, the illusion was dispelled and Capt. O'Leary and Sergeant Driscoll and Manning jumped in at the signal of the

two officers inside. The moment they came in the light was turned on and the "spirit" that had been tripping about as lightly as her thin raiment and 250 pounds would let her, stood revealed in the flesh. The audience was aghast, until those who weren't "on to the game" were told of it. Some knew the game and didn't have to be told.

"The spirit" and her "sister spirit" were told to dress and the work and they located the one at 16 Union Park street. They experienced much difficulty in getting in as the place was run very secretly. Once inside the secrets of the place were revealed to them fully. It was run by two women, who gave their names as May French and Neva Murivale Jeanneau, living at 16 Union Park street, and who have owned up to the police that this manifestation and their business was a "fake."

The service was held in a room that wouldn't seat more than 16, and last night the "standing room only" sign was out. The audience was seated about three sides of the room, and the meeting was opened with prayer. Then May French made a few remarks and

disappeared. Her companion then asked for the wish of any person as to a spirit they would like to see, and the lights were put out. Miss French in the darkness stepped to the middle of the floor with a gown and cross covered with phosphorus. The gown would shimmer with a supernatural glow in the eyes of believers, and then she would pick out the party who had expressed a wish and lead him off to the corner of the room. Everybody else waited in suspense until they came back. Meantime Neva Murivale Jeanneau would do the same trick.

The women would carry off any spirit requested, man, woman or child. Miss French appeared as Bishop Brooks frequently to please an especially devout man. One attendant at the meetings, a woman, used to hold converse with her as an Indian doctor.

All the paraphernalia was seized last evening, which included a bishop's surplice, covered with phosphorus, India teachers, etc. A big German insisted that Miss French was his mother, and in the corner of the room in the dark held lengthy converse about old family affairs. Among other things seized last evening was a couch and a large easy chair.

Whatever of a confidential nature that passed between "apok" and mortal in the corner of the room was more or less drowned by the shrieking strains of "The Last Rose of Summer," which struggled out of a quondam music box that was started immediately after the prayer was concluded. This was kept going during the whole seance. When the meeting was over everyone who felt so moved put \$1 on the music box when going out. The women would not take the money themselves nor would they ask for any.

This made the work of the officers difficult, for they had to carry against the women unless they took money. Accordingly, one night one of the officers was told to dress and the work and they located the one at 16 Union Park street. They experienced much difficulty in getting in as the place was run very secretly. Once inside the secrets of the place were revealed to them fully. It was run by two women, who gave their names as May French and Neva Murivale Jeanneau, living at 16 Union Park street, and who have owned up to the police that this manifestation and their business was a "fake."

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Regarding this raid Chairman Emmons of the Boston Police Commission, who is directing the operations, made the following statement:

"Spiritualist parlors which are used to defraud the public will be driven out of business. The raid made by the officers of the Police, street patrol, is only the first step in a move to abolish this form of nuisance."

"We have received many complaints from people who have lost their money in places of this sort, and orders have been given every night in the city to investigate them thoroughly. If

everything is not right they will be prosecuted."

To a Journal reporter Judge Emmons and the chief of police expressed themselves with charming frankness:

"These Spiritualists, trance mediums, clairvoyants, card readers and the rest of their kind are out-and-out fakers, every one of them, and, as chairman of the Boston Police Board, I intend to do my utmost to put a stop to their fraudulent practices."

As Judge Emmons gave utterance to these words during a chat with The Boston Journal reporter in his office at police headquarters yesterday afternoon he brought his right hand down with a thump on his desk.

"I have no sympathy for them nor belief in them either," added the head of the department. "You see they fleece scores of persons daily, and from all accounts, some of them reap big harvests. But the most serious phase of the situation is that many of these so-called mediums merely use the title as a cloak for immoral purposes."

"Yes, the board has directed a concerted movement in this direction."

"Then there are those massage and manicuring parlors, many of which are but blinds—dens of iniquity."

Perhaps there are earnest mediums in Boston, who believe in their work, but it's hard for me to believe, because I regard them all as cheats. There's nothing to such foolery."

Chief Inspector Watts and other officials of the police department condemned mediums and fortune tellers in general.

"It's all a 'con game,' to use the lingo of the street," remarked Chief Watts.

Judge Emmons' crusade against mediums sent a wave of lively concern through the South and West Ends of the city where their signs are thickest. To the apartments of many mediums and clairvoyants The Journal reporter was unable to gain admittance last evening, although other persons in the houses reported that they "were usually open for business evenings." It was very evident in some cases that the mediums feared intrusion on the part of the police.

Mediums were found by the Journal reporter, however, who have been carrying on business at the same places for years and who were open for patronage last night. With one or two exceptions these expressed pleasure to think that Judge Emmons and his braves had inaugurated the work of weeding out the fakers. One woman, who tipped the scales at 200, significantly remarked that she would like to give Judge Emmons a sitting, and she winked and clenched her right hand menacingly.

attached themselves to the movement for gain and who have no right whatever to the designation of "Spiritualists." And if this campaign of the city against fraud shall result in driving out of business every medium in Boston and closing every meeting where the phenomena are given, the Spiritualists have only themselves to thank for that result. For many years Boston has been cursed by the presence of hordes of fake materializers, slate-writers, and fake mediums of all phases, and though repeatedly exposed in their dishonest work they have been upheld and defended by the Spiritualists, individually and as a body. Even now, in the large and pretentious "temple" in this city dedicated and devoted to Spiritualism, "materializing" seances are advertised and given every Sunday evening in the name of Spiritualism.

If the Spiritualists of America do not unite soon in a movement to purify their ranks and rid themselves of these dishonest "hangers-on," AS CERTAINLY AS THE SUN RISES THE LAW WILL STEP IN AND DO THE WORK OF CLEANING UP, AS IT HAS STARTED IN BOSTON, AND IT IS NOT IMPROBABLE THAT WHEN THE AUTHORITIES GET WARNED UP TO THE WORK THEY MAY FAIL TO DISTINGUISH BETWEEN THE INNOCENT AND THE GUILTY. THE SENTIMENTS EXPRESSED BY BOSTON OFFICIALS IN THE INTERVIEWS QUOTED ABOVE ARE NOT OF A CHARACTER TO INSPIRE SPIRITUALISTS WITH CONFIDENCE THAT EQUAL AND EXACT JUSTICE WILL BE DONE ALL MEDIUMS—THAT DISTINCTIONS WILL BE DRAWN BETWEEN THE FALSE AND THE GENUINE.

The best and only thing for Spiritualists to do is to rise up and repudiate in no uncertain tones all those who practice fraud in the name of our religion. Give each one a square, honest test, and fire the fakes without reserve. If every pretended materializing medium were put to this test the result would surprise those who have such faith in that phase: Appoint a committee of three or more persons whose intelligence and veracity cannot be doubted. Cover the medium with mosquito netting and lock it to the floor; so it will be impossible for the medium to get out without detection. Have the seance in a room that you KNOW is not provided with any traps or sliding panels, keep all possible confederates away from the cabinet, and you may be sure that any forms appearing under these conditions are genuine. I hope this test will be applied at every camp in this country this season, and predict that if it is made a condition of admission there will be no spooks in those camps.

THE WRITER OF THIS IS A SPIRITUALIST OF MANY YEARS' GROWTH, AND HIS COMPANION IS A MEDIUM THROUGH WHOSE MENTALITY THE SPIRIT WORLD HAS GIVEN MUCH INFORMATION AND MANY MESSAGES OF VALUE, COM-

FORT AND CONSOLATION TO THOSE ON THE EARTH PLANE. ALL MEDIUMS WHO ARE HONEST AND TRUE HAVE OUR FRIENDSHIP AND SYMPATHY, BUT WE HAVE NO USE FOR THOSE WHO OUTRAGE THE FEELINGS OF GRIEF-STRIKEN MORTALS AND INSULT THE SPIRIT WORLD BY PERSONATING OUR DEAR ONES AND GIVING FALSE MESSAGES AND BUGUS TESTS. FORREST.

Boston, Mass.

NIGHT IN SOUTHERN CALIFORNIA.

The folds of night come slowly 'long, The moon calls in plaintive song; The sun's last ray sinks in the west And backward flings a kiss of rest; The hills are wrapped in purple glow; No more the trees wave to and fro; The insect seeks its leafy bower, The vesper bells have tolled the hour. The fragrance of the violets' bloom Hath softly crept in through the room; Hath rose its wishings with the light To rest again in arms of night; Down in the canyon's mossy folds The wild rose all her secrets tells, The thrush in tender accents calls, When o'er the hour a stillness falls; I hear a voice close in my ear Which says, "Dear mother, I am here!" I answer, "Darling, with me stay, O do not, do not go away." He lays upon my lips a kiss That thrills my heart with sweetest bliss.

Farewell, farewell, entrancing power— Good-bye, good-bye, most sacred hour, I open my eyes his face to see. Then raise my soul, O God, to Thee. Rose L. Bushnell-Donnelly, San Francisco, Cal.

OLD TUNES.

Tunes of the olden times, why do you haunt me? Why do you linger in Memory's halls? Know you not all of the loved ones are scattered, And faded the pictures that hang on its walls?

Silent the voices, and pulseless the fingers That once were attuned to thy music— Ideal charm! Now when the evening-time shadows surround me, I listen in vain for the tunes that would calm. ELLEN S. STUART.

If we knew ourselves we should not judge each other harshly.—George Elliot.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

He deserves small trust, who is not privy counselor to himself.—Ford.

Each one sees what he carries in his heart.—Goethe.

THE NORTHWEST.

Spiritualism in the State of Washington.

I thought the friends would like to know how the Spiritualists of Washington are prospering. The first of March I started out to visit the various societies of the state, Bellingham being my first objective point. I found the friends faithful but somewhat discouraged (cause, lack of a resident speaking one selection, that of a mute, a sweet one in my honor at the president, Mrs. E. A. Taylor's home, invited not only Spiritualists but investigators. There was an addition to the church of ten new members. The next week they gave a basket social and dance; in a few days they had a program that would be a credit to a much older society, and all within themselves. I cannot refrain from especially mentioning one selection, it was that of a sweet girl near 20 summers. She understood "Nearer, My God, to Thee" in her last moments, and so, one could not help feeling that the angel world poured out their benediction upon that sweet soul whose ears are deaf to our world, but not to the angels.

I wish I could speak of all, for all deserve special mention, but space will not permit. Needless to say their social was a grand success, being in a snug little hall for the treasury. While there they elected the following officers: Mr. Cory, president; Mr. Beach, vice-president; Mrs. M. B. Collins, secretary; Mrs. E. A. Taylor, treasurer. Arrangements were made that Mrs. Cory, a medium who has recently moved to that city, serve them till camp-meeting, except April 17, 24. Prof. James Morton will lecture on those subjects. I lectured for this society three Sundays; good audiences greeted me at each meeting. Secured over 15 members, organized a Ladies' Auxiliary under the leadership of Mrs. Cory. We expect good work from this society.

The next point was Seattle, a guest of President Little, of the First Spiritualist Association, and Margaret Teitzel, who is a member of the State Board, intending to remain to assist in organizing Sister Teitzel and Sister Swan. Mail reached me that told me to hurry on, much to my regret. I remained over night to attend their anniversary social; it was called a gypsy social and dance. Mrs. Prior taking the lead as the gypsy queen. From appearances the queen has been a good ruler, for her subjects were the happiest people in the hall and many were the peals of laughter as some poor soul was asked to cross the palm of some sweet-faced gypsy with the coin of our realm, to learn what the future held in store for them.

I hastened on to Tacoma only to find myself at a basket social and dance, Prof. E. B. Estes, president of the Tacoma Spiritualist Church, leading the dance. All were trying to outdo the others in enjoying themselves, in that manner all had a good time. At 10:30 your humble servant was called upon to auction the baskets off. Needless to say, no one went away hungry. The church was a gainer financially, also some new members. Lingered at home only for a couple of days' rest, then on to Elma, a small town, but loyal Spiritualists. Sunday afternoon a reception of members and friends was held in W. R. C. hall; gave a short talk, a few tests, got acquainted with the friends; gave three lectures at this place, the last night standing room was all taken, many could not get into the building. At my last circle the house was crowded. People came and looked in the door, eager to hear and learn, others had to go home as they could not get where they could hear. We organized a lyceum of 25 members, also the Ladies' Auxiliary arranged so they will have a speaker at least once a month. This being a small town they cannot support a resident speaker, but they are loyal, hold their circles every week, and in this way have kept up the interest in the cause. The newly elected officers are Mr. A. Porter, president; Mrs. Carrie Gore, vice-president; Mrs. Hattie Rogers, secretary; Mr. P. L. Berquin, treasurer. This society suffered the loss of a good medium by the forest fire of 1902, he having lost all he had of this world's goods by being burnt out. He had to seek work at other places; his good wife and little ones remain residents of Elma. Since that time the society by holding circles is bravely trying to develop a medium to take his place. I wish other societies would learn a lesson from this brave little band of earnest souls.

I must not forget to mention a most delightful icecream social this society gave. The children as well as the Spiritualists turned out and assisted in making it a grand success financially as well as socially. A good program was rendered. During my stay four united with the society. After the last lecture we had a public reception of new members.

I returned to Tacoma to hold a meeting of the state board to complete arrangements for the state encampment at Surprise Lake near Edgewood. The camp can be reached by coming to Tacoma or Seattle. Edgewood is the intermediate, between the two cities, about nine miles from Tacoma. The encampment opens July 31, holding three weeks, closing with the state convention on the 22d and 23d of August. Every one is cordially invited to attend. Good speakers will be on the ground. Everything will be done by the officers to make your stay not only pleasant but beneficial. A few days' rest, then on to eastern Washington, Spokane being the first. In another letter I will tell you what the Spiritualists of eastern Washington are doing. FRANCES A. SHELTON, Tacoma, Wash.

Spiritualists Hand Challenge to Coburn.
The New Orleans Association of Spiritualists yesterday formally challenged Dr. William F. Coburn to a joint debate on the proposition that spirits have returned from the other world. A meeting of the board of directors of the association was held yesterday and the following challenge was framed:
Dr. William F. Coburn, Valence Street Baptist Church—Dear Sir:—We, the New Orleans Association of Spiritualists, beg to challenge you to a debate on the proposition that spirits have returned from the other world, and which you have publicly assailed, do hereby respectfully challenge you to a friendly joint debate, to take place at the Odd Fellows' Hall, at a time agreeable to you.

In the Picaune of Monday, April 13, it is reported that you used the following words:
"No one has ever come back to tell us what lies beyond the grave, and no one ever will."
Now, we believe this is an unjust and ill-considered statement, and that we can prove the truth of our belief. You have openly and in the public prints made an assertion which is unfair to our belief, and which has a foundation in fact. We therefore in order that the public may be set at right in a matter of great moment to all men, challenge you as above to a perfectly friendly debate with Rev. Nellie S.

To the Editor:—As set forth in the New York Sun, around the St. Louis exposition there will be held next autumn meetings and conventions of various associations for philosophical, religious, reformatory and other discussions.
Of these, the one of the most curious interest will be the fourth annual convention of the New Thought Federation, an association of which the Rev. Heber Newton of the Episcopal church is the president. What is the New Thought? Here is the definition as put forth by the constitution of that federation:
"That One Life is immanent in the Universe and is both centre and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living."
This seems to be not essentially different from the old pantheistic conception, yet the New Thought has adherents who remain in Christian churches of their past allegiance. It is even sometimes described as "Episcopal Christian Science," probably because of the Rev. Heber Newton's prominence in it.
Like Christian Science, upon which, however, the New Thought people look down as a new philosophical system, a conspicuous feature of it is "mental healing," so called by its professors. The theory of this healing, as expounded in Mind, the magazine of the order, seems to be that health and disease are rather attitudes of mind than positive conditions. Accordingly, the New Thought teaches that people should "think of themselves as they would like to be," and not as they are or seem to be. "If they are weak, they must think of themselves as being strong, not simply strong in themselves, but strong because of a power that works within them to will and to do." Instead of thinking and talking about their own troubles and diseases or listening to talk about those of other people, they are admonished to look on the hopeful side of life only—"picture in their minds everything about life as they would like it to be"; "think only of things that will leave a good impression."
This is good advice. If it is followed the "healer," regular physician, Christian Scientist or New Thought disciple receives powerful assistance from his patient. It is also good philosophy, for it conduces to tranquillity of spirit. The dictum of the New Thought is sound enough—that when a man has acquired "a mental poise where the little things of life will not disturb him," he will be "able to cope in a far greater way with the great trials of life."
About all this there is nothing entitling it to be called "New Thought," though the systematic use of the philosophy as a practical means of cure may be new. At any rate, it has affected happily many people, probably women more than men. It tends to cure them of brooding over real or imaginary ills.
Around about Boston we hear of a good deal of "New Thought," and it seems to have a strong foothold in Chicago and in further Western towns. Here in New York it is overshadowed by the extraordinary spread of Christian Science. The people affected by it are usually of more than the average intelligence and social cultivation.
This is sensible enough advice from Mind, though not in any way original:
"When a patient retires at night he should try and relax the whole body and be peacefully and restfully quiet, even if he does not go to sleep at once. The mental effort he often makes to go to sleep defeats the end because it makes the mind too active, and when the mind is active sleep does not come. Drawing up the arms or legs or getting any part of the body into a contracted position shows mental tension which is always detrimental to restful sleep. Turning or tossing about on the bed uses up the vital energy faster than one can get it. When the patient is restful, even if he does not go to sleep for hours, he is adding to his store of energy. suggestion that is going to find lodgment in the subconscious."
"QUITE A LITTLE LIBRARY."

Words of Earnest Commendation for The Progressive Thinker.

I have only words of praise for The Progressive Thinker. I have taken it for a good many years, and would part with all of the many periodicals I take rather than do without this—the best of all! I distribute them after I read them, thus trying to make them do missionary work. I am sorry to say that I am the only outspoken Spiritualist in this section of the country, and get no spiritual food except from the literature, and by the way I have ten of the eleven Premium Books besides several others, which makes me quite a little library in all. It some of our missionaries or other good medium could visit here for a few days I would be glad to entertain them, although I could not promise them much pecuniary reward. We might possibly sow a little good seed that would spring up and bear fruit after many days.
Stony Creek, N. Y. D. M. DUNLAP.

THE DIVINITY OF JESUS.

When a man uses the phrase "the divinity of Jesus," what does he mean? What is the meaning of divinity as applied to a person who lived on earth? Does it mean any more than that this person has been deified by man? We know

to choose his own time. We have made arrangements for the rental of Odd Fellows' Hall for the debate in case the challenge is accepted.—New Orleans Picaune.

Respectfully,
WILLIAM BRODIE,
JACOB LYONS,
Representing the society.
This challenge was presented to Dr. Coburn at the close of his evangelistic services at the Valence Street Baptist Church last night by Mr. Brodie and Mr. Lyons. Dr. Coburn began to read the communication and then, before concluding the reading of it, said that he would not say what answer he would give, and that he would answer later.

Afterwards he was seen by the reporter for the Picaune.
"I do not know positively what I shall do in answer to the challenge," he said. "I shall do two things, however; I shall pray about it and shall consult with my brethren in the ministry. I am with them, and I owe them that much. The only time when I am not engaged in these services is Saturday evenings, and I suppose that is the time that such a debate would take place. I personally would just as soon preach Jesus Christ before an audience of Christians. Still, I will take the challenge home with me, and will decide later just what I shall do."
Mr. Lyons, of the Spiritualists' Association, had something to say:
"I think that when a man says that the Spiritualists have been known as fakes and lays down the positive proposition that spirits have not, nor ever can, return from beyond the grave, he is getting upon ground which is very debatable from that standpoint, to say the least. If the statement was carelessly made, let it be retracted, but the repetition of the same statement in an interview would indicate that it was carelessly made. If it was made with due consideration, then both sides should be given a chance to defend themselves. We believe that we have a right to expect a favorable answer from Dr. Coburn, as we have asked him

to choose his own time. We have made arrangements for the rental of Odd Fellows' Hall for the debate in case the challenge is accepted.—New Orleans Picaune.

It is wise before going to bed to make the mind active on any subject, whether through reading or discussion, or otherwise."
Further sound maxims are to take physical exercise "with-out too much mental or physical tension"; to "avoid anything in the nature of anger or excitement"; "the grumbler, the fault finder, the envious, the malicious, the narrow-minded," are slow to get well.
A quotation from Browning in this Mind article seems to express the New Thought idea, so far as we can understand it:
"All we have willed, or hoped, or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternally affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard
Enough that he heard it once; we shall hear it by and by."

The explanation of this poetic idea in the "cant of the New Thought" is that "every good and true thought held is an auspicious mind and that will make for untold good to us in our hour of need."

This cult is numerous enough, it seems, to have established a flourishing "summer school" on the Hudson. Of the officers of the New Thought Federation, whose convention is to be held at St. Louis next October, about one-half are women.

But the New Thought embraces far more than is set forth in the above. The New Thought embraces Spiritualism, and this cult—if it may be so called—will continue to force itself to the front in multifarious ways and in unexpected quarters. It has already liberalized all the churches, having banished Hell and greatly improved Heaven.

But there are many subjects that should be incorporated in the New Thought, for instance the cause which led to the following:
After he had been sentenced to the penitentiary by Judge Chytrous one day lately in Chicago, Attorney Harry G. Phillips made a final plea in behalf of Carl Sjolander, a friendless old wail who was convicted with him of giving a false bond in the Criminal Court. The disgraced lawyer's arguments seemed to be effective, for the judge intimated that he would show Sjolander mercy when he again takes up the matter at the next term.

The prisoner sat trembling in his seat while Phillips addressed Judge Chytrous.
"He is entirely innocent of any criminal intentions in this matter, your honor," said Phillips. "The old man does not yet realize the nature of the offense charged against him. Whatever I did was committed when I was in a condition in which I was not responsible for my actions. But this poor, ignorant old man was simply led along. He did what he was told, and had no idea that he was violating the law."

"There are times, your honor, when I become hypnotized" and cannot realize what I am doing. On such occasions anybody can walk up to me and relieve me of my money and valuables and I would be powerless to resist. They could even take the clothes from my back and I would offer no objections. That is the condition I was in when I was persuaded to sign bonds for Thomas Lynch. Sjolander, 70 years of age, was also led along and he signed bonds which represented him as the owner of property in Buckingham place. He never knew, however, what he was signing."

We should have an entirely new deal along the New Thought line—it should be reconstructed throughout.
New York. JAMES KECK.

that it was common for the Greeks and Romans to deify mortals. Augustus was worshipped as a god, and hundreds of ancient divinities were men first and gods afterwards. Two thousand years ago divine statues filled the pagan temples. There was not one god, but scores of gods. Great rulers, great warriors, great men were deified. When Jesus is called divine it simply means that his name has been added to the list of deities made by mankind—this and nothing more.

To say that Jesus was divine is not to say that he was any different in his divinity from Bacchus, Hercules or Adonis. To-day men are no longer deified. We know that every god made by Greece and Rome was either a myth or a man. We have commenced to undress the ancient divinities and under their clothes they are found to be only mortals.

We have only the natural out of which to construct the supernatural, that is, every god has been an exaggerated man. Wherein is the so-called "divinity" of Jesus superior to that of Hercules? He performed no greater wonders, and his miracles or miraculous deeds and works are what constitute his divine character. A god is a man with miraculous power. Take away this power which no human being ever possessed and you strip Jesus of his divinity. Cut out of the gospels the mythical and the supernatural, and no one would ever suspect that he was reading of a god. The story of Jesus is the story of an unnatural, and hence of an unreal, person. Jesus was divine only by human deification.—The Boston Investigator.

at the same time relieves the heavy burden from poor worthy mediums who have seen better days.
Viewing this matter from any standpoint, we can not see any good reason why Mr. Hale's proposition should not be accepted.
O. G. RICHARDS, Sudora, Kans.

No Person Should Die
of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by constipation. Vernal Palm-tomato (formerly known as Vernal Saw Palmetto Berry Wine) will be sent free and prepaid to any reader of The Progressive Thinker who needs it, and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you are to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease; and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood; a healthy tissue and a perfect skin; write at once, for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palm-tomato.

The original and genuine Picaune is made only by the Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and strong research, and containing beautiful illustrations, plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

After the phenomenal success of this healthy southern home, and growing meeting, which has gladdened the hearts of hundreds of northern people, the friends of our movement may wish to read of the present outlook and promise for the coming year.

It is now only ten years since this project was started. On land once a part of the farm of Geo. P. Colby, one of our veteran mediums and speakers of excellent ability, has been located a thrifty young southern home.

Some one has written the following rhymes, descriptive of this charming spot:
Lake Colby.
O! Colby Lake, O! scene of beauty rare,
I love your brilliant sky, your fragrant air;
Your waving moss, your woods of pines,
Where summer sun in winter shines,
What beauty in your starlight night,
What silver gleam from Luna's light!
What brilliant track the Lakies reflect,
When full-orbed moon the sky bedeck!
The hours flit by 'mid charming scenes,
As witching as a fairy's dreams.
At morning dawn, at evening hour,
The mocking-bird from jasmine bower;
From water-oak—magnolia tree,
Fills vibrant air with melody.

Mr. Colby, under the direction of his spirit guide, Seneca, for a quarter of a century has held this land, being constantly told that it would yet be the center of a great spiritual school of encampment. Our rhyme has thus depicted his vigils.

Long time ago, when naught but singing pipes
This land adorned, with hummock
trees,
A sickly youth from chilly northern climes,
By spirit-led, beside this pretty lake,
Was shown the spot his healthy home
to make.
He, cabin reared—on fragrant needle
pines,
When toil is o'er, at quiet night re-
clines.
The land he held, by guidance from
above,
For future years—when here should
sometime be
A school for spirit lore, when man
should see
A modern Eden, ruled by wisdom, blessed
by love.

This campground at dead of night,
To keep from home and hear the light
Of darkened souls from lower spheres,
This lonely man his vigils kept, for
years.
Our Colby Lake, at last, derives its
name
From him who well deserves his fame.
A channel rare, for spirits' wiser
speech;
When God's soul reforms and deigns
to teach;
And wreaths of beauty plucked from
nature's tree,
His guardian Indian brings to you and
me.

In its early years this camp was the scene of the labors of Mr. Colby, Emma Huff, Marian Skidmore, Abbie Pettigill and others, whose names are not now recalled.

Of late years, under the able financial management of the present board of trustees, headed by E. W. Bond, the monetary success has been very gratifying, and the spiritual influence quite effective.

The association owns an excellent property in land (35 acres, the gift of Mr. Colby), an auditorium, dancing pavilion, apartment house, street lamps, library, large dining-room and kitchen, and water plant. The cottages and public buildings are supplied with running water.

There are now thirty cottages on the grounds, also a hotel and large dormitory. New-comers are building cottages each year—some half-dozen are already projected for next season.

The Ladies' Auxiliary Society has this season raised five hundred dollars for the benefit of the Association. This generous sum, being the earnings of the women under the persuasive management of Mrs. Twing, Mrs. Carrique, Mrs. Clark, Mrs. Philbrook and their coadjutors.

The association has already received pledges for some six hundred dollars toward the building of a new amusement hall and bazaar, to be erected next fall—the dimensions about 100 by 40 feet.
J. Clegg Wright, so well known as an unrivaled trance medium for philosophical spirits of advanced order, has located on land of his own (160 acres) a little south of the camp. This season he has shingled the sides of his cottage and made internal improvements. He finds the climate conducive to his health, and with his artistic and talented wife and his daughter and her husband, has made his cottage a very social center during their residence here. He gave a short course of lessons in spiritual science during the session, in private cottages, not being employed as a speaker this year by the management.

Geo. P. Colby has held meetings at his farm house near by, the hours of his speaking usually not conflicting with the hours for meetings at the auditorium. He and his friends celebrated the anniversary under the trees on his lawn, April 3, holding two sessions, and drawing people from Deland and other localities by his picnic dinners and trance addresses.

SOUTHERN CASSADAGA.

On Lake Colby, Near Lake Helen Post-office, Florida.

The weather has been very congenial. While the north and west have been buried in snow and frozen by Arctic air, we have enjoyed sunny days and most of the time could sit on our verandas from 10 a. m. to 4 p. m., even in February. At no time in April has the thermometer registered above 92 and then only for a couple of hours twice in the middle of the day—usually 80 to 85 has been the record.

The coming orange crop promises the best since 1894. All lovers of this delicious fruit who can, will wish to come here next year, eat fruit at one cent each, and walk among the golden groves.

At this writing there have been very few mosquitoes and other troublesome insects. The houses are screened, and those who remain through the year say Florida summers are more pleasant than are the winters.

To us northern people, the winter seems like early summer. The water oaks and magnolia trees are in leaf the year round. So are the orange trees. When I came in January the well-laden orange trees, with green leaves and golden fruit presented a scene of rare beauty.

It is probable that the season of 1905 will be prolonged to March 31 and will close with a celebration of the anniversary.

The expense of a trip by ocean steamer from New York City to Lake Helen and return is very moderate being in my excursions much less than \$50. If one comes from Jacksonville by the St. John's river steambot, the expense of the excursion will be enjoyed by the tourist, as his window seat is out among the giant cypress trees, the water oaks, the magnolias, the live oaks, festooned with moss and the scattered orange groves.

I expect to make up excursions next October, November, December and January. Write me for particulars.
H. A. BUDINGTON,
91 Sherman street, Springfield, Mass.

THE GODHEAD.
Should Be Restored to Its Pristine Beauty.

To the Editor:—Dr. John D. Quackenbush says: "Further, to the skirts of spiritism is pinned a revolting religion comparable to the devil worship of the eastern heathens. It thrusts a female principle into the Godhead."

Genesis, first chapter, twenty-sixth and twenty-seventh verses: "And God said, 'Let us make man in our image, after our likeness.' So God created man in his own image, in the image of God created he him; male and female created he them."

If God created man in his own image, male and female, the awful disgrace of thrusting the female principle into the Godhead does not belong to Spiritualists, but to the person, or persons who wrote the first chapter of Genesis.

Can anything be created without the female principle? Who is it that has thrust the female principle out of the Godhead? Is it not those who pretend to believe that the Bible is the infallible word of God? And if it is infallible, what right has any man, or any body of men, to thrust the female principle out of the Godhead? God the father, God the son, and God the Holy Ghost. What does this mean if not father, mother and child? The image of God, or that which creates, is father, mother and child the product. So the creator, or that which creates, is father and mother, male and female. These two principles are God. God the father and God the Holy Ghost. What is the Holy Ghost?

If God the father is not holy, his ghost is holy. His ghost must be his image, or a part of himself, holier than he is. So the female principle in the Godhead is holier than the male principle. Well, who does not know that females are holier than males? That is all right. The image or symbol is perfect. Spiritualists do not find any fault with it; they all admit that women are better than men and consequently they do not care to thrust the holier part of themselves into the dust; that is why they are trying to give the holy ghost, or woman—the female principle—an equal chance with the male. The female principle has been thrust out of the Godhead long enough. Spiritualists are trying to restore the Godhead to its original beauty and perfection.

When the Doctor talks of thrusting a female principle into the Godhead, he virtually admits that the Godhead is composed simply of principles, and the Doctor believes that these principles are all male, and he does not care to give the female principle a chance—the Godhead is all male, the great, egotistical male—the dominating male—the great war God, Jehovah. Oh, what has become of the Holy Ghost—the beautiful, pitiful, tender-eyed, holier image, the female principle?

Now in reading through the first chapter of Genesis one cannot find an account of the creating of hell, although it tells of the God, or the God-head, that is male and female principles, created the earth and all there is therein, also the sun, moon and stars; never a word about hell or the devil. Hell and the devil were not created until the female principle was thrust out of the Godhead, then the great male principle rose up and began a rage in wars, murder, rapine and robbery; it thrust the holy ghost beneath its feet; it accused the female principle of tempting it to understand good and evil, that is, it ought to know what is good and what is evil, so that it may be able to choose the good from the evil.

If for one desire that the Godhead should be restored to its pristine beauty.
MRS. CARLYLE PETERSHLEA,
Los Angeles, Cal.

A Change to Make Money.
I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 100 families in one week; anyone will pay a dollar for directions when they see the beautiful sample of fruit. As there are many people poor and unable to consider it their duty to give me experience to such and feel confident anyone can make one or two hundred dollars round home a few days. I will mail you the full directions to any of your readers for a cent (10) two cent stamps, which is only the actual cost of the samples, postage, etc.
FRANCIS GASKY, St. Louis, Mo.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Feebles, M. D., M. A., Ph. D. Price \$1.

Modern Carpentry and Joinery. A Practical Manual. Just Published. By Fred T. Hodgson.

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The well-known Technical writer. It is one of the best works ever turned out by him. Copiously illustrated with diagrams and figures, making the most intricate problems simple, definite and easily understood. Price, \$1.00.

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By CHARLES B. NEWCOMB.
Author of "All's Right with the World." Cloth 75c. Mr. Newcomb made a distinct success with this right to the world. It is the first book of the kind ever published that is now so popular. The great number who have been cured of all sorts of nervous and physical ailments by the wise teacher whose words of help are doing so much to ease the world better by making men and women whole again.

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"Discovery of a Lost Trail."
Is a simple story of that strange and beautiful thing called life. It is a story of a man who has been cured of all sorts of ailments by the wise teacher whose words of help are doing so much to ease the world better by making men and women whole again. Price \$1.00.

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Author of "All's Right with the World." Cloth 75c.

Mother's Treasures.

(The following poem was inspired by the picture of an elderly lady resting her arm upon the top of a bureau and her head upon her arm, pulling from a drawer little stockings, dresses, etc., a very sad and tender expression on her dear old face.)

Nicely nestled in this drawer lie some treasures to me dear;
Precious jewels of a happy, forgotten, bygone year.
Little dresses, little stockings and a bonnet, all in place;
Ah! how plainly and how sweetly with each comes a little face.

As I touch these little treasures of my spirit I can see
Those dear faces of my babies, as they all return to me,
And I live the sweetest moments of my life so sadly o'er,
For my mother here is lonely since I have my babes no more.

And this little golden ringlet calls again my baby boy,
With his dimples and his cooling, and I sense the old-time joy,
But that awful wave of sorrow, when I pressed him to me,
Comes again in sobs of anguish, with this ringlet from his head;

Yet I linger near and fondle, and I ponder long and deep,
And I oft lie down to slumber and just sob myself to sleep;
Then my spirit flies to dreamland where I find my little in the touching of these treasures, is a wave of the Divine.

DR. T. WILKINS.

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SATURDAY, MAY 14, 1904.

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.

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Biographical Sketch—Number Two.

Jean Hardouin, whose name has become so prominent in the last few years, because of his alleged discovery of gigantic frauds in connection with Christian origin and growth, was born in Brittany, in the northwest of France, in 1646. He died in Paris in 1727, twenty-three years before the death of Conyers Middleton, of whom in our last. The Encyclopedia Britannica says of Hardouin: "He was a classical scholar of the 17th century, at once singularly learned and learnedly singular." This side thrust was written by a clergyman who could not controvert the scholar's facts.

Hardouin's father kept a book-shop, where the son acquired a great love of literature. He was educated in the schools of the Jesuits, and at the age of 20 became an active member of that secret order. In 1683 he became Librarian of the College of Louis le Grand, in which office he had full leisure to pursue his classical studies, in which he took great delight. Dupin, himself, one of the ablest of French scholars, says of Hardouin: "He is among the very first scholars of his learned brotherhood." His life of laborious authorship is a wonder of the age in which he lived, and, until within a very few years, it is probable no one was so well posted in the Christian beginnings as he.

After completing various works which are now recognized among the classics, the last of which was the editing of the Natural History of Pliny, on which he was engaged five years, he turned his attention to numismatics, as auxiliary to his editorial labors.

The ecclesiastical authorities, of which Hardouin was a member, appointed him to supervise the publication of a collection of their works, embracing twelve volumes. He started the Christian world by announcing that in his researches he found, with the exception of the works of Homer, Herodotus, Cicero, the Natural History of Pliny, the Georgics of Virgil, and the Satires and Epistles of Horace, all the ancient classics of Greece and Rome were spurious, having been fabricated by the monks of the 13th century for

And my precious spirit babies kiss away the burning tears.

How I love these little garments that my babies used to wear;
How my mother soul unburies when I touch this lock of hair.

All the memories seem so hidden by the veil of passing time
Till I touch these little treasures, then I feel again sublime
In the presence of my babies, once more floating on the stream

Of a life as calm and placid as a mother's sweetest dream,
And I love to press my babies to my bosom in my mind,
While my lonely heart is sobbing and my eyes with tears are blind.

There is sweetness oft in sadness, and as oft relief in tears
When a mother mourns each darling that in memory appears,
At the touching of the garments and the ringlets laid away
There is pleasure 'neath her sorrow that cold words cannot portray;

For she knows she is the mother of their spirits evermore,
And shall meet them when she passes to their bright celestial shore;

Thus her sadness and her pleasure that commingle and combine
In the touching of these treasures, is a wave of the Divine.

DR. T. WILKINS.

Old-Fashioned Bibliolatri.

A decided flurry, not to say a veritable cyclone, is just now raging in church circles, and the storm center seems to be located in New York City. It is all on account of the "higher criticism," which is spreading among the ministers of Protestant denominations.

Some of the old dyed-in-the-wool orthodox have formed a league to work in defense of the Bible after the old pattern of its defenders in former days, when the higher criticism was unknown.

As stated by the daily press, under date of May 4, the members of the Bible League convention were urged to "fight the so-called treason to the church and to maintain the Word of God as given to the fathers."

One speaker said if the doctrine of holy writ is whittled away by ministers within the Protestant denominations the only refuge of the "always faithful" would be in the Roman Catholic Church.

"Look at Andover. What honest man can look at that institution and not be ashamed?" said the Rev. Robert Russell Booth, moderator of the Presbyterian general assembly and pastor emeritus of Rutgers Presbyterian Church. He was participating in the discussion on "The Practical Consequences of the Attack on the Bible."

"For nineteen centuries the Christian church has been persecuted by the church militant," declared the speaker. "Now we must fight treason in our midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, and endowments are being used to support those who talk higher criticisms and spread heresies."

"A minister in this city as prominent as there is in the land reads his Epistles' creed: 'Jesus Christ, who they say, was born of the Virgin Mary, and Jesus Christ, who they say, was raised after the third day.'"

"No wonder men find excuse for easy virtue when ministers ordained of God insert 'they say' in the apostles' creed. We are living in a time of God there will be but one refuge and that will be the Roman Catholic Church, which, whatever it has added to the word of God, has taken nothing from it."

We of this league expect Archbishop Farley and Bishop Potter will join this movement, if not by enrollment, in heart and spirit."

Thousands Had No Water and No Food.

Los Angeles, Cal.—Three thousand Methodists were stranded in the Grand Canyon of the Colorado without food and water from 3 o'clock Sunday until late Monday. More than 800 were forced to remain until the next morning. Their trains were delayed by a wreck.

Dr. S. W. Thomas, editor of the Philadelphia Methodist, arrived from the canyon yesterday. He said: "Fortunately I was not right in the wreck. About 2:30 o'clock Sunday afternoon seven members of the delegate spears landed in the canyon. Every car was dangerously loaded when the train began the ascent from Williams Junction. The strain was too severe. Several of the engines went dead, and the roadbed gave way, causing a general wreck."

"Away from food and water, without necessary provisions with them, the conference delegates, 3,000 strong, poured down upon the canyon hotel. The manager had expected about 800. He made provision for 1,000 and the consequence was everyone suffered both for food and drink. Such a calamity is unprecedented, I believe, in the history of conferences."

"All Sunday afternoon trainmen, hotel hands, ranchers and Methodists helped to construct a new railroad. It was literally a Methodist rail. On its completion depended the lives of the 3,000."

Sunday night the work was continued. Monday morning found every able-bodied man at the pick and shovel, and it continued until nearly sundown Monday afternoon. The new rail was built around the wreck, and the first load of women Methodists pulled out for Los Angeles about 4 o'clock, satisfied to leave the "air diet" to others in the future."

Could this possibly have been a judgment sent by Providence to these Methodist preachers for traveling on Sunday, even if on their way to a Methodist conference? Did they not oblige the engineers, firemen, conductors and porters to work on the Sabbath day and thus violate it? Bishop Simpson made it a strict rule of his life never to travel on Sunday. Wherever he was, he would stop over and observe that day to keep it holy.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquely, reveals the degrading, impure influences and results of the Roman confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

Religious Liars Scored.

That was very sharp and saucy, as well as truthfully said with which the Rev. Dr. Bruce Brown recently regaled his hearers, in a sermon on the subject of "Religious Liars." In part his remarks were as follows:

"Of course the world is better than it ever has been before and there are more good people than ever before, but no one who has his wits about him can doubt that our modern civilization is honeycombed with falsehood. How is the young man to find his religion and strictly adhere to the truth when his competitors draw business by lying? He fares no better in the political field."

"I have no words with which to express my estimation of the duplicity and twisting and misrepresentation that an honest man meets whenever he is haled into court for any cause. And the saddest thing about all this is that many who lie most fervently, fluently and efficiently are apparently very religious."

"I want to be very charitable and judge as I may expect to be judged. But I am compelled to say that if this same young man turns his attention to the church he finds there realists and phantoms of bygone theology which no one believes, but which everyone who joins must solemnly swear before God that he does believe. Every creed written by uninspired men is soon outgrown. As soon as this comes to pass it helps to populate the church with religious liars."

"David said in his haste, 'All men are liars.' If he had lived in Chicago he might have said it at his leisure. Let's repeat of our sins, quit our lying and try to show the sincerity of Christ before men."

The Church Does Not Want Blood Money.

It would be well for the church if all pastors were as conscientious as Rev. Johnson, of Boston, Mass. In a recent sermon he scored right and left the Christians who have been and are taking "blood money." He said the churches were tainted with "graft," and the coat fits, as no one dares to deny. He is a Baptist and the Baptists have not been as fortunate in getting donations from the "captains of industry" as some others. Either this or conscience, and we will give him the benefit of the doubt. He says:

"Shall we accept blood money, the money wet with the tears of widows and children and shed in the blood of suicides? It has been ground out of the people and should, if possible, be restored to the people from whom it was taken. But it never should be placed in the same class with the poor widow's mite."

If a man does wrong and commits a sin of any sort, if he raises the price of oil so that a poor girl in Boston freezes her hands, his thumb amputated and suffers from poverty, though he gives millions to Baptist colleges and schools there will be left a scar on his soul."

This is sound, practical common sense and Christianity. But alas, it is only a theory. The saloon-keeper who gives liberally is in no fear that his money will be refused, and the millionaire brewer or distiller will be given the most conspicuous seat in church.

Somewhat Delayed.

To all who have ordered copies of "The Bible," by John Ramsburg, we wish to say that we have received word from the publisher, that Mr. Ramsburg is revising the book, and a new edition will be published as soon as this is completed. "Self Contradictions of the Bible" will be ready for sale in about a week. We regret the annoyance to our customers caused by the delay in not getting these two books when promised.

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HOW TO BE HAPPY.

Are you most-disgusted with life, little man?

I'll tell you a wonderful trick That will bring you contentment, if anything can—

Do something for somebody, quick!

Are you awfully fond of play, little girl?

Wearily, discouraged and sick? I'll tell you the lightest game in the world—

Do something for somebody, quick!

Though it rains like the rain of the flood, little man—

And the clouds are forbidding and thick—

You can make the sun shine in your soul, little man—

Do something for somebody, quick!

Though stars are like brass overhead, little girl—

And the walks like a well-heated brick—

And our earthly affairs in a terrible whirl—

Do something for somebody, quick!

—Exchange.

The Spread of Evolutionary Thought.

To one who was early interested in evolution, as a world conception, as I was in the fifties, it is gratifying to see how widely the doctrine is now accepted by thinkers. Fifty, forty or even thirty years ago, one rarely met a person who had any belief in the theory. The mass of people, as well as their teachers, were satisfied with the a priori hypothesis of special creation. When evolution, or as it was then called, "the development theory," was mentioned, people generally thought of it as a fantastic notion that man came from the monkey and laughed at it and treated it with ridicule. For a long time it was feared, for there was nothing apparently to indicate that it would ever commend itself to any considerable number of persons. Later, as the theory gained adherents, it excited opposition, as was to be expected, and this was very often bitter; even the high character and eminent services of Charles Darwin were, as Huxley says, "no safeguard against attack instigated with malignity and spiced with shameless impertinence."

Freethinkers, especially Spiritualists, accepted evolution in a general way much earlier, but for some time after the publication of the "Vestiges of Creation" by Robert Chambers, the theory had no standing among recognized teachers of Science. Professor Huxley, who did not declare in favor of evolution till after 1858, says: "Within the ranks of the biologists at that time (1851-8) I met nobody except Dr. Grant of University College, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect and who was at the same time a thorough-going evolutionist was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which I am happy to think has known no interruption."

Emerson, who was acquainted with the writings of Lamarck, gave expression to evolutionary thought in some of his works sixty years ago but literature in general ignored the theory. The secular press, when the subject came to its notice, made fun of it, of course, reflecting the popular feeling in this respect. The clergy denounced it as atheistic. Herbert Spencer half a century ago advocated evolution, but in writings which reached but comparatively few readers, and not many of these probably fully grasped Spencer's ideas, they were so much in advance of the times. Afterwards Darwin's "Origin of Species" appeared, and supported by Hooker, Huxley and Wallace and other strong men of science, it soon gave to evolutionary thought an impulse as remarkable as any in the history of human thought. From that time evolution has gained ground steadily and rapidly. It has revolutionized zoology, compelled the revision of theological creeds, permeated literature, and so completely established itself among thinkers in every province of thought, that its influence is felt in all intellectual circles and in all departments of learning.

There is no doubt that the works of Andrew Jackson Davis, Tuttle, and of many of the early advocates of Spiritualism helped to advance evolutionary thought.

One rarely meets now a well-informed man who was not intellectually rigid before modern scientific thought had made any considerable progress among common readers, in whose mind the conception of evolution has not replaced that of special creation. Although the former view is held by many with qualifications, suiting it to their religious beliefs, the essential thought that not creative fiat but continuity and growth, not miracle but law has prevailed in the production of species has come to be a strong conviction with thinkers generally.

Among the orthodox clergy the word "evolution" is indeed no longer an offensive word. The sermons preached and the books written by these representatives of the faith to-day show that evolution has modified their interpretations of Nature as well as of the scriptures, and indicate their liberal attitude in relation to other religions than their own. The revision of creeds is but one of the superficial indications of the work of evolution in the church.

Such radical changes in so short a space of time are remarkable. They would not have been possible in any previous period owing to the absence of the mental conditions, themselves products of evolution, which have been among the factors which have brought about the results. The conception of evolution has itself been slowly evolved through centuries, though it did not become definite and susceptible of scientific proof until the middle of the last century. As a speculative idea it was held by ancient Greek philosophers and as something more than a speculation it was maintained before Herbert Spencer and Charles Darwin wrote, by Goethe, Erasmus Darwin, Geoffroy St. Hilaire, Lamarck and others who made valuable contributions to the system of thought, now expanded and established upon an impragable scientific basis.

B. F. UNDERWOOD.

The Teaching of the Bible.

Striking Facts and Figures Presented by a School Inspector of New York.

Next let us compare the public schools and the churches in Greater New York:

Public schools.....	500
Protestant churches.....	956
Roman Catholic churches.....	236
Total Christian churches.....	1,192
Synagogues.....	76
Excess of Christian churches over public schools.....	692
Parochial Schools.....	
Protestant.....	14
Roman Catholic.....	125
Jewish.....	4

The next question is how much, if anything of the Bible is being taught in these 139 parochial schools of the Christians? But there are 1,192 Christian churches in the city. Then there ought to be 1,192 Sunday schools in the city teaching the Bible to the young. The children attend the public schools only five days in the week. If the Bible is so essential, why do not the churches use Sunday and Sabbath in teaching the Bible to the children? The public are heavily taxed for the support of the schools—the last school budget was about \$23,000,000. The state exempts the churches from taxation. Here is the value of the exemptions:

Roman Catholic.....	\$51,915,270
Protestant Episcopal.....	50,367,500
Presbyterian.....	14,836,400
Jewish.....	11,998,750
Methodist Episcopal.....	8,330,750
Reformed Dutch.....	6,287,375
Baptist.....	5,671,400
Union Protestant.....	5,477,300
Lutheran.....	3,381,280
Congregational.....	2,167,000
Y. M. C. A.....	2,007,500
Children's Aid Society.....	1,404,100
Unitarian.....	1,174,500
Christian Scientist.....	651,000

Including all the religious and religio-philanthropic bodies, the exemptions amount to \$211,255,675.

The above are the official figures of the City Record cited by Federation. Is it not pertinent to ask what are the churches doing in consideration of this gift from the state of more than \$211,000,000? In addition, do they not receive immense sums from their members? Surely, they ought to be able to teach the Bible more thoroughly to the children. And what about the Salvation Army and the Volunteers of America?

The American Sunday School Union says it has distributed more than \$9,000,000 worth of religious literature and has organized 1,300 Sunday schools annually. Is the Bible as a whole neglected for partial doctrinal instruction—that is for catechism work only? Are not two days enough to give children Biblical instruction? In the Roman Catholic parochial schools the Bible is taught every day. The number of the pupils is about 50,000. In the fourteen Protestant parochial schools there is also Biblical instruction. It is a fair conclusion, from the demand upon the public schools, that the churches are either unable or unwilling to teach the Bible to the children of the city.

In the course of my duties as school inspector I have found that the strongest advocates of the Bible in the schools have never devoted an hour to the teaching of the Scriptures in their own church schools.

JAMES CLANCY.

First, it is a well-known fact that the public school curriculum is overburdened with studies and that the utility of some is a matter of dispute. Introduce the Bible and what follows? Complaints from thousands of parents who do not agree upon the interpretation of the Scriptures. The religious census of 1903 (according to Federation, a good authority) gives us the following for Greater New York:

Leading denominations.....	43
Add subdivisions of Lutheranism and Reformed Presbyterianism.....	11
Total denominations.....	54
Communicants.....	
Roman Catholic.....	983,800
Protestants.....	331,764
Total.....	1,315,564
Percentage of Protestant communicants.....	8.68
Percentage of Roman Catholics.....	25.74
Total.....	34.42

Convention of the Morris Pratt Institute Association.

The second-annual convention of the Morris Pratt Institute Association will be held in Whitewater, Wis., in the Institute Building, Saturday June 4, 1904, at 2 o'clock p. m.

This convention will mark an epoch in the history of the school. Important business will come before the members, two new directors are to be elected, to take the places of Mr. Thompson, and Mr. Stevens, who retire on account of inability to serve, and other matters of vital importance will have to be considered. It is hoped everyone who can will be present.

This convention belongs to the Spiritualists who are either members of this association or desire to become such. The school is yours, Spiritualists, will you take an interest in it, and control its management and further its success?

Remember if you are a member of the association you have as much voice in the management of the school as any one in the world. If you will be present at its conventions and lend your efforts and influence in its behalf.

Membership fee is five dollars, with

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Education and has been authorized by the leading schools in the country. The convention will be held during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy., By the President: Elyria, Ohio.

GARRIE FIRTH CURRAN, 123 Indiana avenue, Toledo, Ohio.

"Meatless Dish." Very useful. Price 10 cents.

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

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

Spirit, Matter and Mind.

By George W. Lewis, A. M.,
San Francisco, Cal.

Scientific deduction rests largely on postulates and hypotheses. But these should be reasonable and in consonance with the known laws and facts of nature. Physicists and philosophers have accepted the hypothesis of an all-pervading "Ether" which fills all space, both interstellar and interatomic. This is accepted without proof. It is reasonable, and in harmony with our deepest and most definite knowledge of the facts of nature. On this hypothesis depend many of the conclusions of modern science. The exact science of mathematics, whose problems demand a most rigorous and thorough demonstration, has also its postulates, which lie at the foundation of its demonstrated facts. They are also accepted without proof, but they are in harmony with the acknowledged facts and forces of nature. To such postulates and hypotheses there can be no objection. For, if our premises are consistent with the known facts of nature, the proof will consist in passing by a strictly logical process from premise to conclusion.

If, however, our premises are repugnant to the known elements of nature, or, if our process of reasoning is illogical, our conclusion will be erroneous, and our problem will remain unsolved. If, however, the process of subsequent scientific investigation and research, the accepted postulates and hypotheses should prove to be erroneous concepts, the problem must simply be restated, as the case has been throughout the long history of scientific research. But that fact does not militate against the position taken as to the requisite chain of evidence from premise to conclusion.

Therefore, when the physicist, mathematician or astronomer, puts forward a hypothesis repugnant to the known laws or facts of nature, or reaches a conclusion not warranted by the premises, under a logical process of reasoning, and then blandly asks us to accept his inference as a demonstrated fact, we must in loyalty to sound judgment and reason, reject his conclusion, and are then justified in the contention that his problem remains unsolved. We are living in a physical, material and psychic world, surrounded by invisible forces and most marvelous phenomena.

Physicists and scientists have reached the conclusion that "matter" is composed of ultimate, invisible, unchangeable atoms. They assert that matter is not continuous and homogeneous, but discontinuous, composed of infinitesimal material atoms, and non-material spaces. They have interposed the hypothesis that there is no vacuum in nature, but on the contrary, that all the atomic spaces in matter, as well as the stellar spaces in the sidereal universe, are filled with an entity called "Ether." Many of the deductions, and demonstrated facts of modern science are founded on this hypothesis. Sir Oliver Lodge, in an address in 1900, on the "Modern Views of Matter," said:

"When I say that Matter is atomic, I don't mean that ether is atomic. I hold that ether is most certainly not atomic, not discontinuous. It is an absolutely continuous medium, without breaks, or gaps, or spaces of any kind in it—the universal connector—permeating, not only the rest of space, but also permeating the space occupied by the atoms themselves. The atom is something superposed upon, not substituted for, the ether. The atom," says Lodge, "is an individualization, with a permanent existence, and a faculty of locomotion which the ether alone does not possess. Matter is that which is susceptible of motion. Ether is that which is susceptible of stress. All energy appears either to matter, or to ether, and is continually passing from one to the other."

It is also conceded that atoms of matter are in constant motion. But it is not known whether energy and motion exist as inherent properties of the atom, or whether they are communicated to matter by an entity in which they exist as absolute, normal, eternal qualities. The utmost the scientist can do is to postulate their existence in the one or the other.

But be that as it may, the atoms are in constant motion being formed into molecules, and the molecules into masses. Each atom is separated from all others by an intervening space. And to each atom of matter there is attached, according to the most recent conclusions of science, an "electron," or atom of electricity, which hurls the material atom through space or ether, "somewhat as a horse hauls a vehicle, or a load."

Some of these electrons are positive, moving in one direction, and some are negative, moving in an opposite direction.

But science is unable to determine whether force, energy, and motion are inherent in the electron, the atom, or other entity of the universe. Yet, whatever the fact may be, the atoms through their constant motions act and react on each other, by attraction and repulsion, by molecular action and reaction. The atoms thereby come into constant collision, when the motion of translation sets up a motion of vibration which reverberates through every atom, communicating waves of vibration to the interatomic ether, which thence extend throughout the realms of ether, both interatomic and interstellar. Nor will the vibrations end here. The waves of ether will communicate their vibrations to the air, the

waters, and to the solid earth, and these vibrations will produce a series of changes that will never end. Every thought, every word, every act of man, will cause pulsations or waves in the ether, and in the air. And these, though invisible to mortal eyes, will expand in all directions till they shall have passed around the globe, flashed throughout the realms of unbounded space, and indelibly stamped their impress upon all atoms, planets, worlds and systems in the universe. Nor will a single circumnavigation of earth, planets, worlds and systems complete the effect. The very movements of my pen, and the thoughts it records, will send vibrations through ether, air and earth, through all the unbounded realms of nature for all future time. Not a word has ever passed from human lips, either in support of justice or for the perpetration of crime, not a cry of agony from the murdered victim, nor a vindictive word from the tyrant, not a thought of anguish from the deceived, nor thought of exultation from the traitor, but it is indelibly registered upon the ether, the air, the earth, and upon every material atom and molecule in the universe. Yes, all that man has ever done or said, and all that woman has ever whispered are forever recorded there.

Who, then, can tell the possibilities of psychometry? Who can predict the possibilities of wireless telegraphy? And above all, who, in the face of these scientific inferences, can doubt the possibility of invisible beings to hold communication with denizens of earth?

All of this follows as a logical sequence from the present scientific conceptions of matter, ether and energy. As to the nature and properties of ether, Sir John Tyndall says:

"Ether is the name given to the interstellar medium. It is almost infinitely more attenuated than any known gas, but its properties are those of a solid, rather than a gas, it resembles jelly rather than air."

Henry Slack, in discussing the question of "Matter and Life," says:

"If it (Ether) is composed like common matter, its particles, or molecules, do not touch; and in that case it will be difficult to avoid the belief that there is a still more subtle kind of matter filling up the interatomic spaces."

It is, therefore, easily seen that under the most recent contentions of science, matter and ether have no properties, qualities or characteristics in common. They are, as formulated and defined by physicists and scientists to-day, entirely different and distinct entities. And being defined, and represented as they are by scientists, it becomes a fertile source of confusion to designate both by the same appellation. On this account, I take it, Sir Oliver Lodge, one of the greatest scientists of modern times, in his address on "Modern Views of Matter," said:

"The question may be asked is not this Ether in a measure itself substance? Is it not matter in another form? To this I would reply, and I suppose all physicists would reply, 'substance' it may be; 'matter' it is not. It is not matter as we know it. It is not matter in the sense we use the term. That term I take it, is limited to the material bodies which are built up of atoms. It does not extend to the substance or medium, whatever that may be, which fills all the interatomic spaces."

I have been thus explicit, citing in extenso, the contentions of our foremost physicists and scientists, in relation to the distinction between the concepts, matter and substance. It is true, in modern times, no distinction is made. The words are used indiscriminately, as synonyms for one and the same thing. In remote antiquity, the great thinkers used these words to designate different and distinct entities.

The word matter from the Latin mater, mother, designated that out of which material forms, organized and inorganic are built. On the other hand, the word substance, from the Latin substantia, to stand under, designated that which stands under, upholds, and supports the universe, and all the phenomena of nature. But the student of philology will find that this primitive distinction antedated the Latin race by thousands of years, prevailed in the Mesopotamia and in ancient India.

In the further discussion of the great problems of psychic science, and the continuity of life and being, I shall have occasion to make an important use of this primitive philosophical distinction. All material forms, organized and inorganic, are built up from these non-continuous, ever moving atoms of matter. And all composite material forms, from the infinitesimal molecules, vibrating in ether, to worlds and systems rolling through infinite space, sooner or later, yet assuredly and inevitably, will be resolved back to their constituent elements, the ultimate atoms, the structural units of which they are composed, there again to be woven up by the flying shuttles of time, into the myriad forms of surpassing beauty, and so on forever. Lucius, in his work, "De Rerum Natura," concerning The Nature of Things, says:

"Nature resolves each thing into its own constituent elements, and does not reduce anything to nothing." * * * * "The matter of which thou art composed is wanted by nature

that succeeding generations may grow up from it."

From these accepted facts of science, the ultimate atom is the structural unit from which all material forms are built. From these separate, non-contiguous, ever moving atoms of matter, it inevitably follows that all material forms, organized and inorganic, are constructed by an energy adequate to accomplish the result. Whence, then, the potency, that welds these vibrating atoms into the infinite variety of animal, vegetable and mineral forms composing the physical universe? Whence the power that directs, segregates, and posts each quivering atom in the place it occupies in the organic, or inorganic structure? Sir John Tyndall says:

"The whole stock of energy in the world consists of attractions and repulsions, and motions." * * * "All force may be ultimately reduced to a push and a pull in a straight line, but its manifestations are various."

From the deductions of the physicist and scientist, as to the constitution of matter, the properties of ether, and nature of molecular action and reaction, we can readily see, in imagination, the human body as it actually exists, and as it would appear to us, were it within the scope of the natural vision to see that wondrous mechanism. From the premises of the scientist it logically follows that the human body consists of a mass of ever-moving, disconnected, particles of matter. Keeping then these scientific data constantly in mind, picture in imagination the actual phenomena of the human organism.

We shall then see that, while to ordinary vision it is a solid object, it is in truth and in fact, in the light of science, a mass of disconnected, seething, swirling, vibrating atoms. No two of which are contiguous. All are separated by intervening spaces, something like the stars and planets of the sidereal universe. Each particle "moving in a straight line" acts and reacts on its neighbor. And through this action and reaction they come in constant collision when the motion of translation sets up a motion of vibration which extends throughout the utmost bounds of nature. We shall further see streams of vibrating, swirling atoms radiating in all directions and constantly flowing away from the human body.

And at the same time we shall see other streams of ever moving atoms flowing from all directions and constantly being incorporated in and made part and parcel of it. And scientists tell us that once in every seven years every atom composing the body is eliminated therefrom, and other and different atoms are incorporated therein. But through all these infinite changes of atoms, the human body retains its figure, form, sameness and identity. The atoms are transient. The body is permanent.

It never changes into transient forms and figures like the fantastic clouds of heaven. The human form, through all these fleeting changes retains its sameness and identity.

It remains specifically human. With the ceaseless change of constituent atoms, it never changes its identity to that of quadruped, tree or rock. Through all the surging, fleeting, tide of atoms—through all their countless gyrations, the form, sameness and identity of the human body remain permanent and unchanging. But, in process of time, there comes a greater change when the body ceases to perform its functions. Its constituent atoms are all resolved back to their primal condition, and the body, as such, ceases forever to exist. The body, itself though retaining its sameness, its form and identity for many years is nevertheless transient and evanescent. Such, too, is the fate and destiny of all material forms, organized and inorganic. They all are transient and fleeting. In process of time the Sierra Nevada mountains will crumble into dust and the atoms of which they are composed will be blown over the arid plains.

Worlds, though existing through ages and eons, will cease to be. They, too, will be resolved into their primal atoms which will again be built up into infinite forms of most exquisite and living beauty, and so on through all the ages and eons of eternity.

As we look over the beautiful forms of nature, we are reminded that all are transient and fleeting. Pause, then, for a moment, and ponder well. Is the mind—the thinking thing—the ego—raised up from these surging, fleeting, atoms of matter? If so, what is the enduring entity that placed them so? Can these quivering, individual atoms of matter, separated and fleeting as they are, segregate the vibrating atoms and build them into so many forms of amazing grandeur?

I assert unhesitatingly that every fact of science, when properly interpreted points to a potentiality in the universe possessing an inherent power of directing subordinate forces, of welding, moulding, directing and building the vibrating atoms of matter into the infinite variety of the material forms in nature. It does not solve the problem to say that mind, the thinking thing, is composed of refined matter. For these individual, pulsating atoms are the simplest, and most refined of any forms or combinations of matter. It is

incredible that these ever shifting atoms could hold a mass of such atoms in permanent, identical form, organized, or inorganic.

Organism is not the normal state of matter. Were it so, there could be no dissolution, or decomposition of organic forms. Organism is matter thrown out of equilibrium, and temporarily held in a forced condition. And through decomposition the atoms seek their normal state, and gain their equilibrium in the world of matter.

Grant the scientist his constitution of matter, his properties of ether, and his molecular action and reaction, he cannot by a logical deduction from his premises, account for the structure of a single organic form.

We do not expect him to solve the hidden mystery of existence, but we do expect that his conclusion shall be a logical deduction from his premises. Lord Kelvin, one of England's greatest physicists, has seen and recognized the breakers ahead of the modern scientist who can see nothing in nature but matter, ether, and molecular action. On the second of May, 1903, Lord Kelvin, at the close of an address, at University College, London, said:

"Modern biologists" * * * "are absolutely forced by science, to admit and to believe, with absolute confidence in a directive power."

These remarks raised a storm of criticism among the specialists who are all jealous of each other, and especially jealous of able scientists. But there is no legitimate deduction of science that can controvert, or gainsay, the words of England's most eminent scientist. On the other hand every legitimate inference in scientific research points inevitably to an all efficient "directive power," that builds up, supports, and maintains the organic forms of nature. But energy, power, force, or motion have no existence separate and distinct, from substance or entity. They are the inherent qualities, or attributes entity. Or, using the word substance, not a synonym for matter, but in its primitive significance, I should say they are the inherent attributes of substance. In the actual phenomena of the human body we saw that underlying the fleeting mass of surging atoms composing the human body there was a permanent element that upheld and supported the floating mass of atoms in the figure, form, sameness and identity of the human body.

That permanent entity, whatever it is, is the entity, or substance, in which the "directive power" spoken of by Lord Kelvin has an inherent existence. It is a living, eternal entity, co-eval in existence with the atom of matter. It had no beginning and can have no end. It was never created and can never be destroyed. It is the ever living, uncreated, all enduring potentiality of the universe, in which all life, all power, all energy, and all intelligence have a native, eternal, inherent existence.

In its totality it is the fountain of eternal life. And this in connection with atomized matter constitutes the duality of nature, which sooner or later the scientist will be compelled to admit.

In its special manifestation, as in the form human, it is the spirit, the human soul. But, called by whatever name, it cannot be called matter. It is not composed of individual vibrating atoms of matter. It is not matter in the sense we use the term. According to the primitive distinction of ancient philosophers, I should say it is substance. But in all events, it is an entity, entirely different and distinct from matter.

All this inevitably follows as a corollary, as a logical sequence from the premises formulated by modern science.

The spirit is permanent and all enduring, it had no beginning and can have no end. For if it be composed of atoms of matter, it will, sooner or later, like all material forms, be resolved back to its primal elements and as a spirit, as a composite entity, cease to exist. No. It is the permanent element, existing through all the ages and eons of eternity. It is the "directing power" that segregates the quivering atoms of matter, directs their motions, and deposits them in the organism, and maintains and supports the organic mass of atoms, the human body through all its organic existence. And when it releases its power over the organism, the atoms return to their kindred atoms, and the spirit to the God who gave it. Standing then, upon the legitimate inferences, and logical deductions of science, who can say that mind, the thinking thing, the spirit, is built up from these individual, quivering, fleeting atoms of matter? Spirit is eternal, and co-eternal with matter.

"Tell us not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

MAN NOT ETERNAL.

It is Argued That It is a Scientific Impossibility.

The day of candor is ushered in; and Francis is helping on the macadam road. He holds himself serenely of all the varied statements of his varied correspondents. This is a healthy position favorable to the advancing day.

Where a tailor has a given amount of cloth, and he uses it all for overcoats, he has none left for undersuits, vests and trousers. There is but a given amount of matter-substance in the universe, according to the latest and best authority, which is science. The gases, spirit substance, ether, and any other still finer substances, if such there be, are scientifically, classed as matter. If all of this matter is used for human bodies, and every body born into existence shall forever have some form of body, it is a simple mathematical problem that at last the entire amount of matter must be engrossed in human shapes. If there is no dissolution of some final body, then everybody is born and nobody dies. If the millions born daily are each to take from the general heap, and never give anything back, and there is only just so much to extract from, the merest child can see that it is only a question of time when the last atom will have been used.

To use a large illustration. Suppose millions of mountains were formed daily, and not one of these ever dissolved, it would require no straining of the imagination to see how at last all matter would be absorbed in the form of mountains dissolved only to reappear as mountains in a changed substance; it would not affect the principle of this argument. The mountains would be so all-engrossing that at last no substance would be left even for human bodies.

Were all substance to be used for human bodies it would take only a longer time to make the absorption complete. The absorption would be so complete that there would be no matter left for food, raiment, shelter or air to breathe. Nothing would be found but a dreary humanity. Such a condition would necessarily end in its own destruction from lack of substance to live on.

The reincarnation theory brings no relief, since the ancient mortal reincarnations, and the modern spirit reincarnations both agree that a time comes in each individual instance when incarnation is no longer required. It leaves every body torn into existence

to at last have its everlasting body.

There is another spirit theory that all souls are uncreated, always were, existing first in the germ state. Suppose this true. It must then be true that there is a definite number of souls as there is a given number of atoms. This would make their final exhaustion a mathematical certainty, if they must eternally continue to be souls, and continually to be clothed with material bodies. Science says with regard to the universe of atoms that they are continually being used over and over in mineral, vegetable, animal, etc., forming and reforming, leaving no single system of things to absorb the other systems. If the system of human bodies is to always continue without change, it is inevitable that all matter must finally be drawn into this system, provided there are souls enough to accomplish it. If there is not, then the other alternative follows, which is that no more children will be born because every last soul will already have been born. Then no more merry young folks to make glad the hearts of fond parents. Nothing but old, very old folks to compose society either here, there or elsewhere. All the various earth worlds would be deserted, the last souls having died and long, long passed beyond.

The spirits teaching the theory of uncreated souls have given it only as a dictum; in no instance offering proof of its truth.

The argument that human bodies in both worlds are continually throwing off old matter and taking on new, has no weight, as the amount continues unvaried. The only possible way out of the condition that man is not eternal, is to admit that the number of mankind is fixed and never can be increased. If eternally backwards is true, it is clear proof that humanity is unlimited; else it would long since have been exhausted.

Let the so-called "worst case" to worst" and no one need be discouraged. Nature is so wise and kindly that she will prepare the mind to desire annihilation, as the now weary old, very old man desires death.

Madison, Wis. E. W. BALDWIN.

VISIT TO PITTSBURG.

A Thrifty Society—A Beautiful Church—
—Nobles Examples—Contagious
Generosity—Rare Art.

Leaving home and its attractions on Wednesday, April 27, I was happily surprised to learn, at Dunkirk, that I could go through to Pittsburgh, Pa., via Ash-tabula, without change of cars. This may be useful information to others going that way. Arriving about 7:30 p. m., I was most agreeably located at the Colonial Hotel, where I had every convenience and comfort essential to rest and health; and while we ate, the air was made vital with music that subdued every fatigue, and softened every discordant memory that irritated the vital centers of weary bodies.

The proprietor of the Colonial—Mr. F. C. Smith—is a decidedly busy man, but has time to think, and his thinking leads along the broad-gauge towards the all-embracing, all sustaining philosophy of life, enriched by the rainbow tints that radiate from the "Unseen Universe."

On the evening of the 28th I met with the faithful who shared the educational and spiritual entertainments at the New Church, under the auspices of the Ladies' Aid. These helpful branches of spiritual effort are of the highest importance to spiritual societies, wherever they are.

The special works of women in their own way and under the direction of their own genius, are still more impressive and rich in suggestiveness and eternal fruits.

The Ladies' Aid under the official direction of Mrs. Pressing, president; Mrs. Fischer, secretary; Mrs. Maul, treasurer, and Miss Florence Ahl, artist, has surprised the church with the phenomenal efficiency they have shown in advancing the resources of their exchequer.

This beautiful New Church, dedicated to Spiritualism, Nov. 1, 1903, is a significant sign of progress. It cost \$22,000 to build it, and the site, \$7,500—\$29,500. The Spiritualists get it for \$15,500, which is \$14,000 less than it cost the Lutherans five years ago. Within a month after the purchase was made possible by the noble generosity of one woman, whose example was an inspiration to others, and donations were made of first \$5,000; then \$1,000, and then \$1,500 from husband and wife, and \$500; and more is on the way. I am not sure that all of these would be possible for the Pittsburgh Spiritualists, so I withhold them all. But the ex-

ample is there; and I hope scores of societies will feel the pulse of this generosity and "go and do likewise." Enterprize is contagious, so is liberality; so are the perfume of immortal flowers. Good thoughts are contagious, and we never lonely. Their aura awakens fellowship in kindred natures, and impulse spreads like contagion.

To read of this church and the generous donations that made its purchase possible, ought to awaken a spirit of enthusiastic emulation in others. It is not only a great convenience, and spiritual comfort, and a clean, tasteful, attractive place, where Spiritualism may be represented in all its superior phases, intellectual, moral, social, religious, scientific and phenomenal, but it is a structure that challenges the admiration of the busy world, and impresses the onlooker with an idea of something substantial, enduring, and valuable. A place where one might expect to find superior attractions, whether intellectual, social or religious. I am not a devotee of hollow displays and expensive shams for the gratification of vanity. But I admire the beautiful, and like to see a harmonious fitness and rational correspondence between the outer appointments and inner graces; for circumstances and center-stances reciprocate.

A pleasing restful, artistic environment, corresponds with the higher phases of thinking, feeling and being. Let us congratulate the Pittsburgh Spiritualists on this auspicious attainment. One thing impedes the gaining up the significance of this forward move, is the character and quality of the men and women at the helm. Many societies have been wrecked by incompetent, or unwise leadership. People who are dominated by vanity and personal ambition, or by unstable desires for notoriety and absurd prejudices, or the spirit of "rule or ruin" are not fit to lead or occupy any official place of importance. The Pittsburgh society has all along had intelligent, well-balanced, reliable men and women in all official positions. No reckless adventurers have been placed in a position to do the society harm by plotting against the interests of the people and the cause. They have bought and paid for a \$300 piano, and have a fine pipe organ also. At our meeting Thursday evening, April 28, Prof. Thomas Evans presided at the organ and sang with inspiring effect while the audience joined in the music, the whole stirring the people with thrilling enthusiasm. It was an occasion long to be remembered.

For the Pittsburgh Spiritualists have had a warm regard ever since my first engagement with them about fourteen years ago. In all the great movements which carry the world forward and upward to higher attainments and more exalted realizations, which bring us into closer correspondence with the wisdom and love of heaven, and the reign of righteousness, the expression of human personality with its social bearings, its affectional relations, its experiences and sacred ideals and memories, and all the delicate charms that weave their rainbow hues in the shadows of the valley of life, contribute in many ways and blissful abundance.

LYMAN C. HOWE.

P. S.—I neglected to note that the upper room where the Sunday meetings are held is nicely seated, elegantly carpeted, and very attractive, while the lower room is used for socials, lessons, lyceums, entertainments and dining purposes. After our meeting all were invited to go down and have a cup of tea, or coffee and a lunch here.

Mrs. Georgia Gladys Cooley is their speaker for May, and Margaret Gaule for June. I believe they have speakers engaged for a year ahead. Brother C. L. Stevens is president of the society. A shade of sadness touched the brightness of the hour, when I recalled that during my last engagement in Pittsburgh Bro. John Knight was secretary, and roomed just across the hall from me, and we enjoyed many pleasant seasons together. Then I was thought to be beyond hope of recovery, with consumption, and he seemed likely to outlive me by twenty years. But he has gone before me, and I am left with the same disease, while he is in my youth again!

LYMAN C. HOWE.

FUNERAL HOME.

Here we lay with hope and trust,
Earth to earth, and dust to dust.
Here we breathe our last farewell,
Firmly trusting, all is well.

All is well, the journey o'er,
Safe upon that brighter shore.
He hath reached those mansions blest,
Where earth's weary pilgrims rest.

When the twilight closing grey
Finds us on the homeward way
Where the dawn of morning waits
Meet us at the parting ways.

RUTH.

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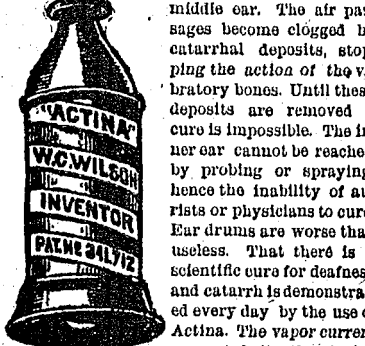
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755

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, and is usually the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

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This is one of Carlyle Petersilea's most interesting works. It is purely a Psychological Romance, such as the author is noted for producing. You need it in your library for the purpose of leading your readers into the light of occultism. Price, cloth, 50 cents. For sale at this office.

GENERAL SURVEY.

THE SPIRITUALISTIC 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 distinctly understand 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 improve upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, be clear, unambiguous, and to the point. All requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do so, we will generally have to be wiser, 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. It 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.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to receive any communications with any distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Mrs. Carrie Firth Curran, the efficient president of the Ohio State Spiritualist Association, writes: "The work is progressing, and the members have all done a very good work. I rejoiced to note the article of our good Sister Harlow. We need more such brave women as men to represent our cause, and The Progressive Thinker, which is fearless and always ready to help the good work along, ever ready to defend the truth."

London press dispatches tell of a terrible storm arising among the members of the recent works of Canon Henson of Westminster about the future of the Bible. He did not hesitate to characterize the indiscriminate reading of the Bible in public as an "extremely perilous proceeding." He explained that while educated men had some means of escape from perplexities created by the "incredible and demoralizing narratives" of the Old Testament the untutored mind readily recoiled from the idea of a sacred volume until it became a "pack of lies too gross for toleration."

The veteran lecturer, Will C. Hodge, writes from San Diego, Cal.: "Our meetings are sustained splendidly, both as regards quality and numbers. My work among the friends in San Diego has been a pleasant one, and while regretting that such ties must for a time be sundered, I hope to again renew these pleasant associations during the fall and winter campaign. Mrs. Florence K. White will occupy the rostrum during the month of May."

Lyman C. Howe is now located at 81 South Division street, Grand Rapids, Mich., for May. He will answer calls for week evenings during the month in Michigan.

Oscar A. Edgerly writes from 239 Main street, East Hamilton, Ontario: "While en route from Lynn, Mass., to my present place of engagement (Hamilton, Ont.), I stopped over for two days at the beautiful city of Springfield, Mass. I found that while there are a few Spiritualists in the city who acknowledge themselves as such, still there are a few noble souls who are earnestly laboring to plant the seeds of our divine philosophy where they will do the greatest good. On Thursday evening, April 23, we held a parlor meeting at the residence of Mr. Henry Kingman, and I am sure that all who were present enjoyed a spiritual feast. My guides gave a short address, after which the meeting was taken in charge by the resident medium and speaker, Mrs. Eliza Douglas, and I can truly say that I never listened to a purer or more exalted inspiration than that which we heard by her lips. She is, indeed, sunshine by name and sunshine by nature. Mrs. Douglas holds parlor meetings at her father's home (Mr. J. T. Rhodes) every Sunday night, and judging from her beautiful mediumship I feel sure that some time her name will be known wherever mediumship is practiced. On Sunday, May 1, I began a month's engagement with the Hamilton society. I like the city very much, and I am sure my guides can do a good work here."

L. H. Kingsbury writes: "The Rising Sun Spiritual Mission held its regular services in Star Lodge Hall, Sunday, May 1. Mrs. Ada Blair Za Zalle gave a large number of psychometric readings which were very satisfying to those, the seekers of spiritual truth, who received them. A very good crowd attended the afternoon meeting and a number stayed to hear the evening's discourse, which was delivered by the pastor, Mrs. Nora E. Hill. The attendance in the evening was larger than in the afternoon school, and was gradually increasing in size, and a short time will be one of the strongest in the city. Sunday, May 8, in the afternoon, Mrs. A. Saxsmith will give tests. For the evening, Dr. L. H. Freedman will deliver a lecture and also demonstrate the power of healing the sick by magnetic treatment. We invite especially the sick and afflicted on this occasion, as Dr. Freedman is desirous of giving a practical demonstration of his power. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. All welcome. Star Lodge Hall, 378 S. Western avenue."

H. F. Coates writes: "Moses Hall will lecture both afternoon and evening, May 15 and 22, for the Church of the Christ Community, Kenwood Hall, 4308 Cottage Grove avenue. We have a special musical programme in addition to the lecture. Come to both meetings, and come early in order to secure a seat."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Arzella C. Clay writes: "We were not able to attend the Spiritualists meeting in Grand Rapids last Sunday, but but friends gave a pleasant report of the day. Lecture by Marian Carpenter and correct messages given by different mediums. A good collection was taken for the mediums' home."

According to the Record-Herald of this city, C. O. Webster had his fate foretold in a dream. He was in a few days assaulted at Grand Rapids, Mich., from the effects of which he died. A prediction of impending harm came to him in a dream a few days ago. He had been in the East with his wife, and while retreating with his wife, Thursday dreamed that he was in danger of his life. Mr. and Mrs. Webster parted at Fort Wayne, Ind., Mr. Webster going on to Grand Rapids, and his wife continuing on to Chicago. As they were about to part, Mr. Webster spoke of the dream which he had had, and he told of the feeling that trouble was in store. Mrs. Webster laughed away her husband's fears, and thought nothing more of the dream till yesterday afternoon, when she received a message telling of the sudden death. Then she became hysterical, and it was not until last night that friends were able to quiet her. She left on the night train for Grand Rapids, accompanied by friends from the Windermere and two of Mr. Webster's business associates.

H. W. Bracken writes from San Francisco, Cal.: "I read the Great Pacific, and like Davis, Peabody, Little, and others could pick out the wheat and chaff. I was out for the last year I attended the brotherhood in the house of Dr. Phelon. Nine days ago he was stricken down to a point of death. It is a question whether it was apoplexy or paralysis. The doctor thought he was gone, but he is recovering slowly. We hope for the best."

A. C. Lantz writes from Denison, Texas: "Denison is a flourishing town, situated in the Northeastern portion of the state. It is surrounded by a most fertile and productive country. Several railroads run in and out of this place. The population of this town number about 15,000. So far all the Spiritualist lecturers have passed well, but last lecturer has passed well. Mrs. Laura B. Payne, now of San Antonio, Texas, who is traveling under the supervision of the State Association of Spiritualists, visited our city and gave us two as good lectures on the subject of Spiritualism as I ever heard. On the night of the 2nd last, her lecture was 'The Spiritual World—Where is It?' and the night of the 3rd her topic was 'Why I Am a Spiritualist.' As her first lecture was a most scientific presentation of the principles underlying the subject. Her second lecture also was well presented and both discourses gained for her the approval and hearty endorsement, not only of Spiritualists, but also of her orthodox hearers. She is eloquent and logical and it certainly is a treat to hear her on any subject. Since she left here I have heard nothing but praise for her, not only from Spiritualists, but even those who differed from her in their religious views."

A social and entertainment will be held Tuesday, May 10, at 8 o'clock, at 604 Wells street, corner North avenue, for the benefit of William Fitch Ruffie. An attractive programme will be presented, consisting of vocal and instrumental music, recitations, palmistry, psychometric readings, clairvoyant work, and last but not least, dancing. Tickets, 25 cents. Seats can be had at the door or from Mrs. Marie Jacobsen, 134 East Thirty-first street, who will also be pleased to receive assistance towards the expenses of the affair, refreshments, etc."

Mrs. C. B. Lyons writes: "The Progressive Spiritual Association of Waverly, N. Y., have enjoyed the past week a feast of reason and a feast of soul. We have had Brother Harrison D. Barrett for two lectures. To those who have heard him, I have said enough, for you know his superior talent as a speaker. To those who have not heard him I would say, do not fail to avail yourself of this opportunity as you will be well repaid. His manner and eloquent language could not fail to convince anyone who heard him of the truth he presented on the subject of the Universal Brotherhood. The best wishes of all go with him that he may have a bright and happy future and enter the kingdom of the good and true. He may be assured of a warm welcome with the people of Waverly whenever he will favor us with his presence."

Frank T. Ripley will accept engagements to lecture and give tests within a few days of Findlay, Ohio, on week evenings. He will also lecture at Findlay, Ohio, General Delivery. He serves the Findlay, Ohio society for May and June. Then he is engaged for Chesterfield (Ind.) Spiritualist camp-meeting for the whole time.

Mrs. Elizabeth Schauss, missionary for the Ohio State Spiritualist Association, sends the following which clearly shows how little dependence is to be placed on the verdict of courts. Justice must be blind when a judge in identical similar cases gives directly opposite decisions: "I received this morning two clippings from Cleveland Press, relating to the acquittal in Circuit Court of Mrs. Lena Wolf. Mrs. Wolf is a medium, and had been accused more than a year ago, a detective went to her for a reading and paid her 50 cents for it, then promptly arrested her for telling fortunes. Mrs. Wolf was fined \$25 in the police court. The case was appealed. The Common Pleas Court sustained the verdict of the Circuit Court. The case went to Circuit Court and there Mrs. Wolf was vindicated and set at liberty. Two days after this a Madame Osborne was arrested on a similar charge. The same police judge who fined Mrs. Wolf, had decided that though the Madame had technically violated the law against fortune-telling, yet the practice of giving readings had so grown upon the Madame that it had become a part of her religion, and a positive wrong would be done in punishing her, and so discharged her. He was evidently learned from the lesson from the circuit judge."

Mattie McBurnett writes from Holland, Texas: "Mrs. Laura B. Payne, vice-president of the Spiritualist Association of Texas, has shortly since completed a course of lectures on progressivism in this town. Her talks attracted great deal of attention and of her own contributions, which were said and touching. She is a fine orator and a learned woman, not only in her speciality, Spiritualism, but in all the branches of knowledge. Thus making her lectures very attractive and conditions more favorable."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Brother H. D. Simons, of Cambridgeport, Mass., sends a club of ten subscribers. Many thanks!

Mrs. Bliss Green has changed her location to 2436 Grand avenue.

Hattie Gillette, Webster writes: "The Ohio Spiritualist Association will meet in convention at Columbus, Ohio, May 27, 28 and 29. Officers and delegates desiring to attend, by corresponding with the writer can learn about entertainment, etc. All Spiritualists of this state and adjoining states are cordially invited to meet with us, and help to make the convention grand success, spiritually and financially. Free meetings in the Board of Trade auditorium, on East Broad street. Three sessions daily. Come out and defend our cause on the face of the anti who have been holding forth in the same auditorium, holding to down that which the world's brightest minds are building up. But truth must prevail. Come one and all to our convention, May 27, 28 and 29."

I. N. Richardson, secretary Delphic Camp, Kansas, would like to correspond with speakers and mediums relative to camp engagements. Unless you mean business do not write.

Chavalley writes: "Twenty years ago one evening in the month of August, my wife and I took a walk. My dog, a large one, went with us. Going back home we took a path between field of standing wheat and a field of grass. The moon was shining. At once two little blonde children, three or four years of age came out from the wheat field, and stayed in front of us, looking at us. The dog was as much surprised as we were; but after a while the children disappeared. They were barefooted and bareheaded."

Hattie G. Webster writes from Columbus, Ohio: "The West Side Church, Columbus, Ohio, McDowell street. Dr. C. B. Carr, the popular editor of Medical Science, lectured to large and enthusiastic audience on the subject of Spiritualism in defense of Spiritualism, as the anti-Spiritualists under the leadership of Rev. Caylor, of Columbus, and Prof. Hagaman, of Toledo, have been holding meetings for the purpose of exposing Spiritualism. Dr. Carr is a general practitioner in Columbus among the thinking people. He is a philanthropist and humanitarian, and of our places of detention and giving kind words as well as material aid wherever he can."

Dr. Geo. W. Carey is on the Onset Bay Association programme this season, and his address will be 204 Dartmouth street, Boston, Mass., until October.

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "I have been interested in the work of the Progressive Spiritualist Society, and the meeting have been well attended, but owing to the opening of the summer attractions, which take place this month, calling the people in other directions, it was deemed best to close the church at the close of the evening service. Mrs. Kate R. Stiles, who has been with us five weeks, leaving to fill other engagements, will have meetings during vacation at which developing mediums will take active part. Sunday, May 1, Mrs. Kate R. Stiles of Boston, Mass., closed a very instructive and successful engagement with us, leaving no doubt in our minds that she will fill all our hearts. Those who know and love her need not be told of the spirit of love which dominates and emanates from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike. During the season we have enjoyed the volleys from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike. During the season we have enjoyed the volleys from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike."

Venus writes from Dana, Ill.: "On April 26, under the auspices of the Dana Spiritualist Society, the indefatigable and enthusiastic workers in the cause of Modern Spiritualism began a series of six lectures, which were well attended and highly appreciated. Sunday evening was given entirely to psychic reading, each giving about twenty readings of all which were good, the majority being pronounced correct. The most remarkable was given by Mr. Sprague. Holding the photo of a young man before him, he told of his life in the audience except myself, he gave a complete description of the young man, stating that he was of a poetic nature; that he possessed extraordinary literary ability, and that if nothing happened to prevent he would make his mark. Here he was startled and seemed to be seized with some invisible force, his features assuming a look of terror and dismay, when by a great effort he assumed self-control and explained, 'This young man is in spirit life and he met with a tragic death.' The photo was of a young art critic of the Chicago Evening Journal, Newton S. Grimwood, who with his wife, Mrs. Grimwood, died in a balloon disaster over Lake Michigan, thirty years ago."

R. M. Pritchett writes from Dana, Ill.: "Mr. and Mrs. Sprague lectured and gave tests to large audiences in the opera house, commencing on Tuesday evening, and closing Sunday afternoon. Mr. Sprague is an orator of most force, and his lectures were not only received by all, even those who are not in sympathy with the cause for which he labors. Sunday evening was spent giving tests to a large audience in the society's hall, which was very satisfactory to all present. The society organized here last fall are very pleased with the progress made and are doing a very good work. Those interested in Spiritualism should not hesitate to call these earnest advocates thereof to address their people in behalf of truth and right."

Mrs. Henry writes: "On April 23, The Ladies' Auxiliary connected with the Universal Occult Society held its sixth social at the residence of the president, Mrs. Davenport. The league meeting happened to fall on our regular social night, so we held our regular social evening. Owing to the change we did not have as many as usual, but those present had a very pleasant evening. Tests were given by Mrs. Hansen and Madame Za Zelle. Our next social will be held on Saturday evening, May 14, at Mrs. Davenport's, 3130 Rhodes avenue. A cordial invitation to all."

Moses Hall speaks for the Church of the Spirit Community, in Kenwood Hall, 4308 Cottage Grove avenue, Chicago, on Sundays May 15 and 22, at 8 p. m. His subjects on the 15th will be "The World's Blunders and How to Use Them," and "The Resurrection of Jesus in the Light of Modern Spiritualism," and "Biblical and Modern Spiritualism Compared."

Lou E. Johnson, secretary, writes: "The Grand Rapids (Mich.) Spiritual Society has closed its meetings for the summer. It will open again in the fall. During the month of April, lecturing to good audiences, leaving many in the treasury. The Ladies' Aid Society will continue its meetings during the summer, and the fair will be held during the winter, and the society will have had, it has left over \$300 in the treasury."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society has engaged Dr. G. M. Maury to lecture on May 15, Sunday evening, at 7:45, in his new hall at 819 E. 55th street. Come and give him a good full house as a welcome. There will also be a progressive euchre party on Friday evening, May 13. Please be on hand early and enjoy the evening. This card will be held in our own hall, 319 E. 55th street. There will be fine hand-painted china given away as usual. Score cards will be 25 cents."

Geo. H. Brooks writes: "My wife and I went to a middle-aged lady to make her home with us to attend to the desired housework. Spiritualist. I desired some one who can come and spend the summer. I wish, out of my many friends, some one of them would see me at my home, 114 President street, Wheaton, Ill."

Mrs. Lily LeSueur writes: "The celebration of the twentieth anniversary of the Band of the President, Mrs. C. L. V. Richmond, 3802 Ridge avenue, Rogers Park, Ill., Thursday afternoon and evening, May 5. Needless to say that their spacious house was crowded. Our programme was varied and interesting. The ladies brought a superb repast, particularly of the work of the Band of Harmony during the twenty years. The annual election of officers took place: Mrs. Richmond, president; Mrs. H. C. Goodrich, vice-president; Mrs. Amella Bonch, treasurer; Mrs. S. S. Ashlin, secretary. Mrs. L. LeSueur, corresponding secretary. This meeting closes the regular sessions until our president returns in September next. Mrs. Goodrich invited the friends present to her home the last Thursday (the 1st) of this month, to a package party, and coffee served. This meeting is the first of the summer of the Band of Harmony. All friends of the cause are welcome."

Don't miss the grand May Hop and Leap Year Party, given under the auspices of the Ladies' Auxiliary of the Rising Sun Spiritualist Mission, Saturday evening, May 21, 8 o'clock, at Star Lodge Hall, 378 S. Western avenue. Music by Bramhall's Orchestra. Special feature, crowning of a May Queen. Tickets 25 cents.

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Mr. and Mrs. Geo. Mullins open their home Thursday, May 19, afternoon and evening for a social to be given for the benefit of the Church of the Soul. Program will be similar to that of the Band of Harmony. Expenses will be paid by the hostess. Coffee will be served as usual at 6 o'clock. Everyone is most cordially invited. No. 2167 Monroe street, near 42d avenue.

Robert Ewing writes: "The Grand Lodge, Mich., Camp Association have arranged their programs to open on the 31st of July and remain in session until Aug. 28. The talent secured is Mr. Oscar A. Edgerly, Mr. and Mrs. Kates, Mr. B. F. Austin, Marian Carpenter and Dell Herrick. The above are the platform speakers. We are in correspondence with mediums for private work and some have been secured. Mrs. A. E. Sheets' health is very much improved and she expects to be present a portion of the time during camp but will not take an active part in platform work this year. Mrs. N. M. Russell will be located on the grounds again this year as usual for private work. For full programme address J. W. Ewing, Grand Lodge, Mich."

Isa Wilson Kayner writes from Flatonia, Texas: "Since I wrote you last I have been in various places, this being the last, Flatonia. The work here has been appreciated so that outsiders and church people are inquiring, 'When are you coming again?' My audiences have been large, and more work (private) than I could attend to. I leave here Saturday for Smithville, and there probably to LaGrange, or perhaps straight home to Chicago."

Julius Wagner gave two lectures at Allegheny, Pa.; one, "Does Spiritualism Conflict With Natural Law?" and the other, "The Fear of Death." Both were well received.

Carrie Svenson writes: "The Progressive Spiritualist Society held its fourth anniversary and May party at Heuser's hall, Larabee and Wisconsin streets, Saturday evening, May 7. This was also a reception for Mrs. Laura G. Fixen, the assistant pastor, after her return from a tour of the West. Most enjoyable numbers on the bill. A most enjoyable program was a speech by Mrs. Fixen. She told us of the hearty welcome and great kindness with which she was received everywhere on these groups in the Pacific. After this speech, which was listened to with greatest interest, Mrs. Ella Johnson, Bloom, the secretary of the Illinois State Association, in well-chosen words, presented Mrs. Fixen with a beautiful bouquet. Several mediums, Mrs. Elmo, Mrs. Johnson Bloom and Mr. Ray, delivered addresses from the unseen world. After the program a supper was served by the ladies of the society who deserve praise in their endeavor to make this evening so enjoyable to all present."

L. C. B. Gault writes from Skagway, Alaska: "Seeing in your valuable paper of April 16 a letter from W. E. Erwood, secretary W. S. S. A., to the effect that he is contemplating a western trip, I would be glad to see him. I am a Spiritualist and I would like to see all Spiritualist societies or individuals. If you want a fine speaker, an honest man and a grand test medium and psychometrist, well, you cannot afford to let this opportunity pass. I have heard him many times, at both Milwaukee and Waukegan, and have arranged many meetings at my home city. He has more than filled the bill each and every time. Mr. Erwood has been our state secretary of Wisconsin for several years, and at the camps held there the past two summers, disclosed to his friends an amount of executive ability, earnestness and ever increasing spiritual unfoldment that held rare promise in one so young, for combining all of usefulness in the work so dear to all our hearts. I hope you may all avail yourselves of this present opportunity of becoming personally acquainted with him and his work."

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larimer streets. Emil T. Vaas, lecturer; Mrs. Josephine Schumacher, pastor.

The Spiritualist Church of the State of Nature hold services at Nathan's Hall, 1555 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth. Church of the Spiritualist Union, Kenwood Hall, 4308 Cottage Grove avenue. Conference and spirit messages at 3 p. m. Lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritualist Union Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 S. Lincoln avenue. Lecture and tests by Prof. R. S. Theobald, pastor.

Central Spiritualist Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 224 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at N. E. East Thirty-first street, Hall "C." Every Sunday afternoon and evening, the Hon. Robert C. Taylor, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Christian Spiritualist Union Church now holds meetings at Becker Hall, corner State and Forty-fourth street. Mrs. L. J. Vaughn and Mrs. Lucille De Loux, test mediums.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and Calumet avenue, every Sunday at 8 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

If the physical eye could perceive the spirit. But for the mental eye to be held the presence of one gone to the spirit state, the latter must assume a state of individuality for the time. This was so in the appearance of Jesus to his disciples. As though the doors and windows were shut, Jesus appeared in their midst with the hands wounded and hands, showing that a materialization had occurred in that room, for Thomas touched the hands which were material. Yet Jesus dissipated away and vanished. Materialization is a fact, and always has been to interest you in the greatest truth in the world. I am still interested—children's nurseries.

Loving Aunt Abigail Walnright.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given, so that inquirers may not be misled. We want news notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Mrs. Cora L. V. Richmond, parlor, holds services every Sunday in Hall 309, Madison Temple, at 11 a. m. Sunday school at 10 a. m.

First Grand Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. I. Garstman's Hall, corner Ashland and Madison, W. 18th street.

The North Star Spiritualist Union holds services at Peril's Hall, 1545 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 8 and 8 p. m., at Athenaeum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 p. m., at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street, Entrance Hall, close to E. 55th street.

The Light of the Truth Society meets each Sunday at the north corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East Madison avenue, corner Burlington, 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3 p. m. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speakers, tests and music. Pastor, Mrs. Maggie Walte. Residence, 3148 Indiana avenue.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larimer streets. Emil T. Vaas, lecturer; Mrs. Josephine Schumacher, pastor.

The Spiritualist Church of the State of Nature hold services at Nathan's Hall, 1555 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

Church of the Spiritualist Union, Kenwood Hall, 4308 Cottage Grove avenue. Conference and spirit messages at 3 p. m. Lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritualist Union Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 S. Lincoln avenue. Lecture and tests by Prof. R. S. Theobald, pastor.

Central Spiritualist Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 224 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at N. E. East Thirty-first street, Hall "C." Every Sunday afternoon and evening, the Hon. Robert C. Taylor, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Christian Spiritualist Union Church now holds meetings at Becker Hall, corner State and Forty-fourth street. Mrs. L. J. Vaughn and Mrs. Lucille De Loux, test mediums.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

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VOL. 29.

CHICAGO, ILL., MAY 21, 1904.

NO. 756

A REMARKABLE MANIFESTATION.

Dr. I. K. Funk of Funk & Wagnalls Company, the publishers, has written a large book. It is called "The Widow's Mite and Other Psychic Phenomena" (price \$2), and it is apt to stir up a great deal of speculation and discussion among those who love such matters.

"The Widow's Mite" is the story of an alleged communication with Dr. Funk had with the spirit of Henry Ward Beecher about a year ago. The story was told briefly at that time, but Dr. Funk now makes known for the first time what really happened. It is so circumstantial, and is backed up with such a cloud of apparently reliable witnesses, that it is worth reproducing in Dr. Funk's own words.

STORY OF THE WIDOW'S MITE.

Dr. Funk's version of the affair is as follows:

In the early part of February, 1903, having heard of a woman in Brooklyn who every Wednesday evening gave spiritualistic "sittings" to her family and a few invited guests, I requested a mutual friend of the family and myself, Mr. Irving S. Roney, a gentleman who has long been the employment of Funk & Wagnalls Company, and who has the confidence of us all, to secure for me an invitation to attend several of these meetings. I found the family plain, intelligent folks, in humble circumstances; the medium a delicate lady of 68 years, of little school education, refined in manners. The controls report themselves to be three in number—viz., a daughter of the brother-in-law of Mame, who died at the age of 7; and a friend of one in the circle by the name of George Carroll, and a son of the medium by the name of Amos.

The sittings are a kind of prayer meeting, a weekly reunion of the family, "living and dead," and have so been held, I am told, every Wednesday for over four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains. The voices are of a great variety; I counted in a single evening as many as twenty—some apparently the voices of children, and others of middle-aged persons, and of old men and women; a few of these are the voices of Indians, and one of a jolly, typical Virginian negro. Each voice maintains its individuality during the evening and from one evening to another. Listening closely, I was never able to hear any confusion of the voices, except on one occasion in the voices of Mame and the negro, Aunt Eliza.

TESTS ALL "UPON HONOR."

The medium at these sittings sat behind a curtain in the dark. A dim light in a corner of the room in which we sat, controlled from the cabinet, made objects about us faintly visible—by it with a little straining of my eyes I could tell the time by my watch. The bedroom in which sat the medium opened into the kitchen. The conditions were not as good as a test kind. It was all "upon honor."

The conclusion that this mediumship was a remarkably good case of secondarily personality was almost fixed in my mind up to the time that I had the singular experience which I give below.

THE BEECHER QUESTION.

On my third visit I was quite tired, and sat quietly during the entire evening listening to the talk between the cabinet and the sitters—the sitters there were fewer than a dozen. About 11 o'clock the control named "George," in his usual strong masculine voice, abruptly asked: "Has any one here got anything that belonged to Mr. Beecher?" There was no reply. On his emphatic repetition of the question I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher: "I have in my pocket a letter from the Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?"

CONTROL IS INSISTENT.

The answer was: "No; I am told by a spirit present, John Rokestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'The Widow's Mite.' This coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to you, doctor, to return it."

HE REMEMBERS THE COIN.

I remembered then that when we were making "The Standard Dictionary," some nine years before, I had borrowed from a gentleman in Brooklyn, a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as "The Widow's Mite." He told me that this coin was worth some hundreds of dollars, and under promise that I would see that it was returned to the collection where it belonged, he would loan it to me. Although a member of Dr. Richard S. Storrs' church, this gentleman remained a conspicuous friend of Mr. Beecher all through the famous trial which so severely tested the loyalty of many of Mr. Beecher's friends.

DECLARES COIN NOT RETURNED.

I said to the control: "The only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned," to which the control replied: "This one has not been returned."

And then, after a moment's silence, he said:

"Do you know whether there is a large iron safe in Plymouth church?"

He said: "I am impressed that it is in a large iron safe, that it has

been lost sight of; it is in a drawer in this safe under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it."

I said: "Do you mean that this safe is in Plymouth church?" He said: "I don't know where it is. I am simply impressed that it is in a large iron safe in a drawer under a lot of papers and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all I can tell you."

THOUGHT IT WAS SENT BACK.

The next day when I went to New York I thought over this curious communication about "The Widow's Mite."

It was certain the coin had been returned, but the inconsistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned all impressed me strongly.

During the day my brother, who had been the business manager of the Standard Dictionary, called at my editorial rooms. I asked him, without telling him anything of the incident of the night before, if he remembered "The Widow's Mite" which we had used in the illustration of the dictionary. He said that he did, and in reply to my question as to what he had done with it, he replied: "I returned it." "To whom?" I asked. He said: "I don't know the man, but I returned it to the person whom you said you had borrowed it." "I never heard that you had borrowed such a coin," I tapping the bell, I called in the cashier and asked him: "Do you remember an old coin called 'The Widow's Mite' which was in our possession during the making of the dictionary?" He replied that he did, that it was given to him by Mr. B. F. Funk, and he was returned to his owner. I asked: "Are you sure of this?"

TWO MITES ARE FOUND.

He said: "I believe it has been so returned." I told him to go to the large iron safe (we have two safes in the cashier's office) and had his assistants help him see whether that coin was anywhere in the safe. In about twenty minutes one of his assistants came into the office and handed me an envelope in which were two "widow mites." The envelope had been found in a little drawer in the large iron safe under a lot of papers, where it had lain forgotten for a number of years.

In examining the coins and also the plate of illustrations in the dictionary it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the light one was the genuine widow's mite, for I remembered that we had sent both to the curator of the Philadelphia mint, who was an expert on ancient coins, and had asked him kindly to let us know which of the two was genuine. I instructed Mr. B. F. Funk, business manager of the dictionary department, to follow the information of this expert in making the coin plate, and up to the time of my interview with the control I had thought that this instruction had been carried out.

GOES AGAIN TO SEANCE.

The following Wednesday evening I attended this same Brooklyn circle. Toward the close of the seance "George" began talking. I said to him: "George, do you remember the request you made of me last Wednesday evening?" He at once replied: "Yes, about the coin—the widow's mite?" "There are two of them; now, George, can you tell me which of the two is the right one?" Without an instant's hesitation he answered: "The black one."

WHERE LOCATED?

I was certain that the lighter one was the correct coin, as that was the one we had used in the dictionary. I asked him whether he was sure that it was the black one. His reply was instant: "Certainly." Then I asked whether he could tell me to whom it was to be returned. He said that he could not tell, but he thought it was to be returned to some place in Connecticut, but he did not know for sure. I asked him whether he could tell me from whom I had received it. He said that it belonged to a close friend of Mr. Beecher's. I wished to know what friend, if he could not give me the name. He said that he could not, but that he was shown a picture of a college, that he did not know what this meant unless that this man had been connected with a large school.

THE OWNER DISCOVERED.

This information about the owner of "The Widow's Mite" was all correct as far as it went, for the gentleman from whom I had got it was Prof. Charles E. West, who was, at the time that I had borrowed the coin and had been for many years at the head of a ladies' high school on the Brooklyn Heights. But the curious thing was that so much could be told of the details and yet the name of the owner of the coin could not be given, nor could I be told with any certainty where Mr. Beecher desired the coin to be sent. The answer to my repeated sitting and two future sittings: "I cannot tell you; I do not know, for some reason Mr. Beecher does not tell."

AT A SEANCE WITH ANOTHER MEDIUM

At a seance with another medium the following week I asked these same two questions of Mr. Beecher, who was said to be present. I was told by the control that Mr. Beecher said that he was not

concerned about the return of the coin; what he was concerned about was to give me a test that would prove the certainty of communication between the two worlds, and since that has been accomplished in my finding the coin he cared nothing further about it. In the conversation at this second circle I had spoken of the finding of the coin through another medium. This drew vitiated the evidential value of this later interview as a test.

After receiving the surprising answer from the control, George, that it was "the black coin" which was the correct one, I sent both coins again to the Philadelphia mint, without giving them any indication or clue of what had taken place, simply requesting to know which of the two coins was the genuine "Widow's Mite." The reply that came back was as follows:

SOME OF THE AFFIDAVITS.

"Mint Service, Office of Superintendent United States Mint, Philadelphia, Pa., March 14, 1903.—Funk & Wagnalls Company, 30 Lafayette place, New York. Gentlemen: Our best authority on Jewish coinage is the book of Frederic Madden, M. R. S. L., assistant in the department of coins of the British Museum. He describes the larger of the two pieces as having a center knob, surrounded by six stars or lobes, in which is written in Jewish characters the name, when translated—Jehonathan Hamelki or King Jehonathan. The reverse contains the figures of an anchor. The time of this king is given as that of Alexander Jannaeus as 105 B. C. to B. C. 78."

"The second and smaller piece is evidently a copy, made at a comparatively recent date, of a coin representing a later date than the first piece, the obverse of which is filled with Jewish characters representing, when translated, Jonathan the high priest and the confederation of the Jews, written in a wreath of laurel or olive. The reverse has two cornucopias and a poppy head with a dotted circle, and its time is not later than 78 B. C."

"ALBERT A. NORRIS, Acting Superintendent."

It was the second and smaller coin that we had used by mistake in the dictionary, the larger is the "black coin" and the one that we should have used, and which we have ordered on the above information to be substituted in the dictionary plate in the next edition. The envelope containing the two coins when found was sealed, and on it were written these words:

"Mr. Raymond: The widow's mite—please put in vault for safekeeping. Value \$125. B. F."

"This envelope contains two widow's mites—shekel, half shekel, and denarius."

Nothing else was written on the envelope, but in the preface to the dictionary there is this statement, speaking of the illustrations: "The Widow's Mite (which was the coin used in an excellent original coin in the possession of Prof. Charles E. West of Brooklyn, N. Y.). Unfortunately, few people read the preface to a dictionary."

Mr. Roney is one of the most truthful men I have ever met—in my judgment incapable of falsehood or trick.

CONCLUSION DRAWN FROM FACTS

Mr. West assures me that no other members of his father's family knew of the loan of this coin or of its absence from its place in the collection.

I believed the coin had been returned. This was not a case of forgetfulness, as my belief was based on the natural thought that my instructions for its return had been carried out.

Mr. B. F. Funk's belief that the coin had been returned was also not a case of forgetfulness, as he, too, believed that his instructions had been obeyed.

Mr. Raymond's (the cashier's) belief was a case of forgetfulness. He intended to return it, but forgot to do so.

Neither of the assistant cashiers knew anything about the coin. They tell me that they never remember some three years ago to have seen the envelope, but that they knew nothing about the contents except what was written on the envelope; they knew nothing of the coins having been used in the making of the dictionary and nothing of the history of our possession of them.

The cashiers alone knew the combinations of the two safes.

The cashier's department is a single room about thirty feet by fifteen feet.

While the safes are open there is always at least one of the cashiers in this room.

Mr. Roney was the only person at the seance with whom I had any previous acquaintance.

Mr. Roney declares to me that he never saw inside of the two safes in the cashier's department, and says in his affidavit he never had heard that we had had such a coin in our possession, or that we had used such a coin in the making of the dictionary.

On careful inquiry I am assured that there is not the slightest acquaintance between any of the cashiers and the medium or her family; they live widely apart in the crowded city of New York.

Both Mr. B. F. Funk and myself believed that we had used the West coin in the making of the dictionary, and we had no thought or suggestion from any source to the contrary until the information came through the spirit control that the correct coin—the black coin—was the one we had not used, and then we were sure that the spirit control was in error. We did not yield this point until after we had received the above mentioned letter from the Philadelphia mint.

No talk or inquiry, not a word, led up to the direct question from the control about the coin, and this is true also as to the questions and answers given which made mention of the black coin as the one to be returned.

All efforts failed to secure from the spirit control on three succeeding evenings the name of the person from

whom the coin was borrowed and the name of the person to whom it was to be returned.

THEORY OF FRAUD.

The difficulties this theory meets:

1. The medium is an elderly lady, 68 years of age, against whose simple honesty I have not heard a whisper, although careful inquiry has been made of those who have known her for many years. I have not visited her house something like twelve times, and have watched her carefully—even when she has been under severe stress. My judgment of her is favorable. She seems wholly artless, simple minded, tender hearted, and ideally truthful. As my experience is that mediums often degenerate morally, I would not wish to see the future truthfulness of any medium.

2. The medium up to date of this writing, March, 1903, receives no money for her sittings, and insists that her name shall not be given by me in connection with these sittings, as she does not wish any increase in the attendance; so it seems reasonable to exclude as motives those of gain and notoriety.

3. The owner did not know that the coin was missing from the collection, and those who had access to the safe in which the coin was most, solemnly declare that they had not thought of the coin for years. Had there been a desire on the part of any one to commit fraud, it does not appear that there was opportunity.

After an exhaustive investigation of all possible trick or fraud, it seems to me that this theory is eliminated.

It may not be amiss to say here that for years I was editor in chief of a journal that made its mark as a fighting political reform paper of wide circulation; I think no one will deny that in this matter I gained considerable reputation as an expert in unearthing frauds.

NEW DIFFICULTIES ARISE.

The difficulties this theory meets:

1. "The Widow's Mite" is a rare coin; there are but few of what are known as "originals" in existence; not one man in ten million has one in his possession, and the great probabilities are that I was the only man out of the many millions on the earth who had borrowed one and failed to return it.

2. The naming by the control of Mr. Beecher as one interested in the coin's return—a man who was a close friend of Prof. West, from whom it was borrowed.

3. The pointing out of its location in a "large iron safe" in the dictionary, a "large iron safe." This name might logically have followed the first, for it was known that I had the coin, it was likely, since the coin was valuable, that I would have kept it for safekeeping in just such a place. This reasoning, however, would have required a fairly shrewd business training, while the medium has been in the business world for no longer than five years.

4. The designation as the right coin that one which had not been used in making of the dictionary. As there were but two coins, this might have been guessed; yet imitations of ancient coins are usually colored black.

5. The correct designation of the owner as the coin who had been connected with "a ladies' school," "on the Heights" in Brooklyn.

POINTS IN FAVOR OF THEORY.

A. The points that favor this explanation:

1. It was in the memory of Mr. West, myself, the head cashier, and Mr. B. F. Funk that the coin had been borrowed.

2. It is possible it was in the subconscious memory of the cashier, Raymond, that he had not returned it.

3. It is possible that the subconscious memory of the assistant cashiers that they had seen in the safe the envelope with the inscription on it: "This envelope contains two widow's mites."

B. The difficulties this theory meets:

1. My memory was that I had ordered the coin returned, and I believed the coin had been returned, and I was the only one at the sitting who could have known that the coin had not been returned; hence in what possible way could the facts have been in the subconscious memory of any one present?

2. Had the medium's subconscious mind discovered, among the millions of things written on my subconscious memory, the fact that I had once borrowed such a coin, it remains to be explained how she knew that I had not returned it. My subconscious memory bore testimony to justify the opposite.

3. There is no probability that the medium had ever met the cashier, the only man on whose subconscious memory theory could have been an impression that this coin had been borrowed and had not been returned. How could she have picked him out from the millions of other men in the city of New York? Had she succeeded in this picking him out, then she would still have had the further task before her of finding out from the millions of impressions on his memory this inscription: "The Widow's Mite."

ATTITUDE OF PROF. WEST.

A. The points that favor this explanation:

1. Prof. West's well known deep interest in his coin collection, and the friendship between him and Mr. Beecher in earth life, and the presumption that this friendship has continued in spirit life.

2. If the professor was interested in the return of the coin, it is likely that he would have remembered that I had it; and would have desired it; it would be found in my safe; then, by clairvoyance, he could have thus located it and then the rest could be followed.

3. If communication between the spirit world and this world is possible and desired by spirits, it is quite likely that Mr. Beecher would have been willing to have helped to turn this matter into such a proof of intercommunication between the two worlds as would arouse wide attention.

B. Difficulties this theory meets:

1. Why did not Prof. West speak of this matter himself, or if he was not able to control the medium, why did not Mr. Beecher so speak? He, I am told, has in the past spoken through this medium.

2. Why was not the test completed by giving the name of the person from whom the coin had been borrowed, and of the person to whom the coin was to be returned?

3. If Mr. Beecher was desirous of giving a test proof that actual communications are taking place between the spirit world and this, why did he not choose to communicate something far more worth while? It would not be difficult to think of a thousand things concerning any one of which the world would have listened with strained attention to Mr. Beecher, and could have just as certainly recognized that his knowledge on these higher themes was beyond the knowledge current upon earth.

J. K. PUNK.

VALUABLE TO PSYCHICAL INVESTIGATORS.

Dr. Funk then submits at least a dozen questions which have been asked concerning possible explanations of the mystery and answers them at least to his own satisfaction. The book, which is nearly 600 pages in length, begins with a plea for psychic research, which shows that the writer is no novice in the study of phenomena, but has gone deeply into the subject with an open mind and a desire to solve some of the mysteries.

He next discusses the ways in which some Spiritualists predispose investigators unfavorably, and also how some nonspiritualists dispose themselves unfavorably.

It must not be thought that all he has to say is favorable to these things or that he accepts them with blind credulity. On the contrary, where he can be off-side the claims of mediums and others with inconceivable reasoning. The book is the record of a search for truth, and as such it deserves a respectful hearing.

The above review is from the Chicago Tribune, and is published to illustrate the trend of the secular press towards Spiritualism. We shall soon publish a review of the same book from the pen of Hudson Tuttle, in many respects it is a most valuable work.

A WARNING TO THE PUBLIC.

At a regular meeting of the N. S. A. board of trustees, May 3, a unanimous vote was passed for the secretary to send a card to each of our spiritual papers, warning the public against the following persons, who claim to be workers for the good of Spiritualism:

A Mrs. Roberts, now of St. Louis, Mo., who claims to be a representative of the N. S. A., and who has opened some kind of a "home" in that city; she has no connection with this National Association, and is not indorsed by our chartered societies.

Mr. John A. Johnston, who travels about the country, also making claims that are false; he is not a representative of this association, nor is President Barrett a friend of his, as claimed. Persons sometimes show one of the old-time certificates of contributing membership that the N. S. A. issued years ago, but which did not indorse anyone—these certificates were abolished several years since; as if they were not carefully examined, those to whom they were issued might be misled by them. The public is warned against anyone who may show these certificates as tickets of endorsement.

Mrs. E. M. Dunning, an elderly woman hailing from this city, sometimes from other places; she was first known as Mrs. Dunning, then as Mrs. Weeks, and again by the name of Dunning. This woman writes to parties in all directions, also frequently travels over the country, soliciting money on one pretext and another. At one time she had a land scheme on which she attempted to raise money. She has recently been claiming to be a medium too poor to pay the license for practicing mediumship in this city, and begging for aid in this line. She has never been a medium, but she has been a chronic beggar, unworthy of aid; complaints of her persistency and offensiveness have come to us from all quarters; the public is warned to place no trust in her tale of woe.

MARY T. LONGLEY, N. S. A. Secretary, Washington, D. C.

HER FIRST BORN.

Against her breast a baby lies, Its little hands are pink and white; She gazes down with loving eyes And guards it fondly day and night.

Against her breast a baby lies That God has trusted to her care; She softly sings and gladly sighs And gently strokes the silky hair.

Against her breast a baby lies, And what cares she that wars go on, That nations fall and nations rise, That kings are crowned and sunken frown?

Against her breast a baby lies That lovingly returns her gaze, And she cares not how men may prize The world's good favor and its praise.

Upon her breast a baby lies; Above her fair young head the light Has formed a nimbus; from the skies Glad angels watch her through the night.

I am so sure that the world is the better for me and to find my reward in the act—Emerson.

Reason is the test of ridicule, not ridicule the test of truth.—Bishop Warburton.

Force yourself to reflect on what you read, paragraph by paragraph.—Coleridge.

In a free country there is much clamor with little suffering; in a despotic state there is little complaint, but much suffering.—Carlyle.

THE CHALLENGE.

An Old-Time Spiritualists' View of It.

To the Editor:—Three classes are interested in the one thousand dollar challenge of Robert Hale, of Los Angeles, Cal.: The Spiritualist, the skeptic and the fraud hunter.

The skeptic and fraud hunter know that spiritual phenomena is all a hoax, a money scheme, a religious deception, a cleverly planned and executed fraud, a high and holy Christian myth of soul-saving; those blood-saving influences, public prayers, and all the other schemes for subjugating the ignorant, for the cash there is in it.

Mr. Hale's \$1,000 offer is to all external appearance a legitimate, honest business transaction, and I see no good reason why any well-developed materializing medium may not accept the challenge providing a guarantee from said Hale is given that all arrangements shall be made fair and just to all parties concerned.

It will not be a chance game, or a gambling unlawful effort, but a liberal offer of Mr. Hale to reach an all-important truth by one single demonstration.

F. W. Martin, of Elyria, Ohio, has made a very excellent offer (see The Progressive Thinker of May 7). Prof. Loveland, Esq. Dunn and others, have made suggestions and expressed their views upon this old subject in the same Progressive Thinker; in fact the 7th of May Progressive Thinker will pass as a symposium number on Materialism.

I hope no hypocritical religious, or blind materialistic influence will deter some strong independent medium from giving Mr. Hale the tests or light he is looking for.

This is not a religious controversy; it resolves itself into a simple problem for which Mr. Hale is willing to pay a nice sum to be satisfied about.

Thousands have gained the facts—the truth—for a thousandth part of the sum Mr. Hale promises to pay.

He does not ask for any of the Spiritual attachments—the barnacles that have loaded down plain, common-sense Spiritualism.

Spiritualism, or the truth of continued life is no more a religion of any shade or brand, than is chemistry or geology; it's a demonstration, not a faith or belief.

Theism, the god and religious graft is selfish and thoroughly material and human, the result of past subjugating influences.

There is no more mystery in materialization than in the rap. Who can imitate the rap? Yes, who?

There is nothing new in materialization; it has ever attended Spiritual manifestations.

Spirit photography is new, and true; slate-writing and nearly all the modern Spiritual phenomena are as new as the hills, as old as humanity; the gods, heavens, hells, bibles, dogmas and isms, all barnacle attachments upon the one simple truth of demonstrated continued life; there have never been any expressions more simple and important than life, love, and liberty; can that trinity be made more inviting by any orators and doctors, and a thousand mythical schemes? "Let go," let in the light of truth divested of every selfish attachment, and the frauds, and hypocritical fraud hunters and all humanity will be uplifted.

The class designated as fraud hunters by Spiritualists, as a rule the class who are engaged in frugal kinds of business, that could not exist and thrive except by fraudulent methods.

The clergy, the doctors and lawyers, and a class of get-rich-quick business men and women, are developed and unfolded upon the fraud plane of life; these classes are the natural fraud hunters, they have grown into that line of business—deception. Be patient with them—they are being spiritualized.

By observation you will discover that the preachers of all the isms, and the doctors of all the drug schools, are usually found in the front ranks as hunters and schemers, they are as sharp and apt as watch-dogs.

As soon as the people become sufficiently enlightened to dispense with the professionals, frauds of all kinds, material as well as spiritual, will be without occupation.

Let us move for a radical change all along the line at the beginning of the New Era that is in sight.

The writer has written occasional articles for the Spiritual and liberal press for the past fifty years, but has never felt good enough, wise enough, or just enough, to criticize or advise mediums, especially as a class.

He never saw one that was not human, either in the material or spiritual form, nor one that claimed to be a saint, or perfect. Mediums are just about as human, honest and truthful as the preachers and doctors, and a thousand times of more value and importance, than the professionals from my point of view.

As Brother Loveland has written, the fraud cry is not new, it's the same old song, and from the same professional class. When they assume they are seeking the good and interests of the cause, mark them and be sure they will bear watching.

To say that frauds are destroying the cause, injuring Spiritualism, is only a selfish howl, a spiritual bugaboo; the spiritual devil of fear, the most fraudulent and injurious piece of deception known.

The fraud cry is an agitator and there is a class who can only be reached by just such methods.

Spiritualism—spiritual facts and truth—is not dependent upon fraudulent leadership, or upon the cause; the cause is dependent upon intelligent honest lives; upon the everyday effort and determination of each individual, to live a spiritual life of love and justice.

DR. M. E. CONGER, Chicago, Ill.

Reading maketh a full man, conference a ready man, and writing an exact man.—Bacon.

If you see a man doing a thing and doing it well, tell him so. It

The Widow's Mite. As Viewed by Hudson Tuttle.

The Widow's Mite and Other Psychic Phenomena. By Isaac K. Funk. Funk & Wagnalls Co., New York. Octavo 563 pages.

Reviewed by Hudson Tuttle, Editor-Large N. S. A.

This long expected book has made its appearance. It is a book which marks an era in Spiritualism. It has been the somewhat disagreeable task of the editor-at-large to stand on the defensive and meet the attacks of enemies. To receive hard blows and descend giving hard blows in return. Hence it is with a feeling of delight that he has the opportunity to herald from the watchtower the coming of a champion, who bravely takes up the gage of battle. Of all those who have come to the front as opposers of Spiritualism, not one is to be compared for a moment, with Dr. Isaac K. Funk. His erudition, ability, training, general intelligence, have been a leading minister of the gospel for many years. He founded the Homiletic Review, a strictly orthodox journal. The Voice, The Missionary Review, The Literary Digest, was editor-in-chief of the magnificent Standard Dictionary, and as head of the publishing house of Funk & Wagnalls has a world-wide reputation as a man of affairs. His standing with the church and identification with its work cannot be called in question. When such a man takes up Spiritualism, not for a passing moment but as a life's work; observes its facts in all their changes, studies the philosophy that suggests them, and makes available material on the subject, and after twenty-five years sits down to tell the story, he has something to say worth the hearing.

Yet his busy life would not have probably allowed him to compose this book, had he not, as it were, been forced to do so in self-defense. Some reporter prepared a garbled report of the story of Dr. Funk's coming to Dr. Funk through a medium and asking for the return of a coin loaned years before. He came to Dr. Funk, asking if he had corrections to make. Dr. Funk replied that the version was so erroneous, he requested the story not to be published, but to wait until he had concluded his investigations. When he would give the whole and complete narrative. No heed was given to this request and the crude and bizarre report was published, and it went the rounds of the press as probably never anything like it has ever done, and received more editorial attention. In preparing an answer, the book crystallized around this fact.

He says in the preface: "This book is the fulfillment of that promise. In a sense it has not been hastily prepared. It is the growth of a quarter of a century or so. Every book should be in a way a biography of the author, who progresses to a thought or point, and then gives a record of his travels hitherto. During the past twenty-five years I have devoted such time as could be spared from multifarious duties to the investigation of psychic phenomena. This has been a recreation—keeping a record of the most important things seen and heard. Finding myself tied up to give the public this 'widow's mite' incident, it seems that it might serve a good purpose to describe as nearly as I can the real protective problem, a problem which is important to such proportions as certainly to justify much attention from many of the best trained of our scientists: it has been my purpose in this book to do my best to persuade a larger number of trained scientists to serious, persistent and intelligent efforts to help in the solution of this problem."

The reporters seemed to have taken for granted that the story of Dr. Funk's drawing into a circle and been dazed by an incident new in his experience. He undecides them by a record of more than twenty-five years of investigation and study of psychic phenomena. He had the privilege of seances with Margaretta Fox Kane, and listening to rappings given through this earliest of mediums.

The spirit with which he approaches the subject is truly expressed in this quotation: "The first step in progress is to be willing to say 'I don't know,' and the second step is like unto it, to be willing to be led, empty of theories, empty of preconception, by a fact." Again, "The only credit I claim for my-

self is the courage to say, 'I don't know.' His first effort is to induce others, especially scientists, to follow in his footsteps. He appeals to and placates the church and warns it of danger in its repudiation of the spiritual phenomena. The first part is introductory, a sort of clearing the way.

The first chapter is devoted to showing how some Spiritualists predispose investigators unfavorably. His criticisms are direct and just. From his standpoint the attack of Spiritualists on the Bible is harmful and uncalled for. He says: "If Jesus was chiefest of mediums, hear him. . . . If he be so [Jesus was a medium] why should not Spiritualists be equally honest to the utterance of this principle of mediums concerning the inner life of the spirit world?"

If I quoted all I feel inclined to quote, my review would reach the size of the book, but here is a passage which is commendable to all who are oppressed by the incubus of "The Great Psychological Crime," and the power of evil spirits:

"We are asked to establish relations with foreign powers, with a foreign world. What is the bearing of these powers toward us? What are their intentions? But is this a correct statement of the case? Is it not the purpose of Spiritualism simply to make known to our consciousness a relationship that already exists, not to create a relationship? Is it true that these spirits are not amenable to law, to the higher, the real law that governs—a law far more effective than ours, neither coarse nor clumsy, a law that never fails in its execution? The higher intelligences control absolutely and prevent the lower from working harm, except to themselves; and even the self-inflicted harm, in a broad way, they overrule. The potent part of this foreign power is friendly."

"I repeat that the visible participation in earthly affairs of outside intelligences is not new. The two men who visited Lot and never to pull Lot aside the door and close the door and strike with blindness the citizens outside, and yet these two men were not amenable to the laws of Sodom. So Jesus was taken in the spirit and carried to the mountain top and to the Temple. . . . The spirit world does not partake of the material argument, proves so much that, if true, would compel us to let go many things that we already religiously believe."

"I cannot reconcile myself to the spirit hypothesis except through thinking that we are entering a psychic field of investigation that is marvelously complex and that what we are getting now is but the bubble of a bubble, not because of the lack of intellectual ability of spirits, but of the lack of ability on the part of the earth side and the spirit side to handle the forces that make communication possible."

"It is worthy of note that at these various circles, I never heard an immoral, obscene or profane word." In other words, he went to the circle with earnest desire for the truth and was met by spirits on the same plane.

"My experience in these investigations have left upon the whole a pleasant taste in my memory. I have had given me much nonsense, much that was disappointing, much repugnant; but, upon the whole, what a delightful experience the spirit world if there are spirits!"

Dr. Funk early learned that spirits held onto their characteristics while in earth life, and appreciates the recall of those who first meet this fact, having always entertained exalted ideas of what spirits must be. He found that priests at these circles often appeared as rigidly Catholic as "when on earth and Protestant preachers as rigidly Protestant. A negro of the extreme southern plantation type came frequently through a New York medium whose circle I attended. She talked negro dialect and was full of very earthy negro humor."

He concludes: "If these are genuine spirit talks, we must recast our notions of much of the spirit world, for, that is what this is very different from what some of us were led to expect when we were taught to slug, 'I want to be an angel, and with the angels stand.'"

"We are shocked to find that spirits are folks just as we are, the same as

they were when they lived on earth. These spirits seem to be altogether too natural and human, but what shall we expect? Are we quite sure that we are right in believing that at death we are changed instantly into angels; that there is some magical virtue in death which transforms character?"

"The objections and theories put forth to explain Spiritualism are exhaustively considered, and one by one found faulty and inadequate. This is interwoven with 'communications' received from spirits at various seances and especially notable is the chapter on 'Special Spirit-Talks to Clergymen.'"

He gives timely warning to church members who sneer at Spiritualism. He says:

"The church must have a care. There is real danger lest in its zeal to get rid of spirit communications it gets rid of the Bible itself."

Part Second is devoted to the consideration of the "Widow's Mite," around which the contents of the book segregate, and which gives it its title. The incident when the coin had been borrowed, and Mr. Wheeler, editor of The Literary Digest, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which "had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years."

In a conference which followed, Dr. Funk's brother insisted that the coin had been returned. Mr. Wagnall said: "I don't know where the coin had been borrowed, and Mr. Wheeler, editor of The Literary Digest, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which 'had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years.'"

"In examining the two coins and also the plate of illustrations in the dictionary, it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the lighter one was the genuine widow's mite, for so long held, I am told every Wednesday for four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains."

He studied the conditions of the medium and after several seances became impressed with the belief that it was not spirit control, but "secondary personality," which I suppose is equivalent to the "subconscious self."

"On my third visit I was quite tired, and sat rather quietly during the entire evening, listening to the talk between the cabinet and the sitters—a dozen. About eleven o'clock the control named 'George,' in his usually strong masculine voice, abruptly asked: 'Has anyone here got anything that belongs to Mr. Beecher?' There was no reply. On his emphatic repetition of the question, I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher, 'I have in my pocket a letter from Dr. H. H. Beecher's successor. Is that what you mean?' The answer was, 'No; I am told by a spirit present, John Robertson, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'the widow's mite.' This coin is out of its place, and should be returned. Mr. Beecher wishes it returned and he looks to you, doctor, to return it."

"I was considerably surprised, and asked, 'What do you mean by saying that he looks to me to return it? I have no coin of Mr. Beecher's.'"

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"I remembered then that when we were making 'The Standard Dictionary,' some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as 'The Widow's Mite.' He told me that this coin was worth several hundred dollars, and I promised that I would see it returned to him. I collected where it belonged, he would loan it to me."

"I said to the control, 'the only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned, to which the control replied:

"This one has not been returned. And then, in a moment's silence, he said: 'Do you know whether he is a large iron safe in Plymouth Church?'

Reception to Dr. Peebles in Battle Creek, Mich.

The First Society of Spiritualists of Battle Creek, Mich., tendered Dr. J. M. Peebles a reception and banquet last Friday evening, in their hall. It was a grand affair.

It is well known that Dr. Peebles has been a resident of Battle Creek, Mich., some forty-five or fifty years, when not engaged in sanitarium work in San Diego, Cal., or in traveling around the world. At one time he lectured six consecutive years in this city; accordingly when he returns to us the older Spiritualists especially flock to see him.

At seven o'clock about one hundred friends and admirers of the Doctor gathered around the banquet table, beautiful with its snowy linen, elegant china, colored candles, and a profusion of flowers. Our president, Mrs. Kleckner, read a very cordial well-written welcome to the Doctor. Mrs. Morrill, our present speaker, pronounced the invocation after which all were seated to partake of the luxurious repast spread before them.

The committee in charge had prepared an excellent program. Everything passed off harmoniously, and harmony among Spiritualists means success. After the congratulations and hand-shaking all around, the audience was given a short stirring talk by the Doctor, in which he thanked the society for the reception and friendly greeting given him. His words were full of sympathy and encouragement, riveting the closest attention. He was followed by Dr. W. G. Thurber, a young man who accompanied the Doctor from California. Dr. Thurber is bright and talented, speaking in good English. We predict for him a brilliant future.

Mrs. Morrill gave a short but clear and concise address. She spoke of the passing away of the old pioneers, and the grand work they did when it cost something to be a Spiritualist.

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Dr. B. L. Elkelson gave a fine address in semi-transcendental state, complimenting the Doctor on his lecture for the banquet, yet he was the force, what it is—I cannot—the phenomena is a fact, and I wish to clearly state. Beyond this statement on that subject I would be classified as agnostic.

Dr. L. H. Henley, Marshall, Mich.

"Korad, by Alice B. Stockham, and Lida Holm, in the form of an entertaining story, it contains less than thirty chapters, and should know, Price, 10 cents."

"I answered, 'I do not.'"

"He said: 'I am impressed that this coin is in a safe, that it has been lost eight or ten years, and that in this safe, under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it. That is all. I can tell you.'"

"The next day when I went to New York I thought over this curious communication about the 'widow's mite.' Mr. Wheeler, editor of The Literary Digest, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which 'had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years.'"

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value of this is dependent on the distinguished characters who vouch for it. After discussing the various theories by which the fact may be explained, fraud, coincidence, telepathy or clairvoyance, and showing how impotent they are, Dr. Funk arrives at that of spirit communication. In this he finds difficulties, yet he evidently is partial to its acceptance. The author supports his story with similar psychic phenomena. Among those is "the finding of the last receipt by Swedenborg," a spirit indicating the whereabouts of a last will, finding of a note by spirits as reported by the Psychological Research Society, Dr. Minot J. Savage directed by the spirit of his son to papers of which the doctor knew nothing, finding of a book through Mrs. Piper. This is followed by many pages of conversations with the "controls" on various subjects, and it may be observed that the thoughts of these "controls" through unlearned mediums are of a high intellectual and literary standard. They are able to instruct and hold the attention of a man of the caliber of Funk and himself. The author refutes the charge so often made that all communications from the spirits are inane and worthless commonplace.

Part Third is devoted to the results of the author's experiments in telepathy, clairvoyance, physical effects without contact, materialization, spirit photography and of spirit identity. Not only his own investigations, but he gives a resume of those of Prof. James, Rev. Minot J. Savage, Frederic Myers, Prof. Zollner, Judge Dalley and Alfred Russel Wallace. The researches of Prof. Wm. Crookes are lengthily given. After four years of most careful experimentation Prof. Crookes wrote: "Be it remembered that an explanation to be of any value must satisfy all conditions of the problem. It is not enough for a person who has perhaps seen only a few of the inferior phenomena, to say 'I suspect it is all cheating,' or 'I saw how some of the tricks could be done.'"

It is an exhaustive presentation of the methods and results of the great scientists who have investigated the subject. Dr. Funk does not claim to be a Spiritualist. He does not wish to be identified with the movement. He stands on the bank of the mighty stream and while he describes its course, and the foam and jetsam, the froth and spume which swirl on its surface, he remains steadfast and unbiased as to the part of it. He desires this to be distinctly understood, that his position may be known and not misrepresented.

Yet he is an example of all those who have earnestly set themselves to the investigation of Spiritualism. His hesitancy, his doubts, are arguments. His attempts to explain the manifestations by other causes, and his final disclosure of his own weakness, and with all his protestations he has launched a book which is a life's work; which will become a mighty force in clarifying the turbid waters, and directing their course.

As Dr. Funk does not desire to be called a Spiritualist, claiming that he "does not know," we will not disclose his wishes. We cannot see, however, wherein there is difference in the acceptance of psychic phenomena between him and the most ultra Spiritualist. Every Spiritualist says "he does not know" all that is to be known, and is ready to retreat or retract when he finds himself in error. One claims to have reached infallibility in conclusions.

Like them he stands aloof from it as an organic movement, more attracted to its phenomena and demonstrations of life's continuance after death, than to its magnificent philosophy, and its science of life here and hereafter, unimpaired that it supplies a new and new interpretation, almost to revolution.

His book will be as "standard" with Spiritualists as his dictionary is "standard" with the English-speaking world. A valuable feature, especially to the student, is a list of all the more important books on the subject, which has evidently been prepared with care, and impartial criticism.

Every thinking Spiritualist holds his beliefs as tentative. Dr. Funk has cast his lot with Myers, Crookes, Wallace, Zollner, Robert Hare, James and Varley, and if they are Spiritualists, he is the peer of them all.

HUDSON TUTTLE, Editor-at-Large N. S. A.

Freedom's Heroine.

Lois Walbrook, who has served the cause of Freedom brilliantly and valiantly for so many years, has been under the cloud of illness for several weeks; for she has been unable to go out a little, and she is now preparing to go away, hoping by change to recuperate, so as to commence work again. I ask all to send their most loving thoughts of healing to her. She has richly earned all the kind consideration and help which appreciative, grateful friends can bestow on her.

Those who come into Freedom's service now, or later on, will hardly be able to ever realize what this brave woman has endured in her persistent unflinching devotion to the noblest cause the sun ever shone upon! Never has she let its banner trail, but has carried it safely forward to achievement and amid such volleys of wrath, and through such fires of persecution as stoutest warrior hearts might well quail before! Not until a few generations have passed will the world be able to estimate aright the whole value of her able service! Her logical mind refuses to be blinded by sophistry, and she will not accept a point about the truth, as it is revealed to her, though cannon, bayonets and prison menace her. The mediumistic sensitiveness of our heroine to the impact of the great liberators on the spirit side of life has enabled them to sustain her against terrible odds.

What a measure of Love's holiest tenderness and power these great souls will continue to bestow on you, dear Sister Lois!

May you find the renewal of health you seek, and on a brighter vantage ground than you have heretofore attained, again put on your working armor and step into the field. We shall greatly miss you here.

OLIVIA F. SHEPARD, Home, Wash.

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"The Nemesis of Chautauqua Lake." By the well known Author and Scholar, HON. A. B. RICHMOND.

Should be in the hands of every Spiritualist in the country. An extremely interesting narrative relating a series of weird and wonderful events occurring in the writer's experience. Cloth, illustrated, \$1.50.

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THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citations from "Prof. Johnson's 'Rise of English Culture'."

It is a slander upon the memory of the Caesars that the codes bearing the names of Theodosius and Justinian—the fabrications of the monks themselves—should have been labeled the Law of the Caesars. The Benedictine tradition concerning these false codes refers to the twelfth century. But it is certain that neither at Bologna nor in any other city of Europe was there an audience at that time capable of listening to lectures on Roman law.

The study of law in general did not begin in any school before the sixteenth century. In our country (England) the study was yet in its infancy in the days of Coke, Selden and Bacon.

John Leland, who in the reign of Henry VIII. (1509-47) made the first of the religious houses just before the dissolution of the Monasteries, was baffled by the systematic tricks of the monks and friars in disguising their personalities and antedating their writings.

At the time of the rise of the House of Tudor (1485 and thereafter) Oxford and Cambridge were mere boys' schools; and so remained during that time when the most splendid, though unchartered University of England was flourishing. I refer to the society of wits, of poets, of soldiers, lawyers, travelers, statesmen, who were to be found in the Temple and other halls of Courts, of whom we begin to hear in the reign of Queen Elizabeth (1558-1603).

Durham College at Oxford, the Benedictines say, had been founded by him about 1290, and at his death in 1346 he left his books, which are said to have been greater in number than those of all the rest of the bishops, to Durham College, of one year of a library, in the sense of a separate building, or room, for the first time in the reign of Henry IV. (1399-1413). The books were chained to pews or studies, and it needs an effort of imagination to make clear to ourselves how few they were, how barren of interest, and how little used.

We have no list of the books. It was more than a century after the death of Richard of Burgh (1346) that the faint beginnings of literary culture can be traced. At the end of the fifteenth century Trithemius, the Abbot of Spanheim, sets down to the authorship of Augerville the little treatise called "Hibbition," perhaps the first work of liberal studies in English.

The author praises the early medieval and censures the sloth, greed and luxury of the friars of his day. The late date of the book may also be inferred from the fact that he insists on the necessity of Arabic and Hebrew, as well as of Greek and Latin, of grammar and poetry. (No. 10 is said to have been first printed in 1483 MSS. Price, 10c.)

Most certainly down to the time of the dissolution of the monasteries, a very small apartment at Oxford would have sufficed for the books and for the reading men of the University.

Pope Nicholas V. (1447-1455) is supposed to have turned the Vatican into a workshop of copyists. The translation of the Greek classics is said to have gone forward at a rapid pace. Then the institution of libraries naturally followed the collection of MSS. for there had been no library in Rome. According to the Letters of Trauersari, the Carmelite monk, there was nothing noteworthy either in Rome or the Abbey of Clugny (France) in the year 1432. And this report of the nakedness of the land is amply confirmed by statements of the Benedictines.

There is incidental evidence that there were more books at Avignon than in Rome; a fact which should be connected with the legend of the migration of the Popes to the city. If, then, Nicholas V. did anything for the Vatican library, he must have been the creator of it.

The tale runs that at his death the catalogue contained 5,000 volumes; but it is evident that this is one of the numerous library myths. His successor, Callixtus III, seventy-seven years of age, who passed for the first jurist of his time, is said to have given away several hundred Greek MSS. to Cardinal Isadore, and that he was barbarian enough to tear away the gold and silver clasps from the books which his predecessor had clothed in red samite.

Sixtus IV. (1471-1484) is reported to have built a library of four rooms. Its relics are scarce discernible; but its Secret Archives, founded by him, were contained in three presses and a few chests of cypress wood. It is well known that in these so-called archives there is hardly a document referring to an earlier period than the eleventh century; and the fact undoubtedly is that about that time the whole enterprise of making a succession of the Popes from the time of St. Peter was being put into execution.

About 1518 the Secret Library is said to have been placed in the Castle St. Angelo, yet it acquired no great bulk till the time of Paul V. (1605-1621). At the end of the last century the Secret Archives were united with the Vatican Library, the result being that the first five books of the "Annals" of Tacitus, Note by the writer:—Mr. W. Stewart Ross has proved that the "Annals of Tacitus" were forged by Poggio Bracciolini about the year 1429, when the first five books appeared. Fifty-three years after the death of Poggio the last five books appeared, under the auspices of his last surviving son. The five intermediate books have never come to light. The mislabeled "Annals" are now prefixed to the "Histories" of Tacitus, but are a palpable misfit. They constitute the first sixteen books of the "Histories" of Tacitus, being the first of the genuine "History" of Tacitus. Occasional references to the burning of Christians in Rome by Nero, an almost exact transcript of a like passage found in Sulpicius Severus, a mythical Christian writer assigned to the year 400.

In conclusion let me correct two mislabeled passages in last article. They should read as follows: The weakness of Harduin's position as a scholar was in maintaining the antiquity of the Vulgate at the same time that he denied the antiquity of the writings of the men through which alone the Vulgate is known to us.

And saying is put in the mouth of the genial and acclamatory Leo X. (1513-1521). "How profitable to us the fable of Jesus Christ!"

WM. HENRY BURR. (To be continued.)

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EVIL DISPOSED SPIRITS.

Do Such Spirits Ever Control Mediums?

In The Progressive Thinker some time ago, there was an article written by A. J. King, of Hammon, N. J., in which he asks, "Do spirits control mediums?" Then he asks again, "Can we do evil disposed spirits control mediums for evil purposes?" Then he goes on and says: "This is a fundamental question, and should be settled, or answered, rather, in no uncertain and doubtful way."

Let me give my experience along this line. Five years ago last October I first investigated Spiritualism. I had at that time in the spirit land a father, mother, four brothers, two daughters and one son, besides several aunts, uncles and cousins. The first night that I sat in a seance room, my father, mother, two daughters and two of my brothers came and proved their identity by giving me tests which I alone knew to be true. I will give you one of the tests that was given me by my little daughter Gretchen, who had passed over at the age of four years, some two years before this seance took place. She said: "Papa, my mother said to me, 'I had to go just as fast as I ever could, and it don't hurt me one bit.' What she meant by her under sore is this: Some three weeks before she passed over she had hurt the bottom part of her foot. (This she called her under sore; this no one knew in the room but her and myself. When she spoke this I had to explain to the rest of the sitters. They, one and all, said: 'That surely ought to convince you that it is your daughter,' and it did."

The next night I went again to this same medium, and about the same time, some sixteen in number. At first everything seemed to go all right, but it soon began to lag in interest; there seemed several messages from someone that claimed to be my brother William, and also one who claimed to be my father, but it did not seem to satisfy me. The rest of the sitters all seemed to be satisfied, so I said nothing and went home with a heavy heart, dissatisfied. I had made up my mind to stop right there.

But when I got home I found my wife and our youngest married daughter, Mrs. Robinson, waiting for me with a written message from every one of our friends in spirit life. I said, "where did you get these from?" My daughter said to me, in a little while after I had left home some one said to her, "Get a writing tablet and pencil; we have something to tell you."

My eldest daughter in spirit life came and controlled the hand of Mrs. Robinson. She said, "Cecel (which is her given name) you are a slate-writing medium. I am your guide. I will allow no one to write through you but myself. If any one has any message to send, they will tell me. I will control your hand." She said all this, and then she had spirits have taken charge of the seance room, and have done us all away. You know that the majority rules; this is a law that holds good in spirit life as well as in the mortal life. This is not right, but you know that sometimes might makes right."

At one other seance some two years ago the evil spirits empowered this medium's guide to take charge of one of the trumpets of which there were two in the room. They did fool some of the investigators but not all. Someone asked the guide what was wrong. He said, "I am afraid of that man." Someone asked the guide where he was. He said, "I am under the stand. I am afraid of that big spirit who is in the room." At the time the guide closed the seance was a King says, "I might rest the case here as having proved that no evil spirits can control a moral and well disposed medium." They overpowered the medium's guide and then impersonate the guide. It is as my spirit daughter said, sometimes might makes right. How is a medium to know this change of control only by the voice of the guide? A good spirit will give good advice and use proper language, while a bad spirit will give the opposite. Like produces like. Mr. King says, "two spirits can not occupy the same body at the same time." Did not Jesus cast seven devils out of Mary Magdalene? What is a devil but a bad spirit? Did he not cast out a legion of bad spirits from the man that lived in the tomb, which entered into the herd of swine? Is it not also written that when the evil spirit is gone out of a man it walketh through dry places and seeketh rest and finding none it saith, "I will go back and enter into the house that I came out of?" It goeth and findeth the house swept and garnished. (He found the house swept by a good spirit), then he takes seven other spirits with him worse than he is himself; they enter in, and the last state of that man is worse than the first. Jesus said, "the words that I speak unto you I speak not of myself but the Father that dwelleth in me he doeth the works." Is this not proof that God's spirit, or in other words, God himself was his control? St. John 4:24. God is a spirit, has he not got as good a right to control a mortal as any other good spirit—at least I think so. Did not Jesus say ye are God's temple—cannot more than one man occupy the same temple or house at the same time. Are not the same natural laws in force now that are in vogue at the time Christ was on earth? Does not the same conditions produce the same results now as then? If not, why not?

J. F. KREMBELINE.
Kenton, Ohio.

Wants Skeptics to Explain.

Will some of our friends who say there is no such thing as genuine materialization explain what is here given? At the time this took place I was not a believer in, or even an investigator of Spiritualism.

One night I sat in my room which was lighted only by the street light, when just in front of me and in plain sight appeared a form much like my father's. With his left hand he stroked his long grey whiskers, and the next moment he was in the air, and the light faded away, apparently through the floor.

Now this took place in a private residence, not the home of the medium, and the dining-room which was used as the cabinet contained only the ordinary furniture of such rooms.

Our skeptic friends might say the first appearance was a trick of the imagination, but a room full of people would not use my eyes.

W. G. ANTHONY.
Cedar Rapids, Iowa.

Spiritualism Ably Defended.

Mrs. Nellie S. Baade, Before an Enthusiastic Audience in New Orleans, Replies Most Vigorously to the Brutal Attack of Dr. Coburn on Spiritualism.

The New Orleans Picayune says that none of the animosity which marked the attack of the ministers was indulged in by Mrs. Baade. There was a disposition to be charitable toward the evangelist. Mr. Coburn teaches what he believes to be right, she said. Thousands have received a higher spiritual life and have received messages from the other world, and when a man says the spirits of the departed have never returned we simply feel that the people ought to know the other side of the story. We wish Dr. Coburn well, and though our ideas may differ, still, if, through his teachings, he can bring men to a higher plane we bid him goodspeed. The highest spiritual truth needs no defense, yet the public should be informed as to the truth we teach. I am pleading for that higher Spiritualism which frees men and women from sorrow. My mission is to teach that there is no death.

Truth wears no mask, bows at no human shrine and asks no applause, she began. Years ago I began to revolve in my own mind the question of the destiny of the human soul. I only knew that I was a physical being. Something caused me to think and investigate. I was brought to the altar of theology, but began to seek further, as do all of those earnest souls who would solve that greatest of riddles in the universe. I came to the conclusion that there was a God, and I became a deist. I reasoned that the power which had given me existence would take care of me afterwards in the spirit life. Still later, through Spiritualism, I came to the question: Do spirits live, have personality, retain consciousness, remember that they lived here and the friends they left, and do they return to this world? That is the great question we are to consider.

Under hypnosis we gain control of the faculties of others. Through suggestion we make those whom we hypnotize imagine they realize what we describe to them. Is it a stranger thing to force the spirit out of the body for a short time and use some other power to give a message which shall inspire men to loftier things than the mere commonplace of earthly existence?

In the olden time there lived spiritual seers who taught the truth to the people. The Bible is considered sacred as the work of God. Yet it is of spiritual benefit only because it teaches many how to live. It is made a fetch. It was written by men through spiritual sources by means of suggestion. These men reasoned from effect to cause. They saw the beauty of nature and felt the aspirations of their own souls, and they believed that there must be a God of life and love.

So it is to-day. The lowest man or woman is always inspired in some degree by the beauty of the flower, and if they think at all they believe it is the handiwork of God. Man, seeing these things, has felt that there is something outside of this life. He has seen his loved ones pass away, and he has asked himself: "Is death the end of it all? Where is this spirit which I have known? Has it ceased to be, or is it in another world from whence it will never return?" Superstitions, he has ascribed to the supernatural that which he could not understand. There are some things which have always been beyond the understanding of men, but all so-called superstitions are no longer so when properly explained by natural or by spiritual laws.

The Bible is a record of the thought and history of the people of that far-off time before the coming of Jesus. It shows that men were just as anxious to consult spirits as now. In stead of finding their own solution of outside phenomena the people thought it easier and, perhaps, more satisfactory, to seek the Spiritualist. As a consequence, there was a law against consulting spirits. How did this necessity for a law arise if these things did not exist? Spirits were certainly seen in that time as well as now. David, Solomon, Isaiah, Jacob, Rachel doubted immortality. Jacob, when he saw his son dead, said he was not. Others in the Old Testament also doubted the existence of a hereafter. Yet these contradictions prove that they differed as the modern world does today on this great question. Dr. Coburn dogmatically closes the door between the two worlds, as others in that olden time did.

I have but to call to mind the incident in regard to Saul to prove this. By order of the King all of those who saw spirits were banished from the land, and yet when he was in trouble and thought that God had gone from him, he expressed a desire to visit the woman at Endor. He disguised himself and went there. She became clairvoyant, told him he was the King, and asked him why he disguised himself. Samuel, who had been dead many years, appeared to him and brought others who had lived. Such manifestations in those days brought the belief that the spirits of the departed were gods. They came up out of the earth. They materialized. He told the woman that he could get no message from the soothsayers and astrologers, and he wished to know the outcome of his troubles. She told him that his kingdom

would be wrested from him, and said that he and his sons would die in battle the following day. And the prophecy was verified to the letter.

Moses and Elias, though they had been dead for hundreds of years, appeared unto Jesus. Peter and James and John listened to their conversation, with the result that they were so impressed as to believe themselves on holy ground. On another occasion handwriting appeared on the wall. The words spirit, angel and man were used interchangeably. What was the cause of the writing? Was it not, a spirit from the other world? You will remember reading of the time when Elijah spoke. Surely men received spiritual messages in that day, just as in this.

In the New Testament we read of the appearance of Jesus to Saul at Tarsus. Saul was a lawyer; he hated the name of Jesus because of the good he had done, and he treated his imprisoned followers with cruelty. Then he heard a spirit's voice, none other than that of Jesus, and saw the great light. The others did not understand as did Saul to whom the manifestation was real, and the skeptics have been explaining it away on the ground of hallucination ever since. But was not that sufficient proof of the return of the spirits? After the physical death of Jesus a materialization of his spirit appeared to 500 people. Several times he appeared and spoke to those who saw him, just as the spirits of those who have passed into the spirit life have returned during the past decade. When the disciples were on their way to Emmaus, Jesus appeared to them and then vanished. Once as a materialized spirit he ate and drank with them. At the sepulcher an angel, or a spirit, appeared. John saw a spirit at Patmos, and when he wrote a spirit inspired him. What are all of these incidents, taken from the Bible itself, but so many proofs of Spiritualism?

During the past fifty-six years thousands have witnessed the same demonstrations. Narrow creeds and denominations presume to save the world by belief, but we who believe in Spiritualism teach but one creed: that the world is our country, and to do good is our religion. To love God in spirit and in truth is our teaching. There is nothing higher than the spirit. There is a thing greater than the soul of man, and so the spirits of the departed come back to speak to men because they love them. We teach that each man must work out his own salvation. If we live rightly and seek to unfold our spiritual powers we may see the light and hear the voices of comfort.

Jesus was persecuted because of this revelation which came to him. His wonderful power came because he developed the highest spirit power within him. He prayed to his Heavenly Father for assistance and received spiritual revelation, and because he did so the orthodox said that it was the work of the devil, just as the ministers here have said that the work of Spiritualists is the work of the devil. Which is the infidel—the person who accepts the teachings of Jesus, and sees the man who developed his spiritual life to a wonderful power, or the so-called Christian churches who teach formalism, and not spirituality, as the necessary step for the saving of the human soul? Thousands have been brought to live upon a higher plane because of spiritualism.

Persecution has ever followed anything strange and new. When printing was invented, the priesthood said it was the work of the devil, and so we have the "printer's devil." And yet to-day, with this same devil, they are printing the Bibles which are sent to the so-called heathen. Harvey discovered the circulation of the blood, and they said he ought to lose his life for teaching such a preposterous theory. Galileo taught the roundness of the earth. The priesthood and the ecclesiastics condemned him also, and he was obliged to recant. Which has triumphed now? Truth needs no martyrs.

Those who live spiritual lives gather around them higher spiritual influences which aid them. Washington was so used. There are thousands who admit the truth of Spiritualism, but I do not admit it because it is looked upon as something new and because they are not willing to sacrifice their convictions. There are counterfeits in Spiritualism. People do not counterfeit pennies, and so they do not counterfeit that which is not worth while. They sell their souls for money that they may live. Perhaps they may imagine they may repent at the eleventh hour, but the higher Spiritualism teaches that such a repentance is worthless. The blood of Jesus cannot save any man. If we have done a wrong we must right it. As we live the spiritual life here in this world, so shall we live in the after world, the spirits have told us. None can work out salvation except through the development of his spiritual power. One soul is as near to eternity as another. No church has a monopoly on truth, and we are not to be saved by a mere acquiescence in a belief. We must live spiritually to be spiritual. We are placed here in the school of life, and here we are to work out our salvation. "Heaven is within you," said Christ, who taught the grandest Spiritualism and who himself returned to this world and was in himself a sufficient refutation of the statement of Dr. Coburn.

posely, they assist these tricksters to deceive themselves as well as others.

Not long ago I attended a trumpet seance that was clearly a fraud from beginning to end, and I saw how thoughtlessly Spiritualists and others assisted the medium (?) to carry out the deception.

Whenever the trumpet would give some name, as John, or Mary, or father or mother, some one would say, "Is that you, father?" "Is that you, mother?" "Is that you, sister Mary?" and the trumpet would answer (always in a hoarse whisper, and always the same tone whether man or child), "Yes, yes. I am so glad to be here," etc.

"Well, I am glad to have you come. Is sister Sarah with you?"

"Yes. She says tell you she is happy."

In this way it was easy for the medium to keep up satisfactory (?) tests. With few exceptions the people gave the "clue" to the medium. I purposely did not put a direct question the answer was always evasive or totally wrong; but as long as we nibbled at the bait everything ran smoothly.

When the trumpet would say: "John," "John," and we would say, "John who?" or "What John?" the trumpet would say, "You know, I know you knew me in earth life. I am so glad to be here," etc. But if any one was persistent to make him tell his name, the trumpet would say, "Well, I must go, Good bye."

Now, let me say to all Spiritualists and to all investigators: Frame your questions in such manner as to give no clue to the medium as to what answer to give. When these spirits go to "beating about the bush," and fishing for a clue, and cannot proceed without the desired "bait," you can depend upon it, that the thing is a fake.

SUBSCRIBER.

A CRITICAL REVIEW.

Dr. T. J. Hudson's Theory of the Subjective Mind.

The established habits of feeling and thinking are so deeply interwoven into our mentality, that unconsciously they direct the ordinary modes of thinking and acting. Had these habits of feeling a foundation on truth; that is, on the facts which arouse them, and to which they respond, then such feelings would give us true thinking and corresponding acting would result therefrom, and be in harmony with the feeling that prompted the thinking. But if the thoughts that aroused the feeling were founded on error, the thinking would be erroneous, and the acting wrong.

The purpose of this article is to offer some friendly criticism on Dr. Hudson's theory of the "subjective mind." When a difficult problem arises, it is easy to coin a word for its solution. A school-boy in his efforts to solve an arithmetical problem who makes his figures to suit his wishes, finds no difficulty in its solution. So Dr. Hudson uses the term "subjective mind" to fit his theory. Everything must conform to his conceptions. That term to fit his ambiguity covers the mystery, and gives him, as he thinks, a fair wind and easy sailing.

It is evident that he, observing the rapid advance of Spiritualism and the shaky condition of the church, and that Spiritualism is undermining it, he has set about working up a scheme to oppose its claims to truth. The doctrine of evolution, meeting with scientific approval, he abandons the Mosaic conception of creation, and undertakes to make it conform the evolution of creation with the biblical account, so as to save "Christianity" from the relentless grasp of Spiritualism, which he fears, could wipe out on earth.

In his last work, The Evolution of the Soul, among other things he has this to say:

"Science has at last succeeded in unraveling the whole mystery, removing every phenomenon from the domain of superstition and demonstrating that all manifestations of whatever nature, proceed from the subjective mind of living persons. I cannot enter into details; but must content myself with saying in the most emphatic manner, that all that is mysterious, all that is uncanny and diabolical, all that is insane and idiotic, all that is false and infamous, all that transcends reason and common sense in psychic phenomena is due to the ignorance of the fundamental laws that govern the relationship between the body and the soul."

It is the opinion of some Spiritualists, that Dr. Hudson's works will aid the cause of Spiritualism, by exciting investigation; and that no truth suffers by investigation. This opinion would be correct if the people were disposed to investigate; but this is not the case. People are satisfied with their opinions on this subject; or if anything is desired in regard to them, it is to confirm their opinions. Public sentiment among all classes, favors the idea of church influence; that its tendency is moral in the community, and the people are in no wise inclined to change their opinion, thinking that error is not to be feared when truth is free to combat it, and that they are exercising free speech.

But the fact is very few are willing to combat error. This is the case in regard to Dr. Hudson's theory. Spiritualism, in his opinion, is "all that is uncanny and diabolical, all that is insane and idiotic, all that is false and infamous, all that transcends reason and common sense in psychic phenomena." I give him credit in being honest and sincere in his work; but that does not help the matter. He thinks that Spiritualism must be throttled to save the church, and he goes about it on the assumption of a "subjective mind."

Sub means under; then there must be a superjective mind sub and super are antithetical. Otherwise, how could he conceive of a subjective mind, without implying a superjective mind? "Super" means above, over, therefore, there must be a mind above, over the submind.

This attempt to explain the phenomena of spirit manifestations is a bare assumption, and without foundation on fact. It is entertained and approved in consequence of the ignorance of human nature by those who embrace so-called Christianity. This class of people regard Spiritualism as an enemy to the church, and anything that combats it is hailed as a welcome ally.

It is evident from Dr. Hudson's writings, that he has never investigated the subject he so bravely combats. He assumes that man has two minds; what he calls the subjective mind and the objective mind. Let us examine this matter. All words that express quality or kind, are antithetical; as good implies bad; right, wrong; high, low; crooked, straight, etc. "Ob" means in front of, before, against; and "jecio," to throw. An object is "throwing" about which any power or faculty is employed, or something apprehended or presented to the mind by sensation or imagination. That to which the mind is directed for accomplishment or attainment, (Webster.) Then how can there be an objective mind? Mind acts; the object does not. A subjective mind would mean an object to something outside itself, for a thing cannot subject itself to itself. If man has two minds they can not harmonize no more than things objective and subjective, can harmonize. His theory dissolves into an invisible mist when analyzed, and has no bearing on the subject.

Dr. Hudson tells us that "science has at last succeeded in unraveling the whole mystery, removing the whole mystery." That is, that "all manifestations of whatever nature or nature proceed from the subjective mind." All manifestations of whatever nature or nature, I presume he means mental manifestations. That leaves nothing for the "objective mind" to do. And yet he tells us that the "subjective mind" is unconscious, as will be seen a little further on. That is to say, all mental operations are unconsciously carried on. Such is the logical deduction of this wonderful theory!

But all-sweeping as it is, it does not take into consideration the most important of the spiritual phenomena—that of materialization—now becoming so common. Dr. Hudson admits the fact of telepathy, and attempts to explain the phenomena of the higher spirit manifestations by it, in this way: "When a medium tells you of a circumstance in your own life, or in the life of a departed friend which you never confided to a living person, you say, 'that is telepathy; she reads it in your mind'; but the medium who conveys the message from your departed friend to the effect that before his death, he had hidden in a particular spot a certain sum of money which he intended for you, but which he was unable to give you because at the time of his death you were absent, and if you should afterwards find the sum of money in the spot indicated, you might find it difficult to account for the medium's knowledge. Yet it is easily accounted for by the fact that intimate friends are in telepathic communion with each other unconsciously. In this case, we may suppose that your friend had in his lifetime unconsciously communicated the knowledge to your subjective mind, and there it lay hidden from your objective consciousness until the medium, by virtue of her psychic power read it in your soul."

This is the loose and illogical manner of reasoning based on the assumption of a subjective mind founded on a "You may suppose." The materialization of spirits, their rapid passage and typewritten messages containing matter entirely foreign to the mortal who witnessed their production—words of from 500 to 1,000 in a minute in pencil, and 225 words written on the machine in a minute; not once, but continuously in matter sufficient to fill hundreds of octavo pages. Also, the execution of life-sized portraits in crayon of deceased relatives and friends, recognized by those to whom they were intended, and others who know the persons portrayed in earth life. I have seen nearly a hundred of these crayon portraits, some of them executed for me—among them my daughter and grandfather—each done in a minute. Besides, beautiful portraits of ancient spirits in oil on canvas frames, done in from five to seven minutes—each all without pencil or brush, and in deep twilight. Those in colors would require the work of days to execute by mortal artists.

If anyone can imagine how these wonderful performances were done, some of which especially the rapid writing—no living man could do by "the subjective mind of living persons," he could do an inconceivable thing. If anyone doubts the veracity of these statements, they can be attested by hundreds of witnesses if he will take the trouble to investigate them, or get the books *Reading the Veil* and *Beyond the Veil* advertised for sale in The Progressive Thinker, he can learn more about the matter.

It is evident to every thinking mind that, taking into consideration the general ignorance on the subject of Spiritualism, and the readiness of those who are prejudiced against it to fortify their opinions, the works of Dr. Hudson operate as a serious impediment to the advance of the spiritual cause. It is much to be regretted that our writers and speakers are so silent on a subject of so vast an importance to humanity.

His works have the prestige of science, and that goes far to influence the minds of those who put implicit confidence in writers who claim to be scientific. There is no science of mind founded on a basis upon which physical science rests; that is, on the forces which are revealed by the phenomena to which they give rise—the relation of cause and effect; for effects (facts) are the only revelators of knowledge; that is, of science. In all so-called mental science we have speculative theories only as a basis, and since no two minds it is plain that they all are not founded on truth; and as all are speculative, it is reasonable to conclude that all are alike, baseless.

The church halls with delight Dr. Hudson's works and his readers have implicit confidence in all he says. We do not realize the vast influence the work is exerting. It affords a pillar of support error, and enables the enemies of Spiritualism ready means to accomplish their work.

E. J. SCHELLHOUS.

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1. One tube of my Absorptive Pile-remover, which quickly heals all itching and soreness, even in very bad cases. 2. One package of my Pile-co-Food Cures, which cures constipation, cures hemorrhoids, cures the membrane. 3. One package of my Pile Pills, which causes the removal of the causes of the trouble, and cures the piles, hemorrhoids, or heavy feeling, or itching, or burning, or heavy feeling, or it will cost you nothing to try my remedy, and one dollar is little to pay if cured. Send no money until your name is on the Dr. Van Vleck Co., 3021 Majestic Bldg., Jackson, Michigan.

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GENERAL SURVEY.

THE SPIRITUALIST 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, but leaving 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 distinctly understand 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 not set up on a pedestal of exaltedness that must keep speed equal to about four 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 plainly with ink on clean white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted 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. 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, it will not do to say 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 sent into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 162, Syracuse, N. Y.

The Washington Times says: "Judge Scott in the police court today officially lifted that 'damn' is not a curse word. Alfred Burnett, 104 years old, of Boston, Mass., said, 'Oh, damn it in a street car last night, and a plain clothes policeman arrested him. Mr. Burnett spent the night in the station-house. The case was dropped because the old gentleman was taken past his destination. In the police this morning the judge not only discharged the prisoner, but reprimanded the policeman who arrested the venerable stranger.'"

Dr. W. G. Thurber writes: "The reception tendered to Dr. Peebles in Battle Creek, Mich., was a most brilliant affair. The Doctor is very popular in Battle Creek, not only among Spiritualists but even the more liberal Christians, for he has been invited to deliver an address before the members of the Young Men's Christian Association. The Doctor is now reading the proof leaves of his over 100-page pamphlet upon Reincarnation; it is a kind of symposium. He has just put to press his work on 'Obsession, or Evil Spirits and their Influences.'"

For undertaking to hypnotize Postmaster D. W. Nugent, an employee of the office, was requested to walk out. He went home and two hours later became so violently insane that arrangements were made to send him to the asylum in Morris Plains. Nugent has been interested in hypnotism for several months, and during that time he has been taken to lunatic asylums by Professor Tony Frylinck, a local lecturer on the subject. Frylinck some time ago warned the young man to drop the matter, but Nugent persisted in practicing upon his friends. He would stop people in the streets and ask them if they were aware that he was a hypnotist. When Nugent reached home he tried to hypnotize the chairs in his house. Word was sent to the family physician, who, after a hasty examination, declared that Nugent was insane. —Chicago American.

Edison A. Titus writes from Hamilton, Ontario: "On Sunday, May 1, Oscar A. Ederly began a five Spiritualist Society of Hamilton, Ont. On Sunday, May 8, he gave the fourth lecture of the series of ten. We find Mr. Ederly to be a tenacious speaker of marked power and eloquence. In the four lectures given we have listened to the expressed thought of three different spirit intelligences, each of whom must have been an orator of eminence when in earthly life. The lectures have been philosophical, logical, convincing. I write the above that all the readers of your valuable journal may know what a grand and helpful instrument for the dissemination of spiritual truth the spirit world has in the mediumship of Mr. Ederly. We all regret the shortness of his present engagement with our society, and we hope and expect to secure his services for a much longer engagement as soon as he has time that is available."

The Medical Summary of Philadelphia says: "The power of the mind over another is a subject always interesting when restricted to its legitimate medical and scientific aspect, and it is a notable fact that with many persons, this undefined force, or power, is supposed to be restricted, largely to the human species in its relation to hypnotism. This, however, is not so. That at least, some of the lower animals can be hypnotized, was discovered almost as soon as anything was known about the subject. Researches by M. N. Vasschide, having proved that a definite power of the human eye can be made to act as a true anaesthetic, paralyzing brain action and inducing a state of hypnosis, he has likewise shown that his mechanism is real and hypnotic; he has experimented largely on frogs. In further proof of the value of the experiments, it has been observed that the various attitudes taken by the frogs are strikingly characteristic of those taken in the human subject, the victim of hysteria. The analogy, therefore, being complete, inasmuch as it at once points strongly and wholly to the nervous system as to one altogether at fault in hysteria. It further, and likewise, suggests that hypnosis may not be far removed and may, indeed, be akin to fear, or anæmia, sudden anæmia of the brain, for stimulation always awakens the frog, either by alcohol, ether or chloroform, heat doing the same and cold favoring the sleep. Take, for instance, a wild beast, and how it will quail by looking steadily in the eye; is not the beast's fear here manifest, and is this not sudden hypnosis?"

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Fear will cause a sudden blanching, a bloodless condition, which, in the case of the brain, must certainly result in anæmia or inaction of its cells, which may remain as anæmia or anæmia, require a special act of the operator to break the spell."

S. M. Barnett writes from Texas: "I do not wish to miss a single number of *The Progressive Thinker*. I see the materializing mediums have failed to respond to the challenge of those California gentlemen who are Spiritualists. The mediuming people of all shades of belief are watching and waiting to see if any materializing medium will accept and prove the fact of materialization. If there is no acceptance of course there can be but one conclusion, the mediums know they could not stand the critical ordeal. It is high time for Spiritualists to demand that they do now come forward at once, else honestly confess their inability to produce genuine phenomena. Keep the matter constantly before the people, and make the case so plain that the mediums will either have to give the tests demanded or retire from the business. The cause of truth demands it; the fate of Spiritualism is now at stake. It is no little matter, but is one of the vital issues that confronts the cause today."

Mary Webb-Baker writes: "The *Progressive Thinker* comes to me a most welcome visitor, whose columns evidence much activity along our lines, proving our cause not dead, but steadily advancing, faring less and less resistance, and an enemy's hostility is being impregnated with the thought and teachings of Spiritualism. May the years be many through which *The Progressive Thinker* will scatter the seed of progressive thought over the land."

Correspondent writes: "Sunday, May 8, the Metropolitan Spiritualist Society held its regular meeting at St. George's Hall, and despite the inclemency of the weather, a good-sized audience was present and the messages from Dr. Burgess and the pastor, Mrs. Maggie Walte, were never clearer or more accurate. The society will close its meetings for the summer, May 23, to reopen again in the fall when Mrs. Walte returns from her camp engagements."

W. P. Clifford writes from Iowa: "I shall obligingly acknowledge subscriptions for *The Progressive Thinker* at all times, and wherever I may be, as I consider it the greatest of all liberators, and truth and happiness being the goal of our ambitions, we should all endeavor to spread the glad tidings, and try to make our fellow-men happy and prosperous in the way of life. Let us all make an effort to stimulate Bro. Francis in his undertakings by doubling the subscription list to *The Progressive Thinker*. While at Waterloo, May 1, I had the pleasure of listening to a splendid discourse by Rev. Moses Hull, of old nations. We have only felt the old in the Spiritualist ranks. He has no equal as a debater and expounder of biblical truths, in our opinion, and of Modern Spiritualism of today, and the duties we should all endeavor to perform and carry out. We wish him and Mrs. Hull many years yet to work upon the minds of our people, and may their efforts add stars to their eternal crown."

H. F. Coates writes: "Moses Hull will lecture for the Church of Spirit Communism, Kenwood Hall, 4308 Cottage Grove avenue, Sunday, May 22, at 3 p. m. Subject, The Resurrection of Jesus in the Light of Modern Spiritualism; at 8 p. m., Biblical and Modern Spiritualism Compared. A musical programme has been prepared for this occasion. Come early to both meetings and get a seat."

A. C. Doane writes from Sumnerland, Cal.: "In *The Progressive Thinker*, May 7, it is said, that according to biblical record, Jesus materialized and permitted one doubting Thomas to feel of the wound in his side, and put his fingers in the nail holes, etc. On the other hand, the resurrection of Jesus, and ancient story meets the orthodox proof of immortality. Now which is most reasonable, to believe there was a holy virgin, the mother of that Jesus, whom we must believe in or be damned, or believe our own developed spiritual senses. As to materialization, I now it to be a fact, and I have seen it myself. Self-cultivation and unfoldment of the moral and spiritual senses of each individual is necessary to reveal the truth to all minds, be they spirits or mortals, and that is the mission of Spiritualism, and it came on earth to stir, and revolutionize the priestcraft of old nations. We have only felt the token of the coming thunders in this freedom-loving republic, for it will yet storm the stronghold of falsehood on earth, and establish the universal republic of the brotherhood and sisterhood of humanity; for truth is mighty and will prevail."

Dr. P. S. George writes from Lincoln, Neb.: "Max is a very cordial and interesting man, and has been very interesting when restricted to its legitimate medical and scientific aspect, and it is a notable fact that with many persons, this undefined force, or power, is supposed to be restricted, largely to the human species in its relation to hypnotism. This, however, is not so. That at least, some of the lower animals can be hypnotized, was discovered almost as soon as anything was known about the subject. Researches by M. N. Vasschide, having proved that a definite power of the human eye can be made to act as a true anaesthetic, paralyzing brain action and inducing a state of hypnosis, he has likewise shown that his mechanism is real and hypnotic; he has experimented largely on frogs. In further proof of the value of the experiments, it has been observed that the various attitudes taken by the frogs are strikingly characteristic of those taken in the human subject, the victim of hysteria. The analogy, therefore, being complete, inasmuch as it at once points strongly and wholly to the nervous system as to one altogether at fault in hysteria. It further, and likewise, suggests that hypnosis may not be far removed and may, indeed, be akin to fear, or anæmia, sudden anæmia of the brain, for stimulation always awakens the frog, either by alcohol, ether or chloroform, heat doing the same and cold favoring the sleep. Take, for instance, a wild beast, and how it will quail by looking steadily in the eye; is not the beast's fear here manifest, and is this not sudden hypnosis?"

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Mrs. L. LeSueur writes: "Mrs. C. H. H. and Doctor referred to me in connection to all the members and friends of the Band of Harmony to her home, 2157 W. Monroe street, near 42nd ave."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

W. W. Aber writes: "I desire to say to my many friends that I shall be at home, 3422 E. 10th street, Kansas City, Mo., during the St. Louis World's Fair. I have been informed by our local agents that stop-orders will be allowed on all expositions. For the information as to nights of seances, etc., please write to me at above address."

J. O. Stephens writes from St. Joseph, Mo.: "Spiritualism is booming here. First we have had Mr. W. C. Jessup of Chesterfield, Ind., trumpet medium, most of the time for the last three months, who has been giving seances around in all expositions. For the information as to nights of seances, etc., please write to me at above address."

The story is going the rounds that the Czar of Russia employs a medium to tell future events. Of course she predicts success for Russia in the end. The Chicago Record-Herald says: "She projected on screen a vague image from a luminous detail of which the czar was able to distinguish Port Arthur in ruins and a fleet being blown up. Finally the Japanese are seen withdrawing from Korea with the victorious Russian army crowning the heights behind."

There was a most beautiful and satisfactory memorial service for Mrs. E. S. Perkins, of the late Scottish Hall, Sunday afternoon. On the platform stands were exquisite bouquets of flowers; on the lower one callas in wing shape, with marguerites, jelly flowers, and a fine, spray-like purple flower; above these, a bank of callas, white pinks, and fine purple roses; and on a vase bouquet of jelly flowers, fine purple ones, and pink carnations. Among those who paid their loving tribute to the departed were Mrs. Briggs, Mrs. A. H. Harland, Prof. A. W. Wilson, Mrs. Bird, Mrs. H. Evans, Mrs. C. W. mouth, F. P. Cook, and Mr. Perkins, the husband, who also read a poem by his sister Mrs. Perkins. There was a lifting influence through it all, and Mr. Perkins feels greatly improved and benefited by it.—The Truth, San Francisco.

The Chicago Examiner relates an almost incredible story which comes from Hungary. A lady apparently died and was buried. Ghouls wanted the valuable rings on her hand, so dug up the body, cut off three of her fingers, and this brought her back to life. She crawled out of her grave, was discovered, and finally restored.

J. F. Snow writes from Philadelphia, Pa.: "I consider *The Progressive Thinker* a grand bureau of information on all subjects pertaining to our beloved philosophy. Such writings as come from Lyman C. Howe, lectures by George Richmond and others, are truly soul-inspiring. Then there is Hudson Tuttle. The articles that come from his pen are alone worth more to me than the price of the paper. I feel particularly drawn to him."

Albany, Mo.—While walking in his sleep Hardin Hughes broke into the postoffice yesterday morning and was trying to steal the mail. When he awoke up, frightened at his predicament, he ran home and told his father, a Baptist minister, of what had occurred. Father and son then traversed the route traveled by the boy. This is the first time he has been introduced. The articles that come from his pen are alone worth more to me than the price of the paper. I feel particularly drawn to him."

Prof. B. F. Mundell writes approvingly of the good work done by Mrs. Virginia Bryan at Wichita, Kansas. He says: "She is certainly an able talker and one who interests her audience from the beginning to finish."

Felix writes from Milwaukee, Wis.: "In my estimation the apologists for fraudulent conditions for materialization are the worst of it. It is to be looked as if the materializing mediums must show up something besides their stock argument about not 'making merchandise of their gifts.' Mr. James Keck cleaves that argument or objection from crown to toe. Mr. Hale will doubtless give them proper conditions for materialization. I hope that we get these fakers on the run the better it is for Spiritualism."

Dr. Beverly writes: "The Spiritual Science Society has plenty of room in Arlington Hall, 31st street and Indiana avenue, and will introduce many new features. Every Sunday evening after the regular services some physical medium will be introduced. Next Sunday evening a slate-writing seance in the light by one of the best mediums before the public. The services in the afternoon are free and physical exercises will be taught the children by a competent teacher, and many other new attractions will be introduced by the Sunshine Club. Booths for readings will be occupied from 2 to 10 p. m. by competent mediums and palmists, so everyone desiring may obtain a private reading. Come early and bring your lunch. Free tea and coffee. Our next party will be Saturday evening, June 4, and it will be a swell affair. We have the finest talent and will satisfy everyone present."

Laura G. Fiken writes of her travels in Australia: "My whole journey was one grand reception. I never met finer people."

Nellie S. Baade writes from New Orleans, La.: "Tuesday evening, May 3, one of the most enjoyable events of the season was the social at the home of Mr. and Mrs. Henry, given in honor of the Spiritualist Society drawing. There was a large attendance. The cause is prospering at the present time with a large attendance at each session. The challenge to debate with Dr. Colburn attracted to hear us defend and champion Spiritualism, many who are now regular attendants at our meetings. The Doctor refused to meet us in debate our guides discussed the question alone, and it has made several new converts to the cause. As this month

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

completes our engagement here. It is with a feeling of reluctance we turn our backs upon a city where we have made many friends, and we shall miss the presence of those we have loved and loved through the last year's association; but such is life, and we try to make the best of it, hoping at some future time to meet the dear friends again."

"All things, both seen and unseen, are perfectly natural," declared Rev. G. E. Chesbro, as he lectured before the St. Paul Spiritual Mission of Los Angeles, at 1313 South Spring street. Dr. Chesbro holds that there is no such thing as the supernatural, and, touching upon the old theory, which was good in its time, made the distinction of natural and supernatural; they are, therefore, forced to view the unseen, which they are compelled to teach that the natural or seen things are produced by the supernatural or unseen, which in my youth I was told was done by miracles in a very unnatural way. This could not possibly be. While it is true that the unseen things have been unfolded into the material world, from the great distance of the unseen, yet it is not true that the supernatural ever produced the natural, because the supreme principle in the science of being teaches the irrefutable fact that nothing—no thing—can produce something wholly unlike it. The unseen is a supernatural thing, and it would be wholly unlike the natural, and it could produce only its kind. Therefore the unseen source of all manifested existence must be just as much a part of nature as the seen things it has produced. Hence the element of power by which a person is brought in rapport with the unseen world is the element of the physical consciousness is just as natural as it is for a kitten to open its eyes after it is nine days old. The only difference is that the kitten lives in perfect accord with natural requirements, and the human does not. Noah's character, which was that of a natural man, was a medium between the unseen intelligence and that of the earth plane. Noah was a just man in his generation and Noah walked with God, according to the Bible account, and the speaker maintained that when all mediums live such lives as his, mediums will be recognized and valued. Dr. Chesbro does not believe in the Spiritualism which claims materialization, and says the only way in which communion with the unseen world is to be had is through development of the spiritual power which lies dormant in every human being, and for a vast number of years ago he has been working for the development of the spirit world around it.—Los Angeles (Cal.) Express.

Sunday evening, May 22, Dr. G. B. Warner, president of the I. S. S. A., will address the Spiritual Progressive Society at 183 North Avenue. Mrs. Nellie Metcalf, of Detroit, Mich., will make remarks and give tests and messages.

Emily E. Phil writes: "The Englewood Spiritual Union will hold, on Sunday, May 22, a lecture at Hopkins Hall, 528 W. 63rd street, by a Spiritual Christian and Confirmation Service, at which flowers will be used instead of water. Mr. Moore will lecture on the subject, 'Some Reasons Why.' He will also give a brief history of the various modes of baptism, and also defend the innovation of the baptism of the dead. He will also give confirmation services instead of the usual way of using water. Special music will be rendered, and good and reliable mediums will be present, and follow the lecture with messages from spirit life."

Mattie E. Hull writes of the death of Mr. Emery. Mr. Emery has passed away. He was a very good man, and was in the Temple this forenoon, then the remains were taken away. Mrs. Emery goes to live with her son. There was a large attendance at the funeral. Mr. Fulton, the administrator of the Pratt estate, was one of the bearers. He is a Methodist, and I understand one of the best of men. He was a very good man, and was in the Temple this forenoon, then the remains were taken away. Mrs. Emery goes to live with her son. There was a large attendance at the funeral. Mr. Fulton, the administrator of the Pratt estate, was one of the bearers. He is a Methodist, and I understand one of the best of men. He was a very good man, and was in the Temple this forenoon, then the remains were taken away. Mrs. Emery goes to live with her son. There was a large attendance at the funeral. Mr. Fulton, the administrator of the Pratt estate, was one of the bearers. 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and, for clearness, is perhaps sacrificed to brevity. Properly, however, a people who have attained to a marked civilization, 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 seven 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 anonymous letters. Full names will be given, and 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 freely give answers, more information is able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Editor: Q. Does not the press exert a great moral influence?

A. There is no question of the power exercised by the press. It is greater than all other influences brought to bear on humanity. The time was when the pulpit and public rostrum were the great educational and directing forces, but that time has gone by. The most powerful government had not, brave the opposition of the press. But this is not saying that the press is what it ought to be, or what it might be, or that it has a great moral influence. In its eagerness for news, in catering to an unrefined, vulgar taste, it has become debased until the distinction between the yellow cover journal and the conservative leaflet is almost lost. The press for newsworthy columns has become sewers through which the offensiveness, degradation, imbecility, villainy, moral disease and corruption of the whole world, in a seething mass of unutterable abomination is poured.

The great metropolitan journals take the lead in the gossip of villages and the prurient recital of the smaller fry of town and village closely imitate. Special correspondents are sent to great distances to report murders, robberies, debaucheries, and nameless crimes.

The taste of the public is not only catered to, it is cultivated in this direction; and when it cannot satisfy its craving for moral and social carnage by facts the ready pen of the hack writer supplies the reeking columns.

I take at random a leading morning paper and this is the repeat set of its readers for breakfast time: A mysterious Murder—Big Hole in City's Finance—City Officials Have the Biggest Graft—Woman and Man Break Up—Thirteen Mystery Young Woman Found Dead—Killed the Wrong Man—Woman Rattles Her Husband—Murder of a Betrothed—A Young Michigan Desperado Terrifies a Community and Shoots Two Men—Rivals in Love Fight a Duel—Sold His Wife—Negro Lynched a Regular Mill, etc. One solid page is devoted to the report of a prize fight, attended by the best society men, the details of each round being as brutally told as the scene itself.

The reporters vie with each other in making their articles sensational, and announce them with stunning headlines. There are columns of advertisements of quack medicines, and advertising promises of "retired clergymen" with remedies for unmentionable diseases, and columns of "personals" which ought to dam the publisher to infamy.

Through the 48 pages, one looks in vain for one item of self sacrifice, honor, integrity, or a moral action. "The mirror of the times" has no surface for the reflection of these.

The literary taste of the people is degraded and vulgarized instead of being improved and elevated. The glowing narratives of robberies, murders, prize fights, assassinations, and nameless devils, instead of preventing by example stimulate imitation and engender thirst for the worst of crime.

The comic illustrations follow the imbecile lead, and have become pitiable instead of mirth-provoking. They have become like the gaudy daubs of the nursery.

We would say to the press: Cast out the "end man," dispense with your "court fool" who makes jest of human degradation and misery. Your "end man" has worn his jokes threadbare. Bad spelling and slang will not sustain him. If there is a good deed in the world give it place and preference. We weary with the deluge of filth, corruption and crime. We weary with a press subsidized to political corruption, to church influence, to capital, to the strong against the weak.

J. T. Moxley: Q. Did Jesus Christ ever exist on earth as related in the New Testament?

A. The Christ-idea has been entertained by all races of mankind from remotest ages and every people has had an exponent, a personal representative of that idea. How much reality there is in these "Saviors" history furnishes scarcely anything but negative evidence. The birth, lives and deaths of all are surrounded by fables and myths.

The only evidence of the existence of Jesus is contained in the gospel outside of these there is not a line of word authentic relating to him. You must study this evidence and decide whether it be conclusive or otherwise. The biography of all these "Saviors" was written a long time after their alleged births.

S. F. Moore: Q. Are the "Explorations at Nippur and through the regions of ancient Babylon" authentic? As I understand it these explorations show that great and prosperous nations existed at and before the creation as recorded in the Bible. If this is true, then the Bible is not a revelation, but the work of a religion founded on the fall?

A. No well-informed person questions the "explorations," or for a moment doubts that there were great nations on the earth six thousand years ago. Every effort has been made by those who accept the Bible literally and as infallible, to disprove all facts conflicting with its chronology, but the evidence of the vast antiquity of man have become unanswerable. The pyramids were old before authentic history, and beneath their base lies the annual addition of mud brought down by the Nile. Every year the great river overflows and leaves a film of sediment. In borings in this deposit remains of human art have been found at such depth as to place the age of these remains. Calculated from the annual thickness of the layer deposited, these remains must have been at least one hundred thousand years old. In other words, one hundred thousand years before the pyramids were built, there was a civilization, a people who had attained to a marked civilization.

But this is as yesterday to the revelation of the flint arrow heads found beneath the drift, showing that at that time man had learned the use of the bow and arrow and spear.

The drift age closed a million and a half years ago. "If its cause was that assigned by astronomers, man could not have had his origin amid the frosts of that period. He must have been something more than a savage in the warm and genial preceding age, and become able to resist the adverse conditions of the ice age, or drift. Here years became as moments and are counted by millions.

From the first introduction, when man appears coarse and heavy of bone, thick of skull, a brawny animal, able to kill single-handed with a stone or club the bear or wolf which disputed his cave-dwelling, to the present there has been a continuous advance. There has been at no time a "fall," at no time a "universal deluge."

The savage races of the present are superior to their past estate. Not one of them has attained a higher place in the past than their present.

The "fall of man" is a myth, invented to explain how evil came into the world ruled over by a good God. Religious people have a scheme to get evil into the world. Introduced out of the world. If the "fall of man" is a myth, what is to become of a religious system founded thereon? The future holds the full answer. Thus far, it has ignored the facts of science, and gone forward as though all discoveries and conclusions of scientists gave it support. Can it afford to override the common sense of mankind?

F. A. S.: Q. What is obsession, and how can it be prevented? Are all mediums, more or less, in danger of it?

A. Obsession is possible, and every medium influenced in a greater or lesser degree obsessed by the controls. So on with this to its full extent and there is perfect control which is known as obsession. To prevent this control would be to prevent mediumship entirely. The objection lies against undeveloped, sinful, or evilly-disposed spirits whose messages are undesirable and influence detrimental.

A medium can be influenced only by spirits in union. The aura surrounding the medium allows or prohibits approach, and thus it is evident that the medium may be judged by his control, or as the medium, so will be his control. To escape undesirable influences, therefore, the character must be dominated by the sum of all spiritual tendencies and harmony known as righteousness.

The Import of Mediumship.

To the Editor:—Please permit me to say that after three months' continuous work as speaker and medium for the Philosophical Society of Spiritualists, I was called away by the illness of a relative, but have returned after two weeks' absence, feeling that in my effort to give the truth of a still unpopular religion to the people, I am repaid for sacrifice and loss.

A medium is one who, by the power of having gained the love and confidence of those with whom I have labored.

I for one shall be glad when Spiritualists arrive at the stage of development when they cease looking after strange gods and settle down to the consciousness that life is one and truth is truth whether it comes from the lips of Mr. Jones or Mrs. Smith, then Mr. J. and Mrs. S. may hope to settle down among a congenial people and do far more effective work by running about from Dan to Beersheba trying to satisfy the insatiable curiosity of those who are always calling for something new, while not having made any practical application of what has already been given them. An ounce of applied truth is worth more than a shipload that has rolled off and over us like water off a duck's back.

If we have got more truth and a better religion than the Christians, the best way to let them know it is to live it ourselves.

Some of us think when we have had a few tests, we have found all the religion there is in Spiritualism.

If Spiritualism teaches us anything it is that the life we live is about the whole thing after all; for our happiness here and hereafter depends upon how we live and think and do. Great deeds, noble aspirations, beautiful lives are given them. An ounce of applied truth is worth more than a shipload that has rolled off and over us like water off a duck's back.

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F. A. S.: Q. What is obsession, and how can it be prevented? Are all mediums, more or less, in danger of it?

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A medium can be influenced only by spirits in union. The aura surrounding the medium allows or prohibits approach, and thus it is evident that the medium may be judged by his control, or as the medium, so will be his control. To escape undesirable influences, therefore, the character must be dominated by the sum of all spiritual tendencies and harmony known as righteousness.

The Import of Mediumship.

To the Editor:—Please permit me to say that after three months' continuous work as speaker and medium for the Philosophical Society of Spiritualists, I was called away by the illness of a relative, but have returned after two weeks' absence, feeling that in my effort to give the truth of a still unpopular religion to the people, I am repaid for sacrifice and loss.

A medium is one who, by the power of having gained the love and confidence of those with whom I have labored.

I for one shall be glad when Spiritualists arrive at the stage of development when they cease looking after strange gods and settle down to the consciousness that life is one and truth is truth whether it comes from the lips of Mr. Jones or Mrs. Smith, then Mr. J. and Mrs. S. may hope to settle down among a congenial people and do far more effective work by running about from Dan to Beersheba trying to satisfy the insatiable curiosity of those who are always calling for something new, while not having made any practical application of what has already been given them. An ounce of applied truth is worth more than a shipload that has rolled off and over us like water off a duck's back.

If we have got more truth and a better religion than the Christians, the best way to let them know it is to live it ourselves.

Some of us think when we have had a few tests, we have found all the religion there is in Spiritualism.

If Spiritualism teaches us anything it is that the life we live is about the whole thing after all; for our happiness here and hereafter depends upon how we live and think and do. Great deeds, noble aspirations, beautiful lives are given them. An ounce of applied truth is worth more than a shipload that has rolled off and over us like water off a duck's back.

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PRINCIPLES OF NATURE.

The Philosophy of Modern Thought Critically Considered.

I have read with interest an article by W. M. Strong, of Hamilton, Can., entitled "The Philosophy of Modern Thought."

He defines substance as the phenomena of an inner working power, and that power is omnipotent. That nature abhors a vacuum, and therefore never permits one. These are his premises briefly stated.

That there is nothing greater than truth is a self-evident fact, is my premise. I have no prejudices against modern thought, so far as it is true and practicable. In this sense it is like an ancient thought, only valuable for its usefulness. I regard the soul as a vacuum, and herein appears the impossibility of it. The sublime and ridiculous are so closely united that sometimes one is taken for the other. Modern philosophy (?) backed by science (?) says there are no vacuums, also that nature abhors vacuums. Now if nature abhors vacuums, it is self-evident there must be vacuums to abhor, for how can nature be said to know that there is no vacuum? It is not possible to conceive of a thing which has no foundation or existence.

The supernatural is denied also, and that itself shows the weakness and nakedness of philosophy. The soul is supernatural, and is a vacuum, but it is not given to ordinary mind to know this. For how can natural mind believe in that which nature abhors? We instinctively try to destroy that which we abhor, and the mind that rejects a proposition is at variance therewith and its thought is that of destruction.

No man can conceive of the supernatural unless he has something in himself in harmony with the idea. The soul is a vacuum. It contains the ego its maker which is supernatural because nature cannot destroy it. In nature things are moved by contact and by impact. Operations by contact are downward. We cannot operate upwards save as we receive that which is superior from above by impact. This is the way of the spirit.

This nature in which we now exist is not infinite. There are other natures. This is a peculiar one in which motion is the law. Perfection of motion is the ultimate of this nature. Perfection is stagnation of which we know a little. There is a little farther on Mr. Strong states that "There can be nothing more contrary to nature than the thought of the infinite principle of life destroying or planning to destroy itself. I hope our friend will not have the inconsistency to aver that as there can be no vacuum, there can be no destruction. There is no such thing as destruction in nature, because all averted, destructions of nature are caused from movements of it and in nature to prevent that which he says never existed, viz., a vacuum."

While it may be a scientific fact that all life is one, as in the aggregate, yet science does not teach that one life is all.

The statement "all are parts of one stupendous whole whose body nature is, and God the soul," may be true in the abstract. It is equally true that life and consciousness is individualized, and what I may build up to-day, W. M. Strong may destroy to-morrow, and vice versa. There being as many divisions of life and action in our great universe as there are individual souls, not only is this true of the human family, but of the lower animals as well.

But our friend's real position is that nothing is more contrary to nature than the thought of the infinite principle of life destroying or planning to destroy itself, which I take to mean that he believes the principle of life is indestructible, a principle never changes, which is to say a unit is equal to the sum of all its parts now and forever. But there is nothing more fluctuating than life. The consciousness of one while passing through those fluctuating stages of existence, the spirit is trying to discover itself and its destination, by experience and contact with visible nature. It finds that way grows broader and more interesting just in the ratio that the mind is left free to make its own discoveries.

Solomon of old said there was nothing new under the sun. If this is true, we have no modern thought. It is the same to-day, yesterday and forever. Yet it does not follow that God cannot destroy life even if he is life. We all know that great storms such as destroyed Galveston, and great earthquakes such as almost depopulated Martinique, are caused from what we regard as the abnormal action of nature. In Galveston and Martinique many thousands of lives were destroyed or displaced. Will you give us your theory for the destruction of these lives? And this property? Will you tell how it is that thousands of people in the United States and Canada are living upon the agonies of the millions? The same being true in the ocean, little fish are devoured by the larger ones, and that the real practical truths of nature are that the thousands are continually luxuriating upon the agonies of the millions. The question is about one quarter of life in which you speak so much?

A. T. ALFRED.

Wonders of Little Things.

There is a certain little fly that makes four hundred and forty steps in running three inches, and all in the proportion of its size, a man would have to run at the rate of twenty miles a minute.

The common flea leaps two hundred times its own length. To show like agility, a man six feet tall would have to leap a distance of twelve hundred feet.

The cheese-mite is about one quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth, and then letting go with a jerk, leap out of a vessel six inches in depth. To equal this, a man would have to jump out of a well from a depth of one hundred and forty-four feet.

Equally strange are found among the plants and vegetables. A student of nature once tested the growing force of a squash. When it was eighteen days old and measured twenty-seven inches in circumference, he fixed a sort of harness around it, with a long lever attached. The power of the squash was measured by the weight it lifted. Two days after the harness was on it lifted sixty pounds. On the nineteenth day it lifted five thousand pounds.

The seed of the globe turnip is about one-tenth part of an inch in diameter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to 27,000 times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnip seed will, under fair conditions, increase its own weight fifteen times in one minute. Turnips growing in peat ground will increase more than 15,000 times the weight of their seeds in one day.—Exchange.

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

The Reason of Christ.

Jim.—Sam, what is the reason you are a Catholic?

Sam.—Because my father and mother were Catholics. Do you suppose I am going to turn my back upon the religion of my parents?

Jim.—Well, no; it is natural for you to lean religiously in the direction your parents have led you. But suppose your parents had been Methodists, what would you be?

Sam.—I presume in that case, I, too, would be a Methodist.

Jim.—If you are going to determine which of the two sects is the true one?

Sam.—Because our church is the oldest; the mother church from which all the other churches sprang.

Jim.—But suppose your parents had been Methodists; how, then, would you determine which one of the two is the true one?

Sam.—I presume I would make use of the Methodist argument, whatever it is, to prove that that church is the only true one.

Jim.—Ta ta, Sam.

Sam.—Bye-bye, Jim.

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PUSHING THE WORK.

Energetic Leaders in the Front, in Ohio.

The work in our glorious cause is progressing in Ohio, under the O. S. A. as never before. Our earnest workers, and honest mediums, Mrs. Carrie F. Curran, state president, and Mrs. M. J. Curran, O. S. A. than all other predecessors, and the good work is being done.

I must speak of the good work being done in Sandusky, Irving Jackson, president. They have a also a society and are doing a grand work. Three weeks ago I went to serve the society there, and organized a lyceum; they opened their lyceum with fifteen children.

May I serve that society again, and they then numbered twenty-five and added several more that day. Mrs. Mrs. Wharton, their conductor, is a very able woman. Assisted by Mrs. Buten-hagen and Mrs. Jackson, they are preparing for a May festival, the children taking a great interest in the work, and their leaders are certainly to be congratulated.

The new society at Wellington, is doing a good work, they are interesting many who know nothing of Spiritualism, and it means something to be a Spiritualist in a town where the fires of the old "material hell," have not died out, and the reverend preach it as one of the great evils of the world.

Mrs. Carrie F. Curran served our society May 1, and also at Wellington, doing good work as she always does, honest and spiritual. She has organized several new societies in the past four months, and goes to Geneva, Ohio, to organize a new society, Sunday, May 8. Other societies have been organized and are doing the work of the state, missionaries during the past few months.

The lyceum here under the direction of Miss Laura Winslow, is doing well, and is to give a Mayday entertainment for the benefit of the lyceum. We use Mr. King's Progressive Lyceum paper, and it is very instructive; they also use it in Sandusky.

I saw by your valuable paper the stand Lizzie Harlow has taken, and I want to say, all hail! Lizzie Harlow; when one so noble and grand, used by the angel world to proclaim freedom from the slavery of ignorance, comes out for and in defense of the truth, it is a great help to the cause.

A number of spiritualists are not only ones who cry fraud, there are many who are so honest and yet lack a desire to study the laws which control. They are stupid. My friends, come to me not long ago feeling very anxious because I had said some of the old mediums used to say, saying some of the things which will hear of it and they will all work against you and ruin your mediumship. I said, if my mediumship, what little I have (for I am only a beginner), depends upon favors from such a source as that to further my development, the sooner they know it the better.

And I do not fear, for as the old Roman said, if it be of God or of truth, it will stand; and my spirit mother would not forsake her child because she sought to find the truth. Neither would any honest friend. I hope and pray Mr. Hale may find some one who will accept his offer, but I fear not.

ANNA E. BARD.

Ellyria, Ohio.

CAMP CHESTERFIELD, IND.

The fourth annual camp-meeting of the Indiana Association of Spiritualists, (Camp Chesterfield) opens on Thursday, July 14, and closes August 28—continuing over seven Sundays.

The best list of speakers that ever appeared at this camp, has been engaged. The names are: Peck, W. H. H. Lizzie Harlow, Marian Carpenter, Annie Gillespie, Harrison D. Barrett, Eugene V. Debs, W. J. Colville, Clara L. Stewart, Dr. G. W. Littlefield, T. C. Smith, Dr. J. H. Mendenhall, and Harry J. Moore, Maggie Walte, message medium on Sundays, and Frank Ripley during the week.

A number of specialties are introduced such as Labor Day, G. A. R. Day, Woman's Day, Old Settlers' Day, etc. Prof. Neelie's Boy Band, fifty-three in number, will discourse sweet music on Sundays.

Dances, concerts, theatricals and stereopticons will constitute the line of evening entertainments. Mediums for every one of the above named specialties will be on the grounds to give demonstrated proof of immortality. I am not in possession of all their names or I would give them; suffice it to say that the committee on mediums feel satisfied of the genuineness of their mediumship, or they would not have invited them.

At my recent board meeting, held April 28, certain resolutions for the putting in of water works; the building of six double cottages for the entertainment of guests, and other substantial improvements. The lodging-house was let to one who will keep it orderly and clean. The dining-hall, lunch counter, grocery and ice cream parlor will be in the hands of one who has been experienced who will conduct them to the satisfaction of the Board.

With all the preliminary work so well in hand, I can promise the general public that Camp Chesterfield this season will in point of excellence and efficiency excel any of the previous years. I only hope and pray that my health may improve so that I may be equal to the occasion. I extend a cordial invitation to all to attend, knowing that if you once visit this beautiful resort you will never regret it.

All letters of special inquiry should be sent to our worthy secretary, Mrs. Lydia Jessup, Chesterfield, Ind., who will take great pleasure in responding to all letters of inquiry.

G. N. HILLIGOS, President.

2400 W. McMicken Ave., Cincinnati, O.

The Reason of Christ.

Jim.—Sam, what is the reason you are a Catholic?

Sam.—

Did you see our Latest Premium Book?

The Progressive Thinker.

Did you see the Last Progressive Thinker?

11 BOOKS Constitute Our Grand List of Premiums for 1904. 11 BOOKS

If You Are In Harmony with the Spiritual Movement You Should Join the Great Literary Procession

and add to your library of general useful information THESE ELEVEN OCCULT BOOKS. Read the full particulars on another page of this paper. There never was an opportunity presented to Spiritualists to acquire Eleven Standard Works of Spiritualism so cheaply. Eleven books for \$3.35, and the paper \$1. Read and remember.

VOL. 29.

CHICAGO, ILL., MAY 28, 1904.

NO. 757

A Touch of Heaven

WHERE CHILDREN ARE TAUGHT HOW TO SMILE.

There are little children in the world who never learned how to smile. The officers of the Chicago Home for the Friendless know this, only too well. Among those put in their care are many whose childish eyes have seen little of life except sorrow. That had teachers. Want, moreover, early trained their hands to helplessness instead of play.

One of the first cares of the institution is to make its children happy. This would seem to be an easy task, since hitherto they have so little to enjoy. Yet it takes the ingenuity of the friends and caretakers who have assumed toward them the place of father, mother and kindred. It is hard to teach baby lips to smile which have never imitated a mother's coaxing fondness, and harder still to make small voices, which always before have been hushed into silence by the harsher noises of life, break spontaneously into laughter. Nevertheless, hard or not, it is done successfully by the nursery of the Home for the friendless.

When children enter the home no time is lost in making them feel that they have come to a friendly place. Those who welcome them smile, and speak gently, and call each by name. Then the newcomers are bathed and fed and tucked up at night tenderly; and when they awake next day they are met by cheerful words and morning faces. There begins for them a new life of comfort and plenty, in which there are picture books, and toys, and dollies, and a host of friendly little children. Most of them, however, unused to these strong delights, hang back from the rest at first, with sober, unchildlike faces. They do not know how to play. The common heritage of happy childhood has passed them by.

LEARN TO HELP EACH OTHER.

The head of the nursery has found that the best way to bring these little aliens into the family circle is to put them in the way of helping others. This is something which every one of them can understand from past experience. Soon each takes up of his own accord the simple task that he can do the best. For instance, one tiny mulatto girl, 3 years old, who loves babies, follows around after the other tots a year younger than herself, with an air as motherly as if they were her own. Others are sent on easy errands in the nursery, or are given some daily duty to perform. Little girls, under 5 years of age, like to help the nurse air the beds, and make them. When dinner is ready all the children are eager to tie on each other's bibs. One boy, the oldest, regularly takes the orders down to the kitchen at mealtime.

When the confidence of the children has been won by giving each his distinct place in the family life, it becomes easier to show them how to play together. In the kindergarten they are taught to sing, to clap their hands, to imitate the motions of the birds, that they see flying in the park across the way, and to practice all the little arts that make for gladness. On afternoons when the weather keeps them indoors they have a grand frolic in the nursery, running from one room to another, taking turns on the rocking horse, or riding on an improvised merry-go-round. Many of them, however, even after days of the companionship, are shy and plainly enjoy, have not yet learned how to smile.

SMILE COMES AFTER COAXING.

The smile is wonderful when it comes at last, sometimes after long and patient coaxing. It is as illuminating as a light in a nearby window in the quiet dusk of early morning. Your heart goes out toward it in much the same way, and you want to get closer to it, and you feel a little lonely if you are so grown-up that you cannot. Once come, it is here to stay, at least as long as the child is in the home, and with it has come something else, more precious, a willingness to be loved, and a passion for loving. Now the children look for affection in the faces that greet them. A visitor to the nursery is immediately surrounded by little boys and girls with fondling hands and upturned eyes, which smile as affectionately as the angel's such as "doctor" and "Take me, too!" cries one child after another, every one of them on tiptoes with eagerness for the caresses of which they have never had enough.

Soon they begin to form close friendships among themselves. Often you see two little fellows sitting together, shoulder to shoulder, with beaming faces, which bring to mind that joyous cry of Sara Crook the morning after the Lascares visit: "I have a friend!"

The fact that some of the children have chums does not keep them from playing all together, little ones, big ones, and middle sized ones, white ones, and black ones. They choose by preference games in which they can care for the other, such as "doctor" and "house," and lacking up each other's shortcomings. This last amusement they never tire of. There is one small black boy named George who proudly calls himself "the black coon," in distinction from another negro boy, a "white coon," also in the nursery, who is content to let the other children face and unface him as they please. The head nurse laughingly declares that the largest item of expense in her department is for shoeshinners.

WHEN THEY ARE ROGUEISH.

The discipline of the place is wonderful. Of course, there are rogues, as in every nursery. The nurses know what beds they will find empty when they visit the bedrooms just after the lights are turned out and they know also what beds to look under in order to find the deserters. But most of the children try to keep their fellows, as well as themselves, in order. Nursery sentiment is strong against the boy who insists on being a freckle. At the last Thanksgiving celebration, when the nursery

children, fifty-one in number, were marching before the officers of the home, it was the smallest boy of all, a mere baby, who called out, "Keep in line, kids."

Throughout the year there are entertainments and festivals in the home to train its children further in their newly learned art of smiling. There are song services for them in the chapel. Musicians, some of them from the Thomas orchestra, play for them; this winter the Apollo club will repeat its concert at the home. Other people come and sing to the children, tell them stories, and teach them games.

Washington park, across the street, is the children's summer playground. They have, besides, a sandpile, where they spend many happy hours.

Thus it is that by being good and doing good, the methods of work in the spirit realms are brought to earth.

HUMANITARIAN.

THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citations from Prof. Johnson's "Rise of English Culture":

As it is only very clear that neither in Paris, nor London, nor Oxford, nor any other northern city did Greek begin to be cultivated until the time of Henry VIII (1509-1547) so it is not safe to assume a very much earlier culture in that language in any city in Italy.

Three German printers, Sweynheim, Pannartz and Hahn, came to Rome about 1464 or 1465. They had been apprentices in Faust at Mainz, whose press the Benedictines claim to have patronized. They found no patrons, but gained shelter in the cloister of Subiaco, which was filled with German monks and under the protection of Torquemada. Here Donatus, the grammarian, was printed, then the work of the monk who assumed the name of Lactantius, Cicero, "De Oratore" and Augustine, "De Civitate Dei." Most certainly neither of the "Fathers" was heard of until late in the fifteenth century, and their Latin is the Latin of the Renaissance.

In no age of Italy were there more than a few readers of the Latin and Greek classics, or of the Virgates in the closing decades of the fifteenth century. The erection of Greek printing presses is ascribed to Chigi, who had an in his house, when in 1515 an edition of Pindar was printed, the first of Greek books that issued from any press in Rome.

An observation made by Edgar Quinet, in a lecture fifty years ago, that with the oldest members of the human race, the sixteenth century had been to the Italian scholars, is more significant than he himself apprehended. It is now time to say, with the utmost emphasis, that the "Humanists" of the fifteenth century had good ground for knowing that the Renaissance of the monkish historians was in fact a "subtle dream."

There were Greeks in Italy who knew the Christian System of ideas, to be novel and more recent than the Mohammedan. There were Arabian philosophers who held the relativity of the truth of all religious systems, and whose ideas were in sympathy with those of the Greeks. There were also brilliant Jewish scholars, who were not. It was clearly seen by some that a new dogma in modification of El Islam was arising in the world. The monastic philosophy was denounced as barbarous. A great effort was made to rise above the confusion of rival ecclesiastical parties. God as Supreme Being was defined as the immortal intellect in all members of the human race, who miracles and personal immortality were denied. It was a yeasty time, and men knew not what direction the church would ultimately take.

A remarkable story is told of Lincare who died in 1524, and who is said to have been the first Englishman who could read Aristotle and Galen in the original. Sir John Cheke, in his tract on the "Pronunciation of the Greek Tongue," tells us that Lincare at an advanced age, broken by study and disease, and near to death, being a priest, for the first time took the New Testament into his hands. He read through a few chapters of Matthew, and on completing the seventh chapter, he threw away the book and swore that "either this was not the Gospel or we were not Christians."

I am the first to point out that the men of Letters who took shelter under the mask of "Chaucer" are in reality men of the English Renaissance, if that term is employed to denote the beginning of the modern era, and men living under the first or second Tudor prince (1485-1547); that they were Humanists, Tolerants, keen but genial critics of the monastic system, and in part of the monastic writings, must be apparent to all who study those varied pages.

The Catalogue of John Boston of Bury St. Edmunds was not printed until the eighteenth century. So late as 1747 the editor of "Biographica Britannica" had not seen a copy, and complaining that the work is withheld from the public. It is alphabetically arranged, a departure from the usual Benedictine method. Here is a monk who points to no less than 197 religious houses in England where books are to be found. He is anxious to make out a complete list of them. Yet of famed writers who are supposed to have flourished from the time of "Gildas" and of "Bede," from the time of William the Conqueror, Henri Beaulieu, Stephen or John, he has not discovered the name. He knows not their works. He has their names and nothing more. Many more books appear to be known in England, from Boston's Catalogue, than actually existed in the cloisters at the time of their dissolution.

The fact that the two materializing mediums exposed in Boston had numerous dupes who "recognized" their "spirit" friends dressed in phosphorescent robes, is an illustration proving that degeneracy is common in the East. Not one of these freak materializing mediums in Boston will submit to test conditions, and the city is flowing with the poisonous filth that emanates from them. Many exposures have lately occurred in various parts of the country, and in every case—not a single exception—the "spirit" has been found to be the medium or a slimy confederate dressed in artificial togery—prepared gowns illuminated with phosphorescent paint! Does not this fact—this indisputable fact—present an object lesson for Spiritualists everywhere to consider? Or do you prefer to remain blind and dumb as to the actual status of our Cause, and let the ulcer in our ranks remain to disseminate its pestiferous influence? A late number of the Banner of Light says:

"Once more, history is repeated and Spiritualism is held up to contempt by the doings of those trading under its name, at least so it appears from a report printed in the Boston Herald, of Monday, 24th inst. The salient incidents are, in substance, thus described.

"A materializing seance has been held each Sunday night by one May French, assisted by a Nova Murville Jenneau. The police have had the meeting under watch for a few weeks and as a result procured a warrant and arrested the two women above named at what our contemporary considerably describes as 'an alleged Spiritualistic seance.' According to the published report the medium appeared in a robe 'which was diaphanous in the extreme,' also in a robe smeared with phosphorus, as was also a cross she wore." The Herald also says: 'After their arrests the women are said to have confessed to the officers that the whole show was a fake designed to abstract money from the pockets of male attendants, without actually receiving it from hand to hand.' As the payment made was voluntary donations, some difficulty was encountered, it appears, as to the kind of warrant needful to permit the arrests to be made.

"Prima facie, there appears to be a case against the de-

Nothing is understood of early English History until we see that it is a branch of Church History.

It has been assumed that the Benedictine who writes under the nom de plume of "Gildas" lived in the sixth century, but on no other ground than that on which children and simple people believe this or that "because they are told so," or "because it is so written."

"Gildas" had an admirable command of the Latin Bible, who no monk had or could have had until the late fifteenth century. "Gildas" is certified by another solitary of the thirteenth century, Bede, Bede by William of Malmesbury, and so on.

"Gildas" has a string of inventions about imaginary British kings, who were called into existence about the time when the greatness of the Tudor House and the glories of King Arthur began to be spoken of.

Almost the first thing that Polydore Vergil discovered (1509) in searching for the materials of English history was a "forgery," set down to "Gildas." About the middle of the sixteenth century we find John Leland laboring to discover a historical "Gildas." He belongs to the same literary faction with the monks who pass for the names of "Bede" and "Aldwin."

Pseudo-Gildas echoes Pseudo-Jerome when he calls Porphyry a "mad Oriental against the church," and puts into his mouth the saying that "Britain is a province fertile of tyrants."

The sole testimony to the existence of "Bede" in the eighteenth century is the testimony of Bede himself at the end of his "History." The earlier copies of his work did not contain the last chapter. John Leland distinctly tells us it was not to be found in any of the printed copies. The self-testimony was not penned, perhaps, until about the middle of the sixteenth century.

It will be impossible to assign the composition of Bede's Ecclesiastical History to a higher antiquity than the latter decades of the fifteenth century. It was not known until the reign of Henry VIII, outside the monasteries, nor printed until 1633, nor criticized in any adequate sense till it came into the hands of the admirable Fuller (1608-1661).

Supposing the Catalogue of Boston of Bury to have been compiled late in the fifteenth century, it shows that at that time Bury was the chief literary center in England, while St. Albans lagged behind it.

The truth is that culture was forced upon the cloisters by the growing curiosity of the world.

(To be continued.)

WM. HENRY BURR.

Suppression of Sunday "degradation" is not suppression of crime. When the church undertakes the "suppression of crime" by law she is very apt, to attempt to suppress something that is not crime at all.—Sentinel.

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the force of the most exalted characters.—Gibbon.

No human law is of any validity if opposed to the laws of nature.—Blackstone.

Friendship, like gold, needs the acid test of adversity to determine its purity.—Everett McNeil.

A kind word is a golden key that opens the hearts of the sad and the weary.—Ethel Payne.

He who waits to do a great deed of good at once will never do anything.—Samuel Johnson.

To reject religion is the first step towards moral profligacy.—Thoreau.

endants, and if the asserted confession is a fact, there is more than probable cause for sentence being ultimately passed. The utter lack of moral sense which such fraud implies in those who are guilty of it is lamentable to think of. It is a demoralization as deplorable as that in a creature of the fabled hell of old. It is a wanton and wicked trifling with the tenderest and holiest feelings of human nature and when exposed becomes a tragedy too awful in its nature to contemplate with equanimity. Phosphorized robes and crosses, and a surplice for the spirit (?) of Bishop Phillips Brooks, reveal a cunning and wilful preparation for the commission of fraud which fills every honest Spiritualist with loathing and disgust. If the case is proven and the admission of fraud was a fact, exemplary punishment is richly deserved, and it is to be hoped that in such case the harpies who still prey on our flanks may take heed and turn to methods by which they can earn an honest living.

But the farcical side of the subject comes here. Why is it that those who are called old and tried Spiritualists persist in supporting these fake shows? There is no attempt made at investigation, no conditions of a scientific character are imposed, inquiry is resented and any attempt to secure test conditions is denounced as the wickedness of the skeptic or fraud hunter. It is farcical, no other term will fit, to imagine that the marvelous phenomenon of materialization can be obtained in a public promiscuous dark circle to which any Tom, Dick or Harry can procure admission at so much per, or by dropping coin into a box. These "nickel in the slot" shows are held under the worst conditions for honest inquiry, and have been the bane of the cause ever since they first commenced. They are simply a farce and travesty of what Spiritualism stands for, and though the press has not in the past done it either wisely or well, now we are glad to see they realize that there is Spiritualism and Spiritualism are thus adding us in driving the rascals in our ranks out of their business.

The Banner stands for honest mediumship, and says that a little that will stand the test is far more serviceable to the world than much and wonderful phenomena which result too often in the farce that leads to the tragedies which we have had to deplore so frequently in the past. The two women we learn have been sentenced as "idle and disorderly characters," to the women's prison at Sherborn, Mass., for one year. They pleaded guilty, but after sentence filed an appeal.

ROMISH DEMANDS.

Catholicism Must Again Claim New World.—The Public School System Unjust.

These were the headlines displayed in some of the Pittsburgh daily papers. These with others were the expressions of Archbishop James B. Quigley in an address before the Roman Catholic Woman's League. It is not our desire to pick at any religious order or organization, but when there are feelings of the Protestant public through the associated press in heavy headlines on subjects of so great importance, it is certainly just that they be answered. We shall, however, confine our answer more particularly to the protection of the public schools which he has attacked so unjustly. His first claim is that America was discovered by a Catholic, and that the Catholics have until the last few years had their children instructed in parochial schools, and a very few still tolerate the system.

The parochial schools have been repudiated by nearly all of the European countries, by all of Catholic South America except "Equador," which with its million inhabitants there is not a railroad nor a telegraph in the entire country. Ecuador by nature one of the richest of the republics, yet sitting in ignorance, is the only one holding to the old system of parochial schools. It is not through enmity to the church, for in South America Catholicism is the State religion; yet they say emphatically the church is not able to furnish the parochial schools to teach the people.

Old France has been the first to shut the doors of the much-wanted parochial schools, and the consequence is, these robbed sisters, who have proved grand failures in other countries are now flocking to America thinking they have found a soft place, and the parochial school knocks at our door and claims the right to teach our children. Shall the grand army of progressive teachers in our army of progressive schools be asked to step out and give place to these robbed failures, that have been turned off by other nations? We say, No!

Our school system has been tested, and found good. It has trained the master minds for the greatest government in the world, and all other nations of the earth are examining and copying and borrowing the system. Archbishop Quigley says there is no chance to get support from the State for the parochial schools, so he suggests a subsidiary system of the "public schools for the benefit of the Roman Catholics," in which should be taught the Roman Catholic principles. He further suggests that the State should provide schools for the majority as well as the minority, and that the State should pay for these schools, but that they must be controlled and taught by the church.

The States of the United States provide schools for all children from six years to twenty-one years old with competent teachers to teach such branches as are prescribed by law for the education of its citizens.

Roman Catholicism seizes upon the metaphysical faculties of its children and early lames them by instilling in their tender minds the church dogmas, respecting which they taboo all free and unprejudiced expressions of opinion, so that free research respecting the most important and interesting problems, respecting man's existence itself is in part directly forbidden. In part indirectly hindered, so that the child's faculties lie fettered in dogmatic and miraculous prejudices. Thus the majority of children who attend the parochial schools until fourteen years old are not able to pass in to "high schools" in their regular grade, and rather than go to embarrassed they stay out and their education is arrested, and they must only be Catholics the remainder of their days.

Would it not be much better if the state would take charge of all children from six to fourteen years old and govern their education; then all would have an equal chance, and be under competent teachers, rigidly examined and properly graded? Then and until then can the cruel laws be enforced with regularity.

The Archbishop remarked in a speech not long ago that "in the near future Roman Catholicism would control the public schools of the United States. We presume his pet subsidiary system is the inroad by which he expects to get control.

McKeesport, Pa.

Spirit Photography.

I have just had a sitting with F. N. Foster, 91 Fitzhugh street, this city. The photo has three spirit faces: Mary Kelsey Boozer, Grace C. Boozer and Carrie Pickett. Of my wife and daughter, I know there is no negative and never has been with the same view and expression, which by the way is true to life than any one of the many pictures I have; and there are no pictures of Mrs. Pickett except one taken younger, having a poor resemblance to the face with which we are familiar. The spirit photo is recognized on sight by all who know her.

It is strange that people will err on so simple a thing as evidence in spirit phenomena. Most investigators still continue to insist on the same methods in finding truth as are used to prove crime. Truth and crime are not one; they are separate things and require difference in treatment. To test a medium is simply to prove the experiment successful or unsuccessful. In phenomenal Spiritualism, the only proof of any use whatever is in the character of the manifestation made. In the above instance there is the recognition of three faces, with no other possible explanation than that of the spiritual hypothesis.

It is not necessary to assume a medium to be a scoundrel to prove if spirits are the operators, while the fact remains that all evidence is in the character, not the conditions, of the manifestation. Testing the medium is by the manhood or the womanhood of the instrument by the use of means belonging to the treatment of criminals—by cultivating the cunning of the tiger and the use of brute force, but if you would ascend the spiritual Alps, learn what constitutes evidence and so develop the intellectual and the spiritual.

H. W. BOOZER.
Grand Rapids, Mich.

Is the Soul Immortal?

As the shades of night thickened and the stars shone in the distant heaven, the glory and inspiration of the summer night thrilled my soul. Long I sat and gazed into the star-lit realm of the boundless universe, and naturally my thoughts drifted into that channel which, at some time or other, carries the burden of every mind—the soul immortal? Faith alone answers in the affirmative. I closed my eyes on the beauty of the night, to ponder once again the question so fraught with mystery and doubt. I sought the wisdom of the world's greatest intellects, but her scholars, philosophers, and sages were silent as the tomb. I searched the annals of history and heard the voices of Grecian, Egyptian, and Assyrian sages, where at different times in the world's history intellect had shone brightest, I sought amid the accumulated wisdom of past ages, an answer to my question. All were silent. History, science, and philosophy offered no solution. Then as the darkness gathered and the doleful, weird sounds of night cease drifting to my ear, I caught a sound familiar to us all—an infant's voice. The child was crying. Brightened by the darkness its vision could not pierce and awed by the mysterious sounds falling on the infant ear, it gave utterance to the predominant emotion of its nature—fear. For only a moment its cry was heard, then out of the darkness and gloom of night came the soft sweet voice of the mother as she sang a lullaby. Instantly the face of the infant was hushed, its tears vanished and its mind wrapped in peaceful slumber. Then like an inspiration came the thought that there was the true solution of religious faith, that religion is a lullaby to infant minds. Man sees the incomprehensible phenomena of nature, the vast and uncontrollable waves around him, the lashed fury by the tempest, the mountain side cleft by storm and the forest giant smitten by the lightning's blast, and realizing his helplessness and awed by the mysteries surrounding him, like the infant he is, he cries for protection and finds peace in the lullabies of creeds and beliefs.—C. W. Gorsuch—in the Truth Seeker.

Is the Soul Immortal?

As the dawned and the sun shone in the heavens the glory and inspiration of springtime thrilled my soul. I sat at my window and gazed into the realm of Nature, the vastness of Life, and the meaning of Death, and in the course of my meditations I saw the grass and the weeds peeping forth from the soil beneath my feet. I looked down upon them and thus I heard them say: "The soul is immortal. There is no death. Life is eternal. Nature is eternal. The mother. Last year they grew from this parent root other blades of grass and other weeds and gave expression to the life that is within, above, and all around, as we shall when the sun, and rain, and mother earth aid us arise. Life's productive, restless soul is ever moving on with its burden of repairs, changes, creations, destructions, and its eternal duty to the universe.

I opened my eyes to the beauty and splendor of the springtime and its promise of returning life and her voice so sweet and clear told me that in the cold and dreary winter all the souls of things, too tender for its icy tread, went back to sleep and rest, as others had who preceded them, and though not in form the same, in soul returned again in bodies new.

The sun smiled and the dew sprays arose from earth to meet the rays, and both went back upon the tender heads of grass and weeds there rising from their winter beds, and kissed them and gave them strength to grow up out of death into new life.

I seemed not to be the annals of the ages now forgotten; I sought not the wisdom of the world's greatest intellects who in the depth of all their thought but saw the moving things before their mortal eyes and by mathematics sought to solve the hidden mysteries of the universe; sought the cause of being and forgot to look from inner sense, the very eye of life.

I closed my eyes to shut out all this panorama of the earth, placed all mortal sense to rest and went out on the wings of thought. I seemed to float from sphere to sphere, rising, still rising, marking the changes as I passed. I saw sweet faces I had seen before and I heard the voices that I heard of yore. A voice that seemed to come from the light that raised and guided me upon my flight, said: "Does this look like life or death?"

In my soul I answered, but spoke not in human word. My thoughts were read and known but never heard.

My thoughts went out and found reply, as if the space around me heard my cry for light, for knowledge, and for peace that comes with knowing, with release from blindness and from bonds of earth, that comes alone through death and birth.

I saw my father, mother, sister, whom I knew, and my brother whom I knew not here on earth, and they were all alive and seemed so glad to see me. I knew I was alive and still attached to the form for awhile.

The scenes were new to me but seemed as tangible as those with which I had been familiar, but far more beautiful than any I had before seen.

I stood entranced as I beheld those friends and kindred there amid the splendor of the scene; they whom I had known as dead, or passed away, and my spirit told me, "This is Life; there is no death to annihilate the conscious man."

This I had believed and now I know that Life has no end and through the list of beings up to man there is but change, renewal, growth, unfolding, evolution.

Man may shut his eyes and think and live in scenes he never saw before. This is called imagination, but in truth is thought on wings of immortality; in

fact is the conscious ego of man away from form, touching here and watching there as quick as light and free from bonds of flesh.

I know that birds and beasts and fish and insects have a language of their own and understand. They laugh and romp and play, and build and fight and sleep the same as man who often believes he owns the eagle and controls it for his use. He forgets there are heights to which he has not yet climbed. He plays all below him when he thinks it right, that he must be the royal ruler of the earth, but finds his match in death, which awaits to change him from this life to a higher one.

Is the soul immortal? Ask the rolling seas that swallow man as though he were a fish and though on land his rightful place were the sea. Hear it murmur as it slaps and lashes the shores of sand and rock, and say "The soul IS IMMORTAL; life is eternal and nature is the supreme mother of the universe."

Is the soul immortal? No soul having passed to the eternal finish has ever returned to bring the news. They pass on and on, around, above and through from stage to stage of expression and leave a light behind that gives a clew to their identity. That clew is eternal. The psychic reads and follows that clew back and forth through time and space and sees the very life that time and death cannot efface. Even the tread of feet, the very trail of the invisible. We need no lullabies of creeds and beliefs when the facts lie all about us and within us.

DR. T. WILKINS.

ABOUT JESUS.

The Conflicting Pedigrees of Jesus—A Dilemma With Horns Enough for All.

To the Editor:—Mr. Richard Ransom published an article bearing on the above named subject in your issue of April 23, but as there are some aspects of it not touched on by him I crave the privilege of elucidating it further.

Scattered through the Old Testament are many prophecies of a Messiah who was to come to the Jews and who was to be their great deliverer and savior, and these prophecies usually particularly of "the seed of Jesse," and would be a lineal descendant of the patriarch, through David, or words to that effect. The Jews expected him to be an all-conquering hero who would save them not from their sins but from their enemies, and establish them as the leading nation of the world, conquering when the meek and lowly Jesus, the friend and associate of fishermen came, they rejected him with scorn. Not so the Christians. They claimed, and still teach and believe that Jesus was the identical Messiah whose coming was so often predicted in the Jewish scriptures; that his kingdom was to be spiritual and not temporal; that he was to save not only the Jews but all nations from their sins, etc., and that the Jews made an irretrievable mistake when they refused to accept him as such. Under such circumstances it became a matter of the greatest importance to be able to trace his pedigree back to the patriarchs through David, so as to show that these prophecies of his coming had been fulfilled. Accordingly, St. Matthew traces his genealogy from the patriarchs down through David's son Solomon, to and through Jacob, the father of Joseph, the reputed father of Jesus. If the matter had rested there it would have been far less embarrassing than it is at present, but it was so to be, for St. Luke (see St. Luke 3:23) mentions thereto by the devil (perhaps) also wrote out the pedigree of Jesus, tracing his descent from the patriarchs down through David's son Nathan, to and through Heli, the father of Joseph, the supposed father of Jesus. Now here we have two conflicting pedigrees of apparently the same person, each written by an inspired and holy evangelist. This raises some very perplexing questions. Can it be possible that the saints and prophets are sometimes inspired to write things that are not true? Perish the thought, for if that were so, it would undermine the whole theory of inspiration.

Suppose the churches adopt the theory that these general and both true, but made of different persons? They will then find themselves confronted with the question, Which one of these persons do you worship as the true Jesus?

But this is not all. There is another view of the matter that is even more staggering than the foregoing. St. Matthew (see first chapter New Testament) after tracing the genealogy of Jesus through the patriarchs and David and Joseph, his supposed father and the husband of his mother, and thus showing conclusively that in his descent he fulfilled the prophecies, immediately (on the same page), overthrows the whole theory of his descent, and practically denies that his coming fulfilled the prophecies, by showing that Joseph was not his father, and that as a matter of fact he had no human father at all, and that at the time of his birth his mother was a virgin. Here we have a triple dilemma with horns enough for all.

Will some ancient and venerable D.D., saturated with theological wisdom please rise and explain.

C. G. STAFFORD.

Eureka, Cal.

Every great war leaves a country with three armies—one of invalids, one of mourning, and one of idle persons ready to commit crime.—German proverb.

Nothing is so firmly believed as what we least know.—Montaigne.

Lay lead on life with both hands; wherever thou mayest seize it, it is interesting.—Goethe.

Conviction, were it never so excellent, is worthless till it converts the intellect.—Carlyle.

Evolution as a World Process

J. H., of McJres, Ill., writes: "I have read your ar, scientific times and ways of thinking, that species tie (printed in The Progressive Thinker of recent, were made by special creation, or by a miracle. What date) on the growth of the doctrine of evolution as, a miracle is, how animals and vegetables were protaught by Darwin and Spencer and others, and aduced, according to the old special creation theory, though I never expect to see through the veil that its defenders do not attempt to explain. Indeed, it hides the future from my finite vision, I always read, they are asked, it is easily discovered that they have with great interest anything on the subject. I have no representative idea of the subject. The evolu-

"I would infer from the article that you were a believer in the theory of evolution, and I would, like, therefore, to ask you a few questions and have you answer them.

"First. With all your knowledge of the writings of the men referred to, do you know anything more about the beginning, or what will be the end of the universe, than you did before you read their works?"

Second. Do you know any more about life, and death—whence we came and whither we go?

Third. If man through countless ages and many life, as a magician would put in motion the figures evolutions wriggled himself up from a tad-pole to a which he originates to mystify the observers? Gladstone or Daniel Webster, whence came the tad-pole? According to the theory of evolution, not only worlds and organic beings, but language, society, government, art, religion, philosophy—every outgrowth of the human mind, from the most simple to

It would be useless to attempt to give any of the numerous proofs of the truth of evolution in a few paragraphs. All that is aimed at here is to give something of an idea of what evolution means and in the most complex, has come into existence by a process of evolution. We do not know about the beginning or of the end of anything, for whatever object we view we find it is traceable to something preceding it, and if we go far

The conception of evolution is the conception of a world process; of the manner in which the universal power has operated in order to produce observed results. It does not attempt to explain the absolute origin of anything, but merely the relative origin of species and other products; their derivation from pre-existing conditions. In regard to this world, it aims to show that it has been produced, not by a special creative fiat, but by a series of changes, of generally gradual transformations from simpler to more complex conditions. It aims to show that the solar sys-

tem has been evolved or developed from a nebulous mass into the present sun and planetary system; into worlds composed of land and water; of mountains, plains and valleys; of oceans, lakes and rivers, teeming with life in a vast variety of forms, from the meek of albinous jelly, floating upon the ancient seas, to the human form and human intelligence. As for the tadpole or the creature that commences the crowning product of this process of ages, of breathing with gills and afterwards breathes with lungs, there is no difficulty in accounting for it in

[illegible]

emulative proof, which is now familiar to the student of science. This proof is found in the domain of geology, morphology, embryology, zoology, paleontology; in the field of anatomy, physiology and pathology; in prehistoric archaeology, in philology — in fact, except where the old habits of thought are strongly fixed, in the field of nearly all the sciences, each of which now contributes its share in support of this world-conception. It requires considerable knowledge of science to be able to understand the proofs in support of evolution. But there is no more intellectual difficulty in the acceptance of such knowledge in assenting to the theory of evolution, than there is in assenting to the theory of an immediate creation, of an event without a natural antecedent, for which there is not the slightest evidence. The student is reminded of recent evolution by the evidence on the earth, in the nature of the earth, in the nature of the earth.

Prof. Asa Gray was indeed W accept evolution of his studies of plant life; Prof. Whitney, the American philologist, found the strongest evidence in the growth and development of language; Professors Owen, Cope and Marsh in their studies of the structures of extinct animals as compared with the forms of those now on the earth. Darwin's field was chiefly plants and animals, as Haeckel's has been. Spencer applied the conception to all phenomena, physical and mental. St. George Mivart and other Catholic writers have found evidences and illustrations of the theory in their system of religious belief.

The facts indicate that the present species of animals and vegetables, instead of having been created as they are now, and put upon the earth or in the ground, are products of innumerable modifications by variations and descent of other animals extending through great periods of time, during which the causes in operations were just as natural as are those which are causing changes to-day.

This is in opposition to the *a priori* theory of convenience.

R. F. UNDERWOOD

A SOUL VOICE RECITING UNDER PECULIAR CIRCUMSTANCES.

"At a social gathering, in the capital city, recently, enlivened by music and speech, a veteran newspaper man recited the poem inclosed with this.

The spring-time bud will end in bloom—
Will burst and be the rose;
The early summer's rare perfume
Is born of winter snows;
The harvest time's uncounted wealth—
The autumn bend of fruit—

He said the circumstances connected with its production were very peculiar, and as follows. Being somewhat of an invalid, he was accustomed to reading late into the night, and on this occasion became very drowsy. He seemed to hear what he called "A Soul Voice" reciting, and he aroused himself sufficiently to take a pencil and paper and write down what the voice said inaudibly. The result is the poem.

This was not a gathering of Spiritualists, and I do not know that the gentleman who recited the verses has any sympathy with or leaning toward that belief, but the writer thought it would be of interest to all, and the beauty of the language and sentiment needs no commendation. WALTER P. WILLIAMS.
Washington, D. C.

Life, as Viewed by the Soul Voice.	To sow, to reap, to dream.
There's nothing sadder than the years	Life that is rounded by the grace
That have no useful end;	Of years to nature true,
There's nothing weaker than the tears	Has wondrous charm, in which we trace
The heart can not defend;	The sunshine, rain and dew;
Nor fainter than can be the hope	If storms shall come they only show
That has no guiding star;	Like shadow on the stream,
Nor narrower than must be the scope	And evening's rest and twilight's glow

storm during our last evening, but the people present enjoyed the meeting, all the same, for the speakers won the night! The Ashtabula society is most fortunate in having an excellent home medium in its midst. This lady gives phenomena that are valuable for they

are genuine, and bear the unmistakable stamp of honesty. She is a most faithful worker for the society as a whole, and never allows the personal equation to influence her in any way.

President Curran and her aids are entitled to great credit for their hard work in Ohio during the stormy month of March. They were faithful to their trusts, and have left a good impression upon the people wherever they

comprising six months study, R. Laura G. Flixen.

A course of practical experiments, lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents.

KEEP POSTED

have gone. It is a matter keenly regretted that they were not better sustained financially. "The people seemed to think in many cases, that they had responsibility beyond the giving of a dime for the dues they knew they entered the meetings, and seemed to want the state association to meet the bills. Mrs. Curran was a careful manager, and sought by every means in her power to reduce expenses to the minimum."

imum. The people evidently wanted something for nothing, and acted so-
W. P. Phelps. Price 25 cents.
For sale at this office. "Healing, Causes and Effects." P
W. P. Phelps, M. D. Price 50 cents.

Ifc shores are scattered those by
 whom the sudden departure of our
 brother Copeland from the visible physi-
 cal world will be felt as a personal loss.
 To such friends a short biographical
 sketch will be welcome. He was born
 at Roxbury, Mass., now a part of
 Greater Boston, April 22, 1838. He
 graduated from Harvard in the class of
 '60. He served as a volunteer in the
 civil war four years. After leaving the
 army he entered the divinity school at
 Harvard, from which he graduated
 in 1866.

His first charge was the Unitarian church at Brunswick, Maine, the seat of Bowdoin College. The year of 1867 found him associated with Edward Everett Hale, working among the poorer working class of Boston. In the same year he was invited to assist in the Unitarian Mission to the South. After some years of ministerial labor in New England, he removed to Lincoln, Neb., where he organized an Independent Free Religious Society. During his residence in Lincoln, he occasionally preached at the Unitarian church. He gave his "Lectures at Council Bluffs, Iowa, at Fremont and other cities" in Nebraska, and a few years later accepted a call from the Unitarian Society at Omaha, where he built up a flourishing society and remained twelve years. He was a member of the Independent churches and was otherwise an influential citizen.

The Union Pacific officials were his principal financial supporters there. Omaha being the eastern terminus of the U. P. R. R., large railroad shops were located there. The employees of the shops inaugurated a strike and made many public demonstrations, such as parading the streets, holding open air meetings, etc., at which Mr. Copeland made a few speeches, expressing great sympathy with the toilers and severely denouncing their oppressors. To this the U. P. officials took exception and withdrew their financial support and membership from the society.

This action of Mr. Copeland in thus disregarding his own personal financial interest and openly espousing the cause of the wronged and oppressed was characteristic of the man. His highest ambition always seemed to be to give the best possible service to humanity in whatever capacity or in whatever opportunity was to him available, and during his whole career he worked for economic freedom on lines far outside the usual pastoral limits. His advocacy of the cause of the laboring people stood ever in the way of his material advancement.

During his early youth Mr. Copeland was a medium through whom was manifested very remarkable psychic phenomena. He was a trance speaker and delivered many lectures in the trance state in various New England cities. His entrancement was a matter over which he had no control, and whether he consented or objected, his organism was liable to be used to give utterance to whatever the invisible forces chose to say at any time. As he, himself, expressed it, "He was a pipe through which any one could blow." On one occasion, about the time of the breaking out of the war, he was lecturing in or

For those New England villages where the anti-slavery sentiment was strong and public excitement on the question dividing the North and South was running high. After speaking entranced for some time and the control being relinquished, another force suddenly took possession, telling the audience that "The Yankees would be sorry for the course toward the South. That the South would win in the fight." At the demonstrations in the audience it came rather pronounced, when the speaker said, "You may hiss and you may groan, but we will hang cranes

every door in the North! I know what I am talking about, for I am John Calhoun." All this and much more in the same vein the medium was obliged to hear uttered by his own lips, though it was most repugnant to his own sentiments. After the close of the meeting the Spiritualistic friends who were entertaining him, advised him to leave in the early morning train, as they feared if he remained he would be mobbed by those who did not understand. The medium concluded that if he had to be used to say things that he did not

He was in danger of being mobbed for saying so. But later in life, under his own control and in his own personality he often lectured for the Spiritualists at assisted at their camp-meetings, claiming to be one of them, as after such experience he needed not further proof of the truth for which we stand. He did feel that either his Spiritualism or his Theosophical convictions interfered in the least with his profession of the Unitarian faith, and the grand lecture that has been delivered for the

First Seattle Spiritualist Association, from the lips of our dear aristo-
cratic brother, Wm. E. Copeland.
After leaving Omaha, he held pasto-
rates in Tacoma, Wash., Stockton, Cal.
and Salem, Oregon.
He was a member of the G. A.
from its inception, a Scottish Rite Ma-
son and a Knight of Pythias, having
held offices in each of those orders.
His Salem charge was the last formal
pastorate he held. In 1900 he became
connected with the Co-operative Broth-
erhood of Burley, Washington, first

an organizer, later as president and editor of that fine little magazine, the *Coast Operator*.

In the spring of 1904 he secured a five-acre tract of land adjoining the colored grounds, which he began to improve and on which he was erecting a private residence, when on March 30 he was suddenly stricken with apoplexy and died peacefully in a few hours.

On April 2 his remains were laid to rest by his brothers of the Brotherhood under the murmuring pines and he looks overlooking the Pacific waters Puget Sound, one of nature's lovely a-

hallowed spots that he loved full we
He is not dead.
"There is no death—
The stars go down to rise upon another
shore."
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Seattle, Wash.

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[illegible]

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SEEKING LIGHT.

Along Lines Exceedingly Difficult to Fathom.

To the Editor:—It is to be regretted that Mr. Ferris has seen fit to write only a short article for fear of crowding the columns of The Progressive Thinker. When I take into consideration the fact that a column of badly written matter (my previous article) was printed by you because you thought it was a point on which I was inclined to think you would have printed anything Mr. Ferris might have had to say.

Mr. Ferris seems to think that he has considered the most important parts of my communication. In this I beg to differ with him. To my mind the most important parts have been quietly set aside.

What the spirits themselves think about it is certainly more important; and yet Mr. Ferris has taken no notice of my request for a statement of the facts presented pro and con, as he claims, by the spirits themselves in support of their own views on the two sides of this question.

OF WHATEVER GOOD ARE TO US THE HIGH (2) TEACHINGS OF THE SPIRITS WHEN WE CONSIDER THAT BETWEEN THEMSELVES THEY DO NOT AGREE ON PRELIMINARY PRINCIPLES?

If it should be proven that the spirits supporting the principle of reincarnation are all idiots, then we could understand why the high (2) class of spirits do not waste their time trying to bring the other side to their views.

But is Mr. Ferris prepared to say that the spirits who did communicate through Allan Kardec are all idiots? Another point passed unnoticed by Mr. Ferris is the one made when I said that after forty years' study of the subject I have come to the conclusion that the spirits seem to know very little more than I do myself about the conditions in which they find themselves on their side of the Jordan.

I really thought Mr. Ferris would take me over the coals on that point. Why his deep silence? He need not fear to hurt my feelings. I desire light, and I am willing to receive it even if it is as painful as the heat of the sun. If Mr. Ferris will not or cannot impart it, I sincerely hope some other Spiritualist will undertake the job.

It is not I alone who desire or need light on this subject. There are many true blue Spiritualists who know less than I do about Spiritualism. As a rule they are too prone to accept as word of gospel, everything that comes through the line of mediums. A little more light would do them good. Spiritualism will make very little progress, I fear, as long as our leaders stand on a high pedestal from which they preach of the beauties of life in the seventh circle, neglecting all the while to take notice of the irreconcilable difference in the teachings of those who stand between them and the masses.

Let those leaders first make sure that they are receiving light from the right sort of spirits, whether they be the reincarnationists or the others and then let them unite in teaching us a doctrine free from contradictions. Maybe then the spirits, instead of setting before us as examples, will take lessons from us and will try to reconcile their different teachings.

These reflections have led me away from Mr. Ferris and the review of his article in Number 752 of your paper, which is really the object of this communication.

How to start and conduct this review is a puzzling question. Mr. Ferris and I do not, I see, stand on the same plane. He says, and I plead guilty to the indictment, that I do not understand nature's methods. How can I argue, then, with a man who understands them? The best thing I can say in self-defense is that for a man who does understand those methods he makes a poor show at explaining them. That which we understand well, has said a French poet, we can explain well, and the words to make ourselves clear come to us easily.

Why does not this apply to Mr. Ferris' explanation of the spirit birth theory? The only forcible point I can discover in his article is the following:

"Is Nature so lacking in the material for the production of a human soul that reincarnation becomes necessary? Did the creation of a fixed number of spirits exhaust the resources of the whole boundless universe so that to sustain life on earth reincarnation became necessary? Reason answers, No."

Whose reason? Mr. Ferris', of course. For what is "reason"? Is it a true and absolute gauge at the command of every human being, with which we can detect the truth or falsity of facts? Or is it a faculty developed in each human being through observation and co-ordination of facts? If the former, Mr. Ferris should tell us where that gauge is kept. For one, I would be very thankful to him. If the latter, then why should not my reasons be as good as Mr. Ferris'?

This appears to reason weakens, according to my views, the force of his point. Besides why should reincarnation prove the exhaustion of the creative force? Are there no other worlds in process of creation? Is space all occupied? Reason answers, I don't know.

This same point can be considered from another side. If there are three ultimate principles—matter, force and intelligence—then "intelligence" as understood by Mr. Ferris must, like matter and force, be a given quantity; and reason tells us that any quantity will ultimately become exhausted if drawn upon by outside agencies capable of storing and holding forever the part drawn from the whole. But, as Mr. Ferris said, this neither proves nor disproves reincarnation.

One object in writing this is to show that Mr. Ferris' explanations explain nothing. This can be made plainer if I point out the passages in Mr. Ferris' article in which he says: "Yet one thing confronts us, turn whichever way we will, the world is not perfect." Then follows a paragraph devoted to explaining that we are not as perfect as they really are; and speaking of those false images he says: "And they seem to imply an imperfect whole." If I understand that paragraph well, it means that Mr. Ferris with Mr. Dresser and other New Thought men believes in a "Perfect Whole," and he is then and there in contradiction with himself as recorded in another paragraph of the same article.

I ought to stop here, but beg leave to ask just one question. Where did Mr. Ferris find that there are "three ultimate principles in the universe—matter, force and intelligence?" I have heard of matter and motion, as believed in by materialists, and of God, life or intelligence (whichever way you choose to call it) as seen by those who believe that God is all and in all, and also by those who believe that God created the world. But matter, force and intelligence is a mixture I do not understand and never heard of.

Of course, my ignorance of a matter is no proof against it. I am still seeking light and may change my mind if Mr. Ferris succeeds in convincing my eyes.

Yours truly,
G. P. BENNETT.

Viewed from a Common-Sense Standpoint.

IT IS COMPREHENSIVE.

Mastery Criticism on the Bible by a Masterly Mind.

To the Editor of the New York Sun—Sir:—We learn from your editorial that orthodoxy under the very able leadership of Dr. Patton is confronting heterodoxy on a decisive field in defense of the "full inspiration and supreme authority of the Bible as the word of God." It will be a momentous encounter. What are all our political questions compared with the question whether we have or have not the divinely inspired word of life?

Those whose opinions I share will be inclined to denounce to the use in a critical discussion of the term "Bible," dear and familiar as that term may be. The founder of Christianity, a humble Galilean, naturally received with uncritical simplicity the sacred books and traditions of his nation. He accepted as historical the story of Jonah and saw in the appellation of Jehovah as the God of Abraham, Isaac and Jacob a proof that those patriarchs still lived. But Pharisaism obeyed its instincts in crucifying the founder of Christianity. The Anglican Articles say "The Old Testament is not contrary to the New." What can be more contrary to the brotherhood of man than the order to smite the Canaanites, and utterly destroy them? What can be more contrary to the Christian rule of marriage than the injunction of Ezra to the Jews to put away their Gentile wives? The God of the Old Testament to the last is tribal, though he is supreme over the gods of all the other nations and will some day make his tribe supreme. The God of the New Testament is universal.

It is time that we should frankly treat as primitive the Old Testament stories of the Creation and the Deluge, which distinctly clash with the true revelation of science. They ought no longer to be taught to children. I recollect the ignominious struggles of a great geologist, whose lectures I attended in my youth, to reconcile scientific fact with established and consecrated belief.

The Old Testament has its sublimities, its beauties, its passages of advanced morality both personal and social. In virtue of these it must always hold its ground. The Mosaic law, whatever may be the date of its redaction, belongs in its character to a primitive era, and for that era is a notable advance in civilization. Recognizing primitive customs, it improves on them. It distinguishes wilful murder from accidental homicide, and confines to wilful murder the function of the Avenger of Blood. It forbids the taking of money as a satisfaction for blood, which was the general custom of primitive mankind. It condemns the hereditary blood feud. By providing judges and calling on the congregation to judge between the slayer and the avenger of blood, it puts private revenge under the control of public law. It limits the evil privilege of asylum. It limits parental despotism, which among the Romans was unlimited, requiring a public process and the concurrence of the mother in the execution of the rebellious child. Recognizing polygamy, as in those days was inevitable, it guards against the evil jealousies and partialities of the harem. It even mitigates in some measure the

barbarous laws of war, requiring that a garrison shall be regularly summoned, and forbidding the cutting down of the fruit trees, the permanent wealth of the country, which was regularly practiced by the Greeks. It extends a measure of protection to the feelings of captive women. It is singularly free from militarism, making no provision for a standing army, even foregoing forced service in war and treating "peace in all your borders" as the highest blessing. It recognizes slavery, then universal, but mercifully interposes to some extent between the master and the slave. It betrays its human origin in ordaining capital punishment for witchcraft. Mere improvements on the tribal system, though remarkable and even wonderful, can hardly be said clearly to bespeak the intervention of God.

The Decalogue is very high morality for its day, as the continuance of its authority has proved, though its allusion to the creation shows that it was not inspired by the maker of the world. The Sabbath, while in its Jewish form it belongs to the past, has glided with rational modification into our inestimable Day of Rest.

If the grandeur and beauties of the Old Testament are apparent, its weaknesses cannot well be concealed. Who can pretend to admire the ecstatic utterances of Jeremiah and Ezekiel? The Book of Job has been lauded beyond measure. It has striking passages, and its theme is one of the deepest interest. But it signally fails to solve its problem, the compatibility of the sufferings of good men with the providence of God. Socrates, as reflected in Plato, is here clearly above Job.

Some passages in the Old Testament which are instinct with tribal cruelty and pander to the war spirit have borne very bitter fruit. A plea has been entered for the retention of these as congenial to a particular class of converts. It was for that very reason that Ulfilas, the apostle of the Goths, left the Books of Kings out of his translation of the Scriptures.

Inspiration must be universal or none. We are not warranted in picking out certain passages and pronouncing them divine while the rest are human. A single error or immorality is fatal to the divine origin of the whole. That a divine Being should err or mislead is inconceivable. Not less inconceivable is that he should have subjected himself in his operations to such a law as evolution, and then waited for Darwin to explain the dispensation to mankind. Gladstone, maintaining the divine source of Genesis, in effect makes the Creator guess at the process of creation and come strikingly near to anticipating the Nebular Hypothesis.

It seems to follow that the Old Testament ought not to be bound up with the New as the record of a continuous revelation, hard as it will be to dissolve the union between the two parts of our family Bible.

The value of the New Testament, to a rationalist, does not depend on the proof of apostolic or contemporary authorship, on the credibility of the miraculous parts of the narrative, or on anything that the higher criticism has swept or is sweeping away. It rests on the Character unmistakably portrayed, and on the doctrines which unquestionably gave birth to Christendom.

GOLDWIN SMITH.

A Vivid Portrayal of the Future.

A VISION.

In Which a Fearful Clash of Nations Is Vividly Portrayed.

As I lay in my bed the night of Nov. 12, 1903, I felt myself sinking into a deep trance and yielding myself to the will of the angelic forces. I was almost blinded by the vivid flashes of light of an electric whiteness.

Suddenly a form of Napoleon, in uniform, appeared and no sooner had I recognized him than his features changed and he appeared in the uniform of a brigadier general of the United States army. I was impressed with the fact that some person in the army of the United States would be controlled by the spirit of Napoleon, and that the career of this general would so closely follow the historic lines of Napoleon's wars in the south and east of Europe, that he would be styled the "American Napoleon."

I next saw a great shaggy bear, and above him waved the imperial colors of the Russian empire. The bear seemed to be angry. The cause of his disquietude was at once manifested, for there appeared a very fierce and warlike lion. The "Union Jack" floated over him. There also was an immense eagle floating in the air bearing in his beak "The Star Spangled Banner."

The lion and the eagle simultaneously and immediately attacked the bear, and then a great number of fierce wolves came to his assistance. The lion and the eagle completely disembowled the bear, while he is standing on his hind legs to defend himself, the lion tearing downward and the eagle upward. The wolves seeing the bear disabled, proceeded to complete his destruction.

A veil is drawn over this scene, and a seaport on the Mediterranean sea is seen, before which is a vast fleet of war vessels of three nationalities: The United States, Great Britain and Japan, showing a triple alliance.

A beautiful city looms up in the distance, with towers, mosques and minarets, with figures of men with right hand raised to heaven and the index finger pointing upward, calling the hour of prayer.

Then for a moment in the sky flashed in letters of living light the word, "Constantinople."

A naval engagement takes place. Where they bombard the city until it is completely wiped out. The inhabitants ask no quarter and receive none. Through the smoke of the engagement I seemed to be lifted above this scene and in the distance, on the vast plains, I saw an immense army of infantry and cavalry, column after column, brigade after brigade, division after division. I could hear the steady rhythmic tread of marching feet, the call of the bugle, the roll of the drum, but not a sound of a human voice. The Stars and Stripes were intermingled with the Union Jack. Then there came a fierce conflict be-

tween these allied forces, and another immense army which seemed to spring up without any warning. The Russian banner waved over this fierce array. The rear of this army was composed of a fierce undisciplined horde of infantry under at least five different flags, while the main body was of Russian cavalry. In this engagement the Russian army was defeated and the colors trailed in the dust. The only sound of human voice came from them in a wild shriek of despair, a heartrending cry of agony. The Anglo-Saxon forces fought in silence, and the directing spirit of the land forces was the general whose form and figure grew out of that of Napoleon. The rear guard of the Russian army, seeing the main part of their army routed, began to plunder and complete the work of destruction.

The smoke of the battle disappears and with it the contending forces. In their place a modern city rises on the old site of Constantinople. I could see the busy rush of commerce and spires of Christian churches take the place of mosque and minaret.

The vast plain presented the appearance of a vast tract of cultivated land, with towns and villages, railroads and all modern improvements, and a peaceful, prosperous, and contented people. Over every village, town and city floated the commingled folds of the Union Jack and the Star Spangled Banner. This prosperous country included all of Turkey and nearly the entire southern half of Russia.

A voice proclaimed: "That the events described in this vision would be consummated during or before the year 1913, and that all Anglo-Saxon nations will be formed into one vast Republic on which the sun will never set and whose shores will be washed by every ocean and every sea."

"Kingdoms, crowns and principalities will bring tribute to this world-wide republic. Then shall be ushered in the glorious day in which righteousness shall cover the earth as with a garment. The sword shall be beaten into a pruning-hook and the dove shall nurture her young in the mouth of the discarded cannon. The lion and the lamb shall lie down together and a little child shall lead them. There shall be no longer creed or sect. Man shall no longer say to his brother, 'Let us go up into Jerusalem to worship,' for the kingdom of God shall be with men. The Prince of Peace shall scatter peace, love and harmony over all the earth. Behold old things have passed away and all things have become new. I, even I, John of Patmos, have spoken."

To the Editor:—The above clairvoyant vision was given through the mediumship of a highly developed sensitive while in a deep trance. I was commanded by the forces to make a record of the message which was to be given. If anyone taking an interest in it wishes the name of the medium, I leave it to the medium's pleasure in answering any inquiries.

607 Ridge Ave., Allegheny, Pa. H. W. RANE.

point a committee to take charge of the matter and report.

WM. F. LANGDON.
No. 70 East 24th street, Third Flat, Chicago, Ill.

We would suggest that the Illinois State Spiritualist Association, Dr. G. B. Warne, president, test the gentleman as desired. The State Association is in hearty sympathy with genuine mediumship, and its endorsement will prove valuable to all mediums. Dr. Warne resides at 4203 Evans Ave., South Side.

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THEOSOPHY DEFENDED.

One of Its Ablest Minds Steps to the Front to Remove Some Misapprehensions That Exist in Regard to This Cult, Which Has Much That Is in Perfect Harmony With Spiritualism.

To the Editor:—My attention has been called to an article in your issue of April 16, in which Mr. Hudson Tuttle makes some statements in regard to Theosophy and the founders of the Theosophical Society which are so far from being facts, that they seem to call for some correction.

I may profess my remarks by saying that it was a matter of great surprise to me to see so bitter an attack on Theosophy in your paper, inasmuch as our mutual attitude towards each other had always seemed to be of the friendliest nature. Theosophists have always recognized all that is true and good in Spiritualism, and the things which they consider undesirable or erroneous in it. I have heard all leading Spiritualists condemn unreservedly. Certainly there is no reason why Theosophists and Spiritualists should have anything but the friendliest feelings for each other, and that there is nothing fundamentally antagonistic between them is proved by the fact that a great many devoted Spiritualists are members of our society.

Col. Olcott, as Mr. Tuttle correctly stated, met Madame Blavatsky at the home of the Eddys, where he was investigating the Spiritualistic manifestations for the New York Graphic, and incidentally for his own satisfaction. Whether these reports deserve the title "Whisper and Flash," is, of course, a matter of opinion. It is a fact, however, that they gave to many persons a satisfactory proof of the genuineness of Spiritualistic phenomena, and by their widespread publicity and the stamp of truth which they bore, gave to Spiritualism a standing in the regard of the public at large which it had not before enjoyed. It is also quite true that this acquaintance resulted in the founding of the Theosophical Society, which event occurred in October of the year 1875. That nothing of an occult or mysterious nature occurred on this occasion is proved by the following extract from the first volume of Col. Olcott's "Old Diary Leaves," a book which gives an authentic account of the history of the society. "On the 17th of October, 1875, I met Madame Blavatsky at the home of the Eddys, where he was investigating the Spiritualistic manifestations for the New York Graphic, and incidentally for his own satisfaction. Whether these reports deserve the title 'Whisper and Flash,' is, of course, a matter of opinion. It is a fact, however, that they gave to many persons a satisfactory proof of the genuineness of Spiritualistic phenomena, and by their widespread publicity and the stamp of truth which they bore, gave to Spiritualism a standing in the regard of the public at large which it had not before enjoyed. It is also quite true that this acquaintance resulted in the founding of the Theosophical Society, which event occurred in October of the year 1875. That nothing of an occult or mysterious nature occurred on this occasion is proved by the following extract from the first volume of Col. 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Between
REV. MOSES HULL
AND
PROF. W. F. JAMIESON

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How a Rabbi Views the Bible.

In a discourse on "Why People Don't

Read the Bible," Rabbi Alexander Ly-

ons, of the State Street Temple, Brook-

lyn, N. Y., said:

"The Bible has meant more to our

civilization than any other volume, and

yet it is comparatively little read.

Three hundred pupils in higher New

York schools have been questioned on

the subject. Only one answered cred-

itably. At Johns Hopkins University

the same experiment was made. Out of

eighty students only one answered cor-

rectly, and he was preparing for the

ministry.

"That the Bible is so extensively ig-

nored is easily accounted for. It is not

read because people want entertainment.

We are a busy, weary, nervous

lot. We work too much and rush too

much. In leisure we want relaxation.

So we read light novels. These do not

tax, and they entertain. The Bible is

neither light nor entertaining. It is dif-

ficult and serious.

"Sectarian bickering has made the

Bible a touchy not. The greatest

contribution to the common ignorance

of the Bible has been made by its sin-

cere but misguided friends. They have

claimed too much for the book. They

have called it divine in origin.

"They have insisted upon its literal

truth and final authority in its every

particular. They have removed it from

the realm of reason. They have ex-

pected advancing mankind to maintain

a credulity with the capacity of John's

whale. What resulted? Just what

might have been expected. A reaction

set in. Too much was claimed for the

Bible. Too little came to be believed.

The Bible may thus be said to have

been smothered to death by the ca-

resses of its friends."

Sar'g's Commended.

C. W. Stewart, a prominent lecturer,

writes from St. Louis, Mo.:

"I wish to say that the Sar'g's article

in last week's Progressive Thinker, 6th

page, is the best thing that has ap-

peared in years in any paper. It should

be read by every thinker in the world."

"Why I Am a Vegetarian" by J.

Howard Moore. An address before the

Chicago Vegetarian Society. Price, 25

cents.

The Ravings of a Mountebank.

The season is rather late for reviv-

ings, but as they were somewhat

neglected during the extreme cold of

mid-winter, and are a necessity to "save

souls from a burning hell," or, in other

words, to replenish the empty purses of

the "evangelists," so they are now here

in all their glory.

A late issue of the Rockford Register-

Gazette has found its way to our table,

in which we observe Rev. Billy Sunday

is "doing" our suburban neighbor. He

has caused to be erected what he calls

a tabernacle, capable of holding several

thousands of victims. Billy commences

his exercises by taking up a contribu-

tion, announcing on the evening men-

tioned by the Register-Gazette, that

"this people of Rockford are lousy with

money, and it is time to get rid of some

of it."

Our readers must excuse us for a few

quotations from Billy's sermon, which

we find in the paper mentioned:

"People go around cussing and damning

God until the time comes when they

think the undertaker is going to meet

them for a shroud, then they whine

like a sick cat."

"Talk is cheap, but it don't go down

with God. You must deliver the

goods."

"I served the devil twenty-three years

and I know his gang and all their

tricks. I'm after the devil now, and I'll

deliver a solar plexus blow before I'm

through."

"The trouble with this town is the

damnable heresy which has been

preached here for years, and which

has been sending men to hell by the

score."

"The Liquor Dealers' association

hates me. There is no man they would

send so much money to down. God

curse their black, vile hearts, I'll fight

to the last inch. The reason there is no

preaching here Monday evening is be-

cause I'm going to Marengo to fight the

cusses."

"There are mothers in this town who

encourage their children to run the

streets and mix with this damnable

social gang and they call on the

evangelist to save them from hell and

the house of ill fame."

Says the Register-Gazette:

"During the course of his address

Mr. Sunday threatened a business man

of the city, whose name was not men-

tioned, but whose letter the speaker

said he had in his pocket. 'I'll make

him look like 30 cents before I've

finished with him,' yelled 'Billy,' and

the audience laughed."

Good orthodox clergymen are in regu-

lar attendance at Rev. Billy Sunday's

exhibitions, and they seem to enjoy his

antics hugely while he is disposing of

his overstocked vulgarisms.

It is reported that this mountebank

made a thousand converts at Dixon be-

fore leaving there for Rockford. "And

of such," according to Rev. Sunday's

followers, and the clergy who lead in

applause, "are the kingdom of heaven."

"St. Peter will favor the better class of

the population of Rockford by ticketing

them to hell," so writes a friend.

Doesn't Believe the Damnation Theory.

The following is an Associated Press

dispatch to the West:

New York, May 10.—Rev. Charles

Briggs of the faculty of Union Theolog-

ical Seminary, in an address on "The

Higher Theological Education," before

the Seminary, said among other things:

"Ecclesiastical domination is the

greatest foe of theology."

"The peril of ecclesiastical domina-

tion is not dangerous in this country to

any extent except through the organ-

ized ministers and theological schools."

"The Christian ministry is no longer

what it ought to be, where the best ed-

ucated man in the community is the

minister. The public estimate of the

ministry and the church declines when

the congregation is better educated than

the minister. We must have a much

higher education than is given in the

theological seminaries."

"It is impossible to believe that the

greater numbers of the world, the

heathen, are doomed to eternal damna-

tion. We have an enlarged view of our

world, and if it is true that the other

worlds are inhabited we must adapt our

theory to them."

"The religious value of the Bible is

greater when it is stripped of impos-

sibilities. How much greater. It is

not a life in indolent idleness be-

fore creating the world in six days.

There is nothing more absurd than for

the theologian to be afraid of the truth."

"There is no schism in the real

truth. The systematic theology of the

future will not be denominational, but

constructed by inductive and gen-

eric methods of organized theology."

There is good, practical common

sense, from an educated clergyman who

entertains an honest thought, and

though a college professor, educating

young men for the ministry, yet how un-

like the "Sun-do-move Jaspers" after

whom the multitudes follow, and are

impatient of contradiction.

In the same secular paper from which

the foregoing was clipped was a report

of a sermon by one of the other sort

of reverends. We clip a paragraph:

"Some people in the days of Jesus be-

lieved in a probation after death, and

that all sin would be forgiven." Jesus

said, 'No, not in this world, nor in the

world to come.' The Universalists say

there is eternal punishment. They lie.

Universalism was born in the pit of

hell. The 'hath never forgiveness' of

Jesus declares them false."

Are Converts More Valuable than Truth?

Protestant clergymen in these last

days, seldom mention hell in their pul-

pit exercises. In their funeral dis-

courses they almost invariably teach

Spiritualism. Indeed, aside from pray-

ers and hymns, they can easily be mis-

taken for spiritual advocates on such

sorrowful occasions. Ambitious to in-

crease the membership of their

churches they not only countenance but

encourage the ambulatory revivalist

whose principal stock in trade is offend-

ing justice, a burning hell, and a cruci-

fied God. "On Eve," they say, "rests

the cause for man's sin, and escape

from endless torture can only be gained

by faith in the atoning blood of a sin-

less and suffering Savior."

We own to astonishment when we see

clergymen who have virtually preached

Universalism for years, encouraging

and cheering on mountebank revival-

ists, who whoop up a bottomless pit

with all the grace and noisy eloquence

of a pioneer Methodist of fifty to sev-

enty years ago. It is because it is only

through fear of eternal retribution that

they hope to gain conversions to their wan-

ing numbers? It looks like it.

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Bland. Interesting, instructive and

helpful. Spiritually uplifting. Cloth

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revival of business, an easy money

market, increased activity in every field

of industry, with long days and leisure

hours mornings and evenings when the

mind needs mental pabulum, as verdure

does sunshine, why not add to your

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GENERAL SURVEY.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor believes in freedom of expression, but believes 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 it distinctly understood 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 mind of our correspondents that the typewriter is set up on a machine that makes rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted 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 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. It will not do to say that Secretary or Correspondent writes 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 not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the month of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Had Walter Minnis of Pike county, Ind., heeded the dream of his wife he and his family would not have fallen into the Patoka River. Mrs. Minnis dreamed that she and her husband, who had been drowned, were talking about it. She told her husband about it, but he insisted on taking them out for a ride. Finally his wife consented, and while crossing the river near Winlow the buggy was overturned and Minnis, wife and child were thrown into the water. All were rescued by a farmer, who threw a rope to them.

Mrs. H. M. Cory will hold her Anniversary Exercises this year at the Veterans Spiritualists' Home in Waverly, on Saturday afternoon, May 28. For many years one of the pleasantest occasions of the year has been Pequa's Anniversary Exercises, and this year Mrs. Cory, who is a vice-president of the V. S. U., is to mark the occasion by exercises at the Home. The admission was 25 cents as on former occasions. The entire proceeds to go to the Veterans' Union. The ladies of the board will also have for sale on that occasion some light refreshments with tea and coffee. Everyone interested is invited, and we bespeak for everyone who can attend, a most satisfactory experience.

Spiritual Wisdom Church. Services every Sunday afternoon and evening, 8 o'clock, at 1500 West Madison street and California avenue. Free tests by Mrs. Jacqueth and Mrs. Cutler. Afternoon services begin at 2:30; evening at 8.

Eva McCoy writes: "I have been holding meetings throughout the state of Iowa with good success, and find The Progressive Thinker in many homes. I start for Billings, Montana, May 18. I will stop at Butte, Anaconda and Livingston, and other places desiring my services. May the good work go on, and your paper find a welcome in every home. My home address is 104 North First avenue, Marshalltown, Iowa."

Frank T. Ripley has the Sundays of June open for engagements. His terms will be liberal. Address all letters to Findlay, Ohio, until May 27; thereafter to Tipton, Ind.

Prof. Ramsby writes from Toronto, Canada: "I arrived here on May 12. I find six meetings held here on Sundays, mostly by mediums themselves."

A Scott Bledsoe writes from Topeka, Kansas: "Mrs. Bledsoe recently organized a society of twenty members at Atchison, and one of nineteen members at Hutchinson. The work is progressing nicely and would be pleased to hear from any good speakers and mediums who are willing to come and labor with us for whatever their work will bring them in a financial way."

A Los Angeles (Cal.) paper says: "An eager audience crowded Blanchard hall yesterday afternoon to listen to Dr. Alexander J. McIvor-Tyndall's interesting exposition of the claims, principles and phenomena of 'Clairvoyance and Mediumship.' Dr. McIvor-Tyndall was the first student of metaphysics to publicly express his conviction of the power of thought, and the fascinating way in which he demonstrates this theory has made the idea popular. He said yesterday afternoon: 'The soul, being the real man, has organs and senses in exact concurrence with the physical body. These senses are finer, more sensitive, than the outer or physical senses. They are tuned to a higher pitch of vibration. Thus the eye of the soul, the visual organs of the psychic body, are in rapport with finer grades of light, as yet invisible to the physical eyes. It will be remembered that the discovery of the X-ray disclosed the fact of a series of colors in the solar spectrum far beyond that previously seen. This fact had long been held as true by the advanced mediums who realize the positiveness of the invisible forces. Clairvoyance is always induced by negating the physical senses. This may be done more or less unconsciously by those who possess the clairvoyant faculty without understanding its import or its scientific explanation. Clairvoyance may also be induced by suggestion, either from without, or by auto-suggestion. The faculty of clairvoyance is a delicate one. The physical body must be kept in perfect condition, free from all coarsening influences and all material worries. We expect to cultivate the psychic faculties. It is a power that cannot be forced. Clairvoyance is the former; it is a positive unimpeded power. The latter is negative, and dependent upon the control of another's will.'"

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Smithville (Tex.) Times has the following: Mrs. Isa Wilson Kayner, missionary of the Texas State Spiritualists Association, announced to lecture at the opera house Sunday night last on the subject of "Truths of Spiritualism Verified by the Bible." She was greeted by an audience that approximated six hundred persons, made up of the best class of citizens of Smithville. It was such an audience in general satisfaction to the lecturer, always; attentive, appreciative and apparently looking for information on a subject which every one has heard so much of, but so few understand. The audience was composed of people from the different walks of life—the artisan, the tradesman, merchants, railroad men, and professional men, with their wives and daughters. The church members were largely in attendance, representing nearly all denominations in the town. The meeting opened at 8:30 with an invocation and music, after which Mrs. Kayner read the following poem:

Our Creed.
We believe in human kindness,
Large amid the sons of men,
Nobler far in willing blindness,
Than in censure's keenest pen.
We believe in self-satisfaction,
And its secret throbs of joy;
In the love that thrives through trial,
Dying not, though death destroy.

We believe in dreams of duty,
Noting us to self-control;
Foregleams of the glorious beauty
That shall yet transform the soul;
In the Godlike wreck of nature,
Sin doth in the sinner leave,
That he may regain the stature
He hath lost—we do believe.

We believe in Love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day;
In the power of its remoulding,
In the grace of its reprieve,
In the glow of its beholding,
Its perfection—we believe.

We believe in Love Eternal,
Fixed in God's unchanging will,
That, beneath the deep internal,
Hath a depth that deeper still;
In its patience, its enduring
Forbear and to retrieve,
In the large and full assurance
Of its triumph—we believe.

The lecture followed, and was delivered in a clear, impressive tone by the lady. The close of each lecture Mrs. Kayner has given readings from articles which were sent to the table, which occupied a place on the stage. In her readings, with, for example, a watch in her hand, she tells character of the owner of the article and tells of departed friends. When passing one watch which contained a heavy gold chain, with a locket, she said, "I see you, dear, and water." In explanation afterward the present owner said: "The watch belonged to a friend who was accidentally killed at Brookshire, while on a hunting trip; the locket was a present from Frank Brown who was murdered in El Paso, and the chain was purchased in California from the Henderson family jewelry collection, which was found after the big storm, in which every member of the family perished."

D'Annunzio declares he was compelled to write a power outside himself to write his latest drama, "The Daughter of Jorio." "I felt all the time as though some one was dictating to me and I was a mere amanuensis," he said.

Moses Hull has an engagement to lecture at Oskaloosa, Iowa.

J. M. Peebles, M. D., one of the most popular authors in the ranks of Spiritualism, writes of "In the World Celestial": "There are bodies terrestrial and bodies celestial," wrote Paul to the Corinthian church. Considering the law of adaptation celestial bodies only can dwell permanently in the celestial spheres. The word celestial is the telling title of a most interesting and spiritually instructing book, by Dr. T. A. Bianco, so well known in the literary and medical world. This book treats of the hereafter, not as a dream, but as a series of facts witnessed by one who, released temporarily from the physical body, traveled through the earth, and returned to earth relating what he saw in those realms immortal. The whole trend of this book is spiritually and morally uplifting. It should have an immense sale."

F. P. Yeager writes from Flatonia, Texas: "Our little city has been very much astir, caused by the eloquent and beautiful inspirational lectures on Spiritualism, and consequent tests, by Mrs. Isa Wilson Kayner, and her personal mediums. Never before has there been so much interest manifested here, especially among our church-going denominations. Mrs. Kayner's lectures were elevating in every sense of the word. She said nothing that might offend the most fastidious, and all who had the pleasure of meeting her, will hold a kind of glow and with pleasant memories will await her return in the near future."

Emily E. Philip writes: "Memorial services will be conducted at Hopkins Hall, 529 W. 63rd street, Sunday evening, May 25, under the auspices of the Englewood Spiritual Union. Harry J. Moore, will lecture from the subject, 'Are the So-called Dead Really Dead?' Sunday evening, May 15, every seat in the hall was taken, and the best lecture I have ever listened to upon the subject of Spiritualism. We will continue our meetings throughout the month of June, Mr. Moore lecturing for us each Sunday evening. The subject, the first Sunday in June will be, 'Death and Its To-Morrow.' Messages follow the lecture."

Dr. Beverly writes: "The state-writing seance at Arlington Hall, 31st street, and evening after the regular service, draws a large crowd. The medium sits outside of the cabinet in the light so there is no chance for deception and that score or more from the audience get a message on their slates or a painting of their Indian guide or some beautiful landscape. Walter DeVoe is engaged to give the benefit of his wisdom. Our next party, Saturday evening, June 4, will be a house-warming and reception to mediums. Every ticket draws a new reading and something else. See next week. It will pay to patronize the B. S. S."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The First Spiritualist Society of Oskaloosa, Iowa, has engaged Moses Hull to deliver a number of lectures during the week, May 23 to June 1; lectures will be held evenings during the week and Sunday afternoon and evening at the opera house. A cordial invitation is extended to all Spiritualists and their friends.

In reference to Mr. Hale's offer of \$1,000, Henry Ellis writes that no medium can accept any such offer. If accepted at all, some one other than the medium would have to be beside the cabinet to see the forms appear, and look after the medium's interest. The medium being in a deep trance cannot tell what is going on. And then, suppose some seven or eight were convinced, there would still be the millions of people who would say: "I did not see it, I am not convinced." Each one should seek for himself.

Jacob Schnur writes from Warren, Pa.: "For several weeks we have had with us Charles Theodore Schneider, of Williamsport, Pa., who has favored the people of our town by lectures followed by tests. The latter were recognized in every instance. All present were thoroughly satisfied with his good work. He will leave us on the 17th for Jamestown, N. Y."

Georgia Gladys Cooley writes from Pittsburg, Pa.: "Will you please let the readers of your worthy paper know that I expect soon to be doing business at the same old stand, No. 77 East 31st street, Chicago, having made arrangements with the Universal Occult Society to serve them for the first three days of June. Will be pleased to meet all the old friends and as many new ones who may feel drawn to our meetings. During my short stay in the city I will be located at 3148 Prairie avenue."

Theodore Franck writes from Louisville, Ky.: "Quite a unique service was held at the Church of Spirit Communism on Sunday evening, May 15. The hall was filled to the top, and the double usual attendance, and all anxious to hear the two speakers, Prof. Wm. Frette, an astronomer, and Wm. V. Nicum, of Dayton, Ohio. The Professor concluded his speech by reciting a beautiful inspiring poem, of his own origin, claiming it was recently composed, and as it was the first time it was read, it was composed especially for this occasion. Immediately after his speech the audience joined in singing a beautiful song, at the close of which the next speaker, Wm. V. Nicum, stepped upon the platform. Mr. Nicum is the most daring speaker (of the Daniel type) that ever mounted a spiritual platform. He accused some Spiritualists of being dogmatic as the orthodox. His entire discourse was infused with a continuous flow of mastery thought, and was heartily appreciated by all. Mrs. Annie Thronsdon, the regular speaker, closed the meeting by giving several plain and accurate tests."

Secretary writes: "It was a field day for Bible Spiritualism at the Church of Spirit Communism, 4308 Cottage Grove avenue, Sunday, May 15, with Rev. Moses Hull as lecturer; we say Bible Spiritualism for the Bible, in fact all Bibles, as the speaker showed, are replete with the sayings of inspired men, and the inspiration that comes through our teachers, so like the old, makes us feel that we have a peculiar right to the book of books. The Bible when read with unbiased mind is pre-eminently a Spiritualist's book, and Mr. Hull is pre-eminently its expounder. The very earnest attention of the large audiences showed the intense interest of the intelligent, wide-awake people in the cause, and though the general indifference to the religious teaching of the times made short sermons a necessity, the speakers present, the spirit signals were distinctly audible. Then for half an hour in her own characteristically earnest and pleasing manner, she delivered personal messages, giving accurate descriptions and speaking recognized names of friends, who were much pleased in spirit. Mrs. Elsie Hornbeck followed with a few messages, everyone of which was recognized. Then formalities were dropped and social visiting followed, while piano solos were played by several young ladies present and ice cream and cake were served to all. Mr. Chas. A. Elsie mingled with the people, and in a most convincing way of spirit return, but a great comfort to many to whom tests were given. The society wished to extend their thanks through this grand and glorious paper, to the circle, also to Mrs. Thomas and Mr. Kaiser for their donations and efforts so freely given."

Dr. and Mrs. Carl A. Wickland write: "We have long put off writing, telling our experiences during the recent four months' visit in Europe. We were very much interested while there, especially in England, and particularly in London. We attended several meetings while there; and found the workers in the grand cause of Spiritualism and the audiences of a high spiritual and intellectual order. We were very kind and vineyard of truth, Mr. and Mrs. Wallace, both at their home and at their meetings, and it did our hearts good to listen to the lofty utterances from the spirit side of life through the worthy mediums or instruments. We had also the pleasure of meeting the noted Mr. Adams Esperanza, both at his meetings and at his residence, at Portland Square, and she favored us with a number of addresses to prominent people in Stockholm, interested in Spiritualism. But we were unfortunate in not being able to see but few of them, as some were away to their summer villas, and others were traveling in foreign countries; but of the few we met we were impressed with the fact that Spiritualism in Europe seems to be more or less adopted by the so-called better classes, although they do not generally make public avowal of their belief, but rather keep it to themselves. Another thing was peculiarly noticeable, that the workers are so much interested in the so-called tests, as they do in America, but wanted more of the philosophy of Spiritualism. We have now changed our place of residence from 324 Wells street to more commodious quarters at 616 Wells street, the 'Charles Fisks,' corner North avenue, where we state our addresses, and we have resumed our spiritual work, holding meetings at 326 Wells street, Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock."

Mrs. LeSueur writes: "Mr. and Mrs. Goodrich wish to invite all of their friends to the house, 634 East Avenue North, Chicago, on Thursday, May 29, at 8 o'clock, to a package party. Please bring your luncheon and a parcel of some kind to be sold at auction. This is for the benefit of the 'Band of Harmony.' Mr. and Mrs. Mullins entertained at their pleasant home on Monroe street, May 19. A fine program was rendered. We were sure of another good time out in Oak Park. Come early. Bring all your friends. Mrs. Richmond will be present."

There is in store for them. Come to the next social at Hall C, No. 77 31st street on the evening of June 4, and enjoy yourselves as never before. At the next few socials they will be favored with the renowned medium, Georgia Gladys Cooley. She will be on the program during the months of June and July. All welcome. Come."

Our correspondent, Mr. C. Short, of New York, met with a painful street car accident, a crushing of the left knee, but the Doctor says he will be about in a few days, and with no danger of lameness.

J. M. White writes: "On May 10, the friends living in the vicinity of Antioch schoolhouse, near Gardner, Kansas, organized a meeting right in the heart of a Campbellite neighborhood. A very attentive audience was present and responded readily with subjects for poems and articles to read from. We had a door fee to keep out the disturbers who gathered outside and raised a racket for Christ's sake. My next stop was at Spring Hill, where Mr. J. H. Pratt, the veteran worker in the cause of Spiritualism, gave me a hearty welcome. Those desiring to see spirit drawings and photographs that were executed under test conditions should visit Mr. Pratt who has a large and interesting collection. He welcomes all honest workers in the cause of Spiritualism to his home. A very peculiar spontaneous phenomenon (that is taking place there is a species of stone engraving on a door stone in front of Mr. Pratt's porch. The faces on the rock show better at midday in sunlight than any other time. At present I am making a stop with the society at Manhattan, Kansas, having been requested to serve them next Sunday. My next stop will be at Beatrice, Neb., and to those desiring my services in Lincoln, Neb., and adjoining towns will say that after May 23 letters will reach me at General Delivery, Beatrice, Neb."

Thomas Grimshaw, well known as a prominent lecturer, writes as follows about Spiritualism in St. Louis during the World's Fair: "I would care to say in your valuable paper, to justify the Spiritualists public that the First Spiritual Association proposes to keep its Temple, 3015 Pine street, open from 10 a. m. to 10 p. m. every day during the World's Fair. We are fitting up a reading room for the benefit of visitors. The spiritual papers will be kept on file. We shall have a list of desirable reading houses, and shall be pleased to assist friends in finding a location. Meetings will be held every Sunday morning and evening; also two or three evenings a week. These meetings will be held under the joint auspices of the National Spiritualist Association and its Auxiliary, the First Spiritual Association. Prominent speakers and mediums will be in attendance. Come and make yourself at home. Speakers and mediums intending to visit St. Louis this summer are invited to correspond with me. Address me at No. 5835 Theodosia avenue, St. Louis, Mo."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

A. E. Collyer, M. D., a prominent physician of Chicago, writes: "I have been a subscriber to The Progressive Thinker for some time, and can say without hesitation that I find it far ahead of all other papers for bright and new ideas and a firm adherence to first principles. The discussion of the Great Psychological Crime in your paper was especially interesting and has led me to an extensive investigation of all phases of insanity. If any of the Spiritualist churches wish to have the benefit of my extensive study, as well as this special study of Psychiatry, I would be glad to deliver a series of lectures on the subject. There is no subject on the Spiritualist should be more and abundant in the study of normal and abnormal mind. Address me at No. 1112 Masonic Temple, Chicago."

Mrs. Hooker McEvoy writes from Stockton, Cal.: "I delivered my first lecture in Stockton, May 8, to a most attentive and appreciative audience, after which I gave some clear-cut tests, never saw more beautiful flowers than those that appeared in the platform. I am here in the interest of true Spiritualism, and hope to be instrumental in building up the society. I expect to remain a month. I left the Oakland friends mourning the departure of Mrs. R. S. Little to the East. All will eagerly look forward for her return to the coast. A new society has been organized on a broad, liberal platform, to be run by a Mediums' Co-operative Union, and it bids fair to be a grand success. When Spiritualists, especially the mediums learn to tolerate one another, then we have hope for co-operation; then societies and organizations will stand the storm of time, and not go to pieces as they are too often now doing. I have not as yet made definite plans for the months of June and July, therefore will be pleased to make engagements for society or camp work for the summer months in California or Colorado."

Ella M. Gross writes from Weiser, Idaho: "Although young in Spiritualism I have been deeply interested in the work of the Spiritualists for some time. In the columns of your excellent paper every week, my greatest regret is that I did not become a subscriber years ago. I have been especially interested in Robert Hale's offer, which all of your readers are familiar with. Why doesn't some of the large number of genuine mediums capture the \$1,000 prize offered by the Spiritualists? It is a pity that the mediums Relief Fund, needed to secure the \$1,000 promised by a friend providing the same amount was raised by June 1. In that way what a great amount of good one person could do for a grand cause, and benefit a number of needy and worthy Spiritualists who have grown up in the cause. It is a pity that the mediums Relief Fund, needed to secure the \$1,000 promised by a friend providing the same amount was raised by June 1. 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CHICAGO, ILL., JUNE 4, 1904.

NO. 758

The Notorious "Blue Book" Carefully and Ably Analyzed.

It Is Not An Imaginary Book.

The Blue Book is claimed to be a compilation to deceive the public. Its existence has been known for years by prominent Spiritualists. Mr. H. D. Barrett, for ten years President of the N. S. A., has known of its existence, and therein was put down as an E. Z. Mark, meaning, of course, that he was an easy mark, gullible, and easily deceived. His prominence before the world today as a leader in our ranks, adds impressiveness to his words.

Rev. N. F. Ravlin, venerable with age, honest throughout, a man of vast knowledge and eloquent, logical and forceful on the rostrum, presents his views in a manner that cannot fail to set honest Spiritualists to thinking.

"Forrest," of Boston, whose wife is a most excellent medium, gives his views. He is a man of great experience, of extensive research, and thoroughly honest, and what he says will add weight to the general statements.

Mr. Toren is unknown to Spiritualists generally, but we have no doubt is perfectly honest in his statements, but not having had the experience of Mr. Barrett, Mr. Ravlin and "Forrest," he thinks the Blue Book never had an existence.

"MISS HARLOW AND THE BLUE BOOK."

To the Editor:—There may be those who have read the article under the above caption in your issue of April 30, who have pursued it with great interest, but I wish to assure your readers that there are many who have read it with profound disgust. I for one can no longer remain silent when so-called sensible people talk and write on something they know absolutely nothing about. In your issue of May 14, N. F. Ravlin, of Baltimore, Md., says: "THAT SUCH A BOOK EXISTS IS TOO WELL KNOWN TO BE DISPUTED." In the face of the above assertion this same writer states that: "The N. S. A. should inaugurate the movement, and probe the thing to the bottom."

There are, no doubt, among the thousands of mediums in this country professional tricksters who have identified themselves with Spiritualism, but there is not the cause for alarm some people are so ready to jump upon the public mind. Miss Harlow's statements in regard to fraudulent test and materializing mediums, are not only unfounded, but to say the least, are extremely silly. There are people, however, who grasp at straws and believe any and everything they hear or read.

Now I propose to prove from a business standpoint, and on a matter of justice to the greatest cause under the sun, that the statements made by Miss Harlow and N. F. Ravlin are lies manufactured for the purpose of retarding the progress of Spiritualism.

Miss Harlow's article starts out with the statement that "Spiritualistic séances of the generally popular type, owe much of their success to the Blue Book," and the further assertion that, "thanks to the Blue Book the medium does not have to rely on inspiration or spirit control."

We also have in mind a prominent Spiritualist of this city who something like two years ago made similar assertions from a rostrum of one of the South Side societies, and who has probably repeated these statements until they have become far and wide.

Miss Harlow's article, however, has the usual earmarks that is a peculiar characteristic of the daily press when publishing anything pertaining to Spiritualism. But let us see if there is a grain of truth in the statements made by these speakers and writers. What would be required and how much the probable cost of such a book as they say exists, but of which they admit they know nothing of.

At a very low estimate there are in the city of Chicago twenty-five thousand persons who are directly or indirectly interested in Spiritualism, and to accurately compile a history or even a synopsis of these persons and their departed relatives that could be of any value to a medium, would require at least a page of matter printed in nonpareil type for every one of these twenty-five thousand investigators. Consequently 25,000 pages, or 12,500 leaves would be required to make up such a book for one city only. The thickness of such a book could not be less than eighteen inches. The cost of composition on such a book would require a nice sized fortune, for it would require one hundred compositors working nine hours per day, two hundred and fifteen days to set up the matter for such a book. Some printer, therefore, would know whether such a thing as a Blue Book ever published. The cost of type-setting of such a book would be not less than \$60,000. There would be seven hundred and seventy-five 32-page forms and the imposition would cost not less than \$2,000. It would take ten printing presses twenty-five days to print such a volume, and the cost of the press work would be not

less than \$3,000. The binding of such a book would be next to impossible, but it might be done to better advantage in six volumes. The cost of binding, therefore, would be more than the "Blue Book" could be purchased for, or, "say \$5."

These figures are made only in a rough way and were it in reality a business proposition the figures would go much higher, for the cost of paper and other incidentals have not yet been taken into account. The editorial work and the compilation of statistics would require a force of clerks large enough to in one day eat up the price of the book would bring, in a city like Chicago with only twenty-five thousand Spiritualists it would be impossible to sell more than one thousand copies at the price of "say \$5."

Then as a business proposition such a thing as a "Blue Book" would have to come into existence through philanthropy, or the expense might be borne by the rich orthodox churches.

Now suppose there were such a thing as a Blue Book what sense would it make to say that it would be of any value in the use of platform or seance work. Descriptions innumerable and nothing to guide the medium outside of a description of the person to whom the medium is giving a test. What a lovely time a medium would have to locate in the "Blue Book" the information desired.

And suppose the medium could turn to the page in such a book and read there all about such a person, what kind of a memory would be required to satisfy a promiscuous audience. Would it not require more than a mind reader to use a "Blue Book" that there were one?

Such statements as made by Miss Harlow are silly rot and make people disgusted. Spiritualists who make such unfounded assertions know that they are not telling what is true and if I were asked to judge them I should say that they are the ones who use "stock tests" and in order to cover up their dirty work accuse others of using a "Blue Book" that exists only in their imagination.

Now, if there be a "Blue Book" such as Miss Harlow says there is, I will give \$10 to the person who will show me one. I am not a medium and am not in need of a "Blue Book," but to help the cause along I will give \$25 for a copy of a "Blue Book" for the city of Chicago containing the information Spiritualistic mediums are accused of using. And if the missionaries of the N. S. A. and mediums who wear diamonds are using such a book, it is more than necessary that Spiritualists learn the facts. For my part, "I am from Missouri. You have to show me."

JOHN A. TOREN.
4308 Langley avenue, Chicago.

THE FRAUD QUESTION.

"No question is ever settled until it is settled right," says Ellis Vaselet Wilcox. Those words apply to Spiritualism and to Spiritualists. No amount of denial, nor unlimited white-washings will ever remove or cover up the fraud question among Spiritualists. Like Banquo's ghost, it will not stay down until truth and justice are permitted to have their way. It is therefore entirely out of keeping for any Spiritualist to engage in wholesale denunciations of the opponents of fraud, and to declare that certain well established sources of information in regard to bogus tests, do not exist. They do exist; "Tis true; and pity 'tis, 'tis true."

Every true-blue Spiritualist cannot fail to be interested in the discussion now going on the columns of The Progressive Thinker touching this very important issue. One must admit the matchless courage and splendid honesty of the fearless editor in thus attacking the great evil, yet allowing the defendants and apologists for the same to

feet to be heard in their own and their friends' behalf. Some of these writers are perfectly sincere in their statements and their vigorous defense of mediums and mediumship is high testimony to the elements in human nature known as Faith and Hope.

The "Blue Book" issue is interesting and instructive. Many good people know it does not exist, while others of greater experience and calm judgment realize that the counterfeiter does have sources from which they draw their "tests" for their victims. For a long time I believed there was a printed book, or perhaps several of them, from which the desired evidence was derived, but for the sake of those who do not believe in the existence of such a book or books, I am willing to admit that said work or works may be written in ink, or some portions of the data, in type-writing.

Whatever may be the conditions to-day, some such books existed in 1897, 1899, and 1901. Let me say here that I believe the term "Blue Book" to be a general one used as a blanket to cover or designate any and all sources of information from which counterfeit mediums gain knowledge of the people who seek their presence. I further believe that the so-called books are small size, adapted to the purse and pockets of those who are seeking to deceive the people. It is not supposed that one big book, with blue covers, containing several hundred thousand "tests" (?) has been printed at great cost as one writer shows, for the use of this "defective class" of mortals.

In 1897, the writer received a letter from a friend in California, saying that he had seen the San Francisco "Blue Book." He had always declared that no such book existed up to the time of securing the work in question. "It contains several thousand tests," he wrote, "and gives the most minute information respecting many of the individuals named." It is a small book, and could easily be mistaken for a pocket-book. It is very interesting to me. Much more was written along the same line. My name, he said, was in the book, spirit names being entered in red ink, and those of mortals in black ink. Naturally the writer was desirous of knowing what was said about him, and a copy of the book, or the page referring to me, was at once requested.

I received a copy of the data regarding myself. It was complete in every detail, and astonishingly accurate with respect to my family history. Born as I was in an obscure country village, I could not but wonder how so much information was gained concerning me. Another friend wrote me this same year, saying she had seen one of the books. "It has my history down fine," she said. "It tells everything about me, even giving the names of my parents who took leave of earth nearly fifty years ago." She gave me an abstract of her record as stated in this book. It was wonderfully accurate. So much for 1897. These two parties from whom I gained this evidence were absolutely honest, and had been overcredulous regarding Spiritualistic phenomena up to that time. The gentleman was a 33rd degree Mason, and a man of strict integrity.

In 1899, a lady told me that ten of these hand-written test books had been placed in her hands for safe-keeping, by one of the counterfeiter's, who feared the homes of certain mediums at one of the camp-meetings were going to be raided. She spent the night in examining those ten little gems, and made verified copies of many of the so-called tests they contained. She did not hesitate to lay the facts she had discovered before me, and there is no doubt in my mind that the data she gave me were exact copies of those found in the books. Her discovery changed things quite materially for several persons, none of whom are now posing as mediums.

In 1901, the writer was offered fifteen similar compilations for a certain sum of money, by a medium who has seen more years of service than I have of life. The agent who conducted negotiations saw those little works almost every day, and convinced me beyond all doubt that it was an opportunity not to be lost. I could not raise the money required to complete the purchase, and to do so both by letter and telegraph. I did not succeed, the main argument being that the time had not yet arrived for purchasing and publishing these books. The abstracts given and quoted to me were prima facie evidence of the then existence of these books. Those little memoranda books passed into the hands of people who were more friendly to that kind of manifestations than I am or was then known to be. I saw copies of some of the pages of a few of these works; some of the data could not be gainsaid. The information given was absolutely correct, and it was made up, compiled, and used for the purpose of deception.

These memoranda books may not be in general use, or common use, by the "defective classes," or counterfeit mediums as they were formerly. They may have been found to be too dangerous for general or promiscuous use. The central office or bureau of oral information is far less conspicuous and troublesome. There are Spiritualists of prominence who know where these peculiar bureaus are located in several of the large cities of the land. They have given their evidence honestly and truthfully. Some have labeled their pains by people who claim to be Spiritualists. Granted that these little books are compilations of facts—granted that they are not printed—granted that they may be composed of hand-written, type-written and printed clippings—when used to deceive, or made the foundation for bogus tests—are they not, one and all, at least reprehensible? I am not from Missouri, and I want proof as much as anyone, but I am not yet so convinced as to believe that no one but myself is capable of telling the truth. Honest, truthful, gun-souled

men and women have seen, handled, and made excerpts from these compilations. I have seen some of the excerpts myself. These people, their evidences, are far more worthy of reverence than the unsupported denial of one writer (or a dozen) who has not yet had this unique and distressing experience. No one has a higher regard for mediumship than the writer; no one believes more fully and earnestly in the genuineness of the phenomena offered in the name of Spiritualism than the writer. I have even gone so far as to say that I believe every phenomenon bearing our label is a grand possibility of fact, and can be proved a truth under proper conditions.

But when our splendid phenomena are shamelessly simulated—when tricks and pretense are palmed off as mediumship, it is time to protest, and to ask for a change of conditions. The work of cleansing the Augean stables should be performed by honest Spiritualists. By so doing, they can protect the genuine mediums, and render them a lasting service, by exposing the counterfeiter. If such honest work hurts the cause so much the worse for the cause. These words apply alike to the counterfeit medium and to the honest medium, and offer them to the public as the utterances of Daniel Webster or Jesus Christ. There should be no difference in the treatment accorded these two classes of offenders. They should be let alone, and advised to find occupation elsewhere.

Even at the risk of making this article too long, I must refer to the business of test-exchanging. During the past few years I have seen several letters written by so-called mediums to other mediums in the field, giving names, dates, etc., as tests for their brethren's use. Some of the writers are prominent in our ranks. They distinctly stated that they were "on," and wanted to lend their friends a helping hand. I have seen some of these tests of tests. In one convention I actually picked up a memorandum accidentally dropped by the medium to whom it was given, containing eighteen "tests" (?) Oral posting is now in vogue and has been for some time. It is a source of income to the one doing the posting, and is a very present friend to the counterfeiter who is to occupy the platform.

Test-exchanging and oral posting can only be carried on by those who have access to reliable information. This information is recorded somewhere. At any rate, it is found, given and used. From what I know of the secret test books, and from what truthful men and women have told me of them, my conclusion is that a counterfeiter can be made to "test" for his brethren. The books may not be in circulation to-day, but they are accessible to the initiated and furnish the ground facts to be embellished into "tests" from the platform.

An ex-medium at Onset said to me a year or two ago, "So you have 'caught on,' have you? They had your record on 'T,' didn't they?"

"Yes," and how did you find out much about me?"

"Oh, it is easy after you once know how. Some of it you gave yourself when talking with your spirit friends, or to the medium, unconsciously, of course. THEN YOU WERE LOOKED UP! We had your record put. Glad you know about it, though!"

My experience in this respect is only one among thousands, yet I can copy it out and send it to my friend in California made my face burn, and caused me to conclude that I was and long had been just what the footnote said of me in disposing of my case. I am a truth-seeker, and am trying to deal fairly with all questions of this character. But I must be exposed from accepting sentimental phenomena found in exchange of names, mediums, books, or sermons by Chaplin, Beecher, Brooks and Jesus, as evidences of fact. I am from Maine, and am no longer known as "E. Z. MARK."

Yours for honest mediumship and true Spiritualism.

HARRISON D. BARRETT.
Syracuse, N. Y.

A BOSTONIAN'S VIEWS IN REFERENCE TO THE BLUE BOOK.

To the Editor:—The above article by Mr. Toren, is a rather remarkable one to emanate from a Spiritualist in that it teems with the most virulent abuse of two worthy and highly respected workers in our cause in particular, and of all who are trying to purify Spiritualism in general. The recent published letters of Dr. Ravlin and Miss Harlow, in which mention was made of the "Blue Book," seem to have particularly excited the gentleman's wrath. He denies vehemently that such a book exists; and goes on to prove in a way that seems to (himself) conclusively.

Regarding this "Blue Book," Mr. Toren, and also doubtless a great many Spiritualists, have an entirely wrong conception. It does not exist in the form of a mammoth volume or number of big volumes like a "Bible," nor does it contain a complete bibliography and directory of all Spiritualists or investigators. It is of several years' growth and was issued in the form of leaflets or small pamphlets, to satisfy a demand for the information contained. It was issued by parties who had agents in all the principal cities where Spiritualists were in evidence, and these agents at first collected the information for their respective cities, perhaps a few dozen names, and sent them in to be printed. Each agent was supplied with these printed lists for his own city only. When a stranger medium arrived in that city he was immediately waited upon by the agent (who, perhaps, was a medium himself), who supplied him with such "test material" as he desired, upon payment of the required fee. Thus it grew, and the list was not such a tremendous one as you

time, nor the expense very heavy. As time went on, each medium who joined the association and got his start from the printed lists, was able to work up a good business. Then he, too, would send in new tests and names as he gathered them in his work. Every one who knows anything about the medium business knows that mediums (the crooked sort) keep memoranda of all sittings given, with names and particulars gathered from the sitters. Soon he has quite a supply of these and from them can stand on the platform and give tests or read ballots, everything being recognized, and can keep it up for hours, if necessary—not giving a genuine test in the whole time. These additional names that are sent in from time to time were printed and sent out to the respective agents and being kept together, made in time a respectable-sized book for each city. And the expense being incurred in small amounts and met by monthly or quarterly contributions from the mediums, was not oppressive. So much for Mr. Toren's massive volumes and labored calculations.

IT MAY BE WELL TO SAY, HOWEVER, THAT THE "BLUE BOOK" IS PRETTY MUCH OUT OF DATE AT THE PRESENT TIME, and it is probable that most of the documents have been called in and destroyed, as the exposure of that method of obtaining tests frightened the mediums and all concerned, and rendered the destruction of such damaging evidence necessary and advisable. That such documents DID and DO exist is a well-known fact, and while it may be difficult to produce a copy for evidence now, owing to the caution of those who used them, there is no lack of trustworthy evidence as to their existence. Crooked mediums are so plentiful now and they have so many ways of procuring the information they require that the books are no longer necessary. So that as a subject for dispute, the blue book has had its day and been retired into "inconspicuous despatch."

Mr. Toren admits that there are tricksters who have identified themselves with Spiritualism, and then goes on to say that it is no cause for alarm and that statements in regard to fraudulent mediums and test mediums are "disgusting, silly, and lies manufactured for the purpose of retarding the progress of Spiritualism." I am uncertain as to whether this man Toren is a professional medium, a partner of some medium, or just a plain, ordinary, credulous "Easy Mark." But, whatever he is, he has exhibited a bad feeling. His statements are in regard to mediums, a good and respected medium, Miss Harlow, and upon Dr. N. F. Ravlin, calling them liars, was as uncalled for as it was ungentlemanly. I have known Dr. Ravlin for years, and know him to be one of the most able and deserving of our Spiritualist workers. He is an honest man and hates fraud with an undying hatred. He has never been a "fraud hunter," but an up against it several years ago on different occasions, until sick at heart for the future of Spiritualism, he was forced to admit what thousands of good Spiritualists now maintain, that commercial mediumship is exceedingly "rotten," and IS FIGHTING FOR TRUTH AND PURITY WITH STURDY AND EFFICIENT BLOWS. Dr. Ravlin left a high and noble position in the Spiritualist pulpits some years ago when the truth entered his soul, and has, like some of the rest of us had to endure persecution and suffering as the world knows not of, for the sake of the Truth.

Miss Harlow is recognized as an honest, true-hearted woman, a good medium, an eloquent, logical speaker, and she is a lady of every sense of the word. It is a little of the same indifference to me whether Mr. Toren believes there is a "Blue Book" or not, or whether he admits that there are fake mediums. He is welcome to sit in darkness to his heart's content, if he so desires' worshipping the hem of some fake medium's garment. Let him write himself down as a Spiritualist, rather than as a "spiritist," speaker, chaser and test-hunter. No true Spiritualist ever assailed a prominent brother or sister mortal with such language and accusations as he has used.

Boston, Mass. FORREST.

N. F. RAVLIN REPLIES.

To the Editor:—Mr. John A. Toren takes Miss Harlow and the writer severely to task for statements made concerning a certain Blue Book, said to be used by certain mediums in giving fraudulent tests, etc.

He says he "proposes to prove from a business standpoint, and as a matter of justice to the greatest cause under the sun, that the statements made by Miss Harlow, and N. F. Ravlin are lies manufactured for the purpose of retarding the progress of Spiritualism."

Now, Mr. Editor, as to Miss Harlow, she is abundantly able to defend herself, if she deems it worth while to notice such vile insinuations and such an ungentlemanly assault upon her character, but rather, I scorn his impertinence and would not deign to answer him in spirit, and would be it not that my silence would be misconstrued, his tirade would be treated with the contempt it deserves.

His labored effort to show what such a book would cost, even for the one city of Chicago, is too puerile to deserve serious notice. It contains the bulk of his article, but has in reality no relevancy to the matter under consideration.

Fraud in mediumship is the question at issue, and the said Blue Book is simply the focalized center of the stock test business, representing a union or confederation, through which tests (?) are passed from one to another of these mediums as opportunity offers or occasions arise. It would seem to be a sort of mutual arrangement to the cumulative plan, by which tests grow and multiply. It is not supposed for a moment that they are all printed in a book.

The writer knows from his own knowledge, that stock tests are secured by confederates, and passed to certain mediums who give them out as genuine communications from the spirit world. HE HAS HIMSELF PROVED IT IN THE CASE OF A MOST WIDELY KNOWN AND RENOWNED MEDIUM WHOM HE REGARDED UP TO THAT TIME AS ABOVE SUSPICION. He could not have believed such a thing possible, had he not been confronted by the facts. He has on different occasions been duped by bogus phenomena, when he would have been willing to make oath that it was genuine. It is a well-known fact that the exposures of materializing mediums are of frequent occurrence, and the various torgery in which they masquerade as materialized spirits has been captured along with the medium; and even where nothing of the kind has been found, and the medium would scorn to do such a thing, yet the cabinet spirits personate the spirit friends of the sitters, and thus a cruel deception is practiced. The writer knows this to be true from repeated experience. But he will take off his hat to no man living AS A DEFENDER OF GENUINE MEDIUMSHIP. And the insinuation that he wrote one word in his former article as reflecting on the honesty of the missionaries of the N. S. A., is absolutely untrue, as any reader of the article can see.

The writer has nothing but unqualified admiration for Mr. and Mrs. Sprague, and for Mr. and Mrs. Kates, and certainly he has no controversy with the N. S. A. The charge comes with very ill grace, that the writer would even lie to retard the progress of Spiritualism, when he has sacrificed everything he had on earth in its defense. At one time he believed every medium honest, and every communication assuming to come from the spirit world genuine. He would gladly believe such to be the case now. He would be glad to know that he has been misled, and that no Blue Book of fraudulent tests exists. But, under the circumstances, such a course would be self-stultification. There is too much evidence of the practice of fraud by the most noted mediums, to deny its existence. A certain famous medium known to the writer, claims to have let his wife into the "secret" so she can give tests equal to any of the mediums. And he advised a certain lady lecturer to post herself in the same manner, and by so doing she would be recognized as a great medium, and make plenty of money. Being encumbered with such a thing as a conscience, his proffered instructions were rejected. Both are well known to the writer. The medium is drawing crowds in a certain city, and his main supporters are the Spiritualists.

The writer has it from reliable authority that a gentleman in this city assisted a very noted medium in formulating his tests for use in public work, and now he denounces Spiritualism and everything connected with it as a humbug and a fraud. A good lady we met soon after arriving in Baltimore, said she knew spirit return to be a fact beyond all question, for, said she, "five celebrated mediums who had visited Baltimore, all gave me the same identical test, word for word. Isn't that wonderful, and all strangers do me?"

We said, "It is indeed truly wonderful. You have been highly favored."

Strange, very strange, if indeed it was a coincidence.

At one time it would have been regarded by yours truly as a wonderful exhibition of spirit power. But now, the question is, "We will not say it was not, and yet one would naturally think there would be some slight variations in a spirit message communicated through five different persons."

But who shall solve the problem by which we are confronted?

Where is the remedy?

There seems to be no possible way by which fraud can be eliminated from Spiritualism, for the reason that Spiritualists themselves employ and defend mediums who are known to fake in their mediumship, and who have been exposed again and again. They lose no caste. Their services are in constant demand. Crooked work is winked at. Moral distinctions are obliterated. Truth is forced into an unholy alliance with falsehood.

Dis honesty seems to command a premium. Confidence is betrayed while the most sacred feelings of the human heart are outraged by a lie wearing the mask of truth, and coming in the form of loved ones personated, or a bogus test. The idea of the Blue Book is scouted, while those that affirm it, and not without reason or evidence, are maligned and calumniated. Unjust insinuations are indulged in by some of the editors of spiritual papers. Instead of standing up boldly for clean, pure mediumship, they truckle to the opposite element and undertake to smirch the reputation and belittle the work of the lecturers. They overlook the fact that the Blue Book simply stands for mutual help and co-operation in the stock test business.

Now, Mr. Editor, we do not propose to deal in personalities, but let it be well understood that certain test mediums are known to be in this nefarious business and the best thing they can do is to repent, and henceforth give only that which they receive from the spirit world. That they are mediums, and that they can give genuine tests, no one will dispute. The writer has no wish to misjudge or injure any one. He has no personal animosity toward any of these mediums. He is seeking to live in view of what he has to meet in the great hereafter. Our philosophy teaches that as we sow, we must reap. Now if there is no Blue Book, or stock test business, for God's sake let us know it. That is why an investigation should be inaugurated that would settle the matter and leave no room for doubt. To know that all assumed materializations are genuine; that all independent

state-writings are the chirography of decarnated spirits; and that they are exactly what they purport to be, tidings from our own loved spirit friends; that no spirit forms are personations, claiming to be what they are not; that no forged communications are ever given; that what one gets through mediums can be relied upon as true, both as to source and import, "is a consummation devoutly to be wished."

The charge that lecturers are in the habit of belittling phenomena, and that they are jealous of the mediums, is not true. When a speaker is to be followed by a test medium, he is placed in a position of embarrassment, for he feels the vibrations from the audience, most of whom came for tests, and who care nothing for the philosophy.

I never heard one of our speakers say aught against phenomena. There is no antagonism between the philosophy and the genuine phenomena of Spiritualism. But no sooner does one denounce fraud, than the cry is raised that one is persecuting the mediums, and opposing phenomena.

BEFORE SPIRITUALISM WILL EVER ACCORD WITH THE WORK IT IS DESTINED TO PERFORM, THE TWO MUST GO HAND IN HAND, AND THE EXPONENTS OF BOTH BE ANIMATED BY A SUPREMACY PURE DESIRE TO SERVE THE ANGEL WORLD IN BLESSING ALL MANKIND.

N. F. RAVLIN.
Baltimore, Md.

THE SOUL OF THINGS.

Though we love the leaves and flowers, and we smile to see them grow, Yet we seem to care no heedless when in death they fall and go. Though their sweet and pretty faces oft adorn our precious dead, It is seldom we take notice when they fall where we must tread.

Have not leaves and flowers feeling, and a language that they speak, When they smile up at the sunlight that with kisses paints each cheek? Do they never whisper to us in the fragrance of the soul, That they, too, are living beings in the great Eternal Whole?

Do their sweet and charming faces never touch the human heart, And in death and love and marriage play a quite important part? Do they not appear in beauty to the highest of our mortal mind? Do they not deserve attention from the soul of human kind?

Are there no green leaves in soul-land? Are there no sweet flowers there? Are their fragrances and their beauty gone forever into the air? If they perish when they wither from the mortal, fall and die, So man's spirit with the body in the graveyard there must lie.

If the souls of things ever perish, then of man the same is true, And if man continues onward, onward go the flowers, too, If 'tis but a change of body, when the leaves and flowers fall, Then their souls must rise immortal out beyond the earthly wall.

From her depths of soul evolving Nature builds all living things; From her fount of living matter into mortal life she brings All existing things through spirit and through spirit back they go, Thus the leaves and flowers, coming, back in spirit they must flow.

DR. T. WILKINS.

A SONG OF LIFE.

Live for some noble purpose, An earnest, manly life, Shunning deceit and falsehood—Scorning revenge and strife—Never of foul greed weary—

Never of wrong complaint—Sunshine and darkness dreary, Nourish the golden grain. What does it matter, brother, If in the race for fame? One who has gained a carriage, And one a beggar's name? Earth life's a fleeting season, Naught but a passing cloud, Now it appears in purple, Now in a winding shroud.

Why do you live? you murmur. Why do you die? I ask. Seek love and peace and wisdom—Be that thy life-long task. Give all soft words of comfort Give all a softened heart, Give all your wealth of pity, Whose tears are seen to start.

Often a word of guidance, A timely, friendly word, Rouses heroic manhood, Which else had ne'er been stirred. I see his heart grow lighter, I see him freed from pain, Yet somewhere in the cosmos Yours is the greater gain.

Then be ye Jew or Gentile, Ask not another's creed, For if the flower be spotted, Care you where grow the seed? Live for the great purpose, That honest hearts may rise; Work through the noon of manhood, And when the evening dies, There need be no forbidding—Angels will close their eyes.

MRS. INEZ WAGNER.

Religious despotism binds him who exercises it no less than him who is its victim—Sentinel of Liberty.

Had men live that they may eat and drink, whereas good men eat and drink that they may live. Socrates.

The scholar who cherishes the love of comfort is not fit to be deemed a scholar.—Confucius.

Suspicion is not less an enemy to virtue than to happiness; he that is already corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.—Dr. Johnson.

The Battle Ground Among Spiritualists.

ILLUSTRATING WHAT IS
GOING ON IN OUR RANKS.

The Progressive Thinker is educational. By reading it you know the exact status of our Cause, and are in nowise walking in partial darkness. It gives the whole truth—not a half-truth. It conceals nothing; it hides nothing in darkness, but presents the whole truth, leaving YOU to judge therefrom and to act as your reason dictates. From its first inception it has been a success financially; in fact, its success has been phenomenal, and to-day it is the largest Spiritualist paper published on this green earth and by far the most prosperous.

Here is another Object Lesson for Spiritualists everywhere to consider, illustrating a condition in our ranks that is most deplorable.

Is it not better to stand up courageously and face this sad condition, and critically examine it, and devise a remedy, if possible? Or should Spiritualists be like the ostrich, which, in case of great danger, thrusts its head in the weeds, thinking itself safe because it cannot see those who are seeking its very life? Refusing to see or acknowledge an evil does not mend it or banish it. No evil can ever be radically cured unless publicly known and exposed. Exposure must precede the destruction of an evil. A business concern in Chicago had been actually robbing people of thousands upon thousands of dollars, and would have kept on doing so if it had not been exposed and raided by the police.

Mrs. Laura M. Hyland, who wrote the following article, most skillfully played the part of detective, and learned the methods of the freak materializing mediums (who are not mediums in any sense), and was able to deceive the very elect—those who are honestly and sincerely seeking the truth. She deserves the gratitude of every honest Spiritualist in presenting to the world the methods of the slimy freak materializing mediums now infesting our ranks in all our large cities and also in various other parts of the country.

Every exposure made thus far has revealed the freak medium or confederate dressed in artificial togery. Talk to them about test conditions for a special sum of money, and they will reply as if honest:

"We are in the hands of our angel guides, and such offers, etc., spoil conditions. We can not produce the manifestations to order; we are under the control of our guides, who produce the materializations."

Let us work with one end in view—to rid Spiritualism of the freak materializing mediums, who are now polluting its fair garments and throwing doubt, even, over genuine manifestations by their methods of deception, which in many cases deceive the very elect.

Out of all this turmoil, confusion and deception SPIRITUALISM will eventually emerge, and convince the world of its great worth, truthfulness and grandeur. We should all continue to work for its redemption.

To the Editor:—Ought we not, as Spiritualists, to be ashamed of ourselves, to read such words? What do the outsiders think?

But better, or more appropriate words could not be coined in reference to the present state of affairs of Spiritualism.

What is the cause of battles?

Unclean conditions in some form; remaining for some one to see them, and be brave enough to try and eradicate them—hence the war.

Let the cry of Spiritualists be, "Peace! Peace!" But there can be no peace while it is steeped in the contamination as it is to-day.

It is the terrible experiences of the seekers of Truth; the unawakened, firm believers, and the awakened ones, that have brought about this battle.

There are too many letters in The Progressive Thinker, No. 754, to give each personal attention; my communication to-day, no doubt, will be "rambling," it is difficult to edit a paper for publication as it should be in a moment's notice, as this is written, having just received a copy of said issue.

Our good brothers and sisters, the believers, who defend the cause, mean well; it is their right to do so, and with all due respect to Andrew C. Dunn (a leading lawyer)—he may be acquainted with "legal" law, but he is certainly unacquainted with spirit law, or he would not confine his thoughts to paper as he did.

Let me beg of you, dear brother—or anyone else—if you ever have another opportunity, where a "spirit" will lead you outside of a cottage door, into bright light—for your own sake, for the sake of the anxious public, and for your beloved dead, find out, before you re-enter the house whether it is a spirit or mortal.

It is doubtful if you will ever have the manifestation (?) occur again, if the medium reads this, and you promise yourself to find out the truth!

Hold on to the form; take off the gauzy, illumined robes. Do your part—if you love your dead, you will do so. Be courageous.

Use the faculties which God has given you. The "cabinet doctor" will generally advise the circle (especially if there are strangers present) "not to be rough with the spirits, that it might kill the medium."

Of course it might—if one is rough enough; the "medium" or "doctor," one and the same, is going to protect herself.

To you, who call yourselves "believers," do you know what the word means? "One who believes."

Be a knower, not a believer.

Mark well, please, what I write in this letter. I am accountable for each word, and weigh it well before sending it to print.

First: I do not say that there is no such a thing as materialization; oh, no; if I was to deny such a beautiful phenomenon, I would indeed be grossly ignorant and unjust; but I do assert that there is no genuine materialized spirit form produced from the cabinet, in a public hall or private home, through a commercial medium.

Now don't get impatient, dear friends, and think of your experiences; listen to reason; reason is philosophy; philosophy—general laws or principles of science, and science is knowledge.

Let us feel kindly towards each other, and in loving tenderness relate our experiences; let us be gentle in our thoughts and attitude towards one another.

There is no achievement in being cynical—"it is too cheap!" J. T. McColgan, M. D., (letter in No. 754).

We are a brother and sisterhood, each one trying to do the best he can. We can do no more; but try, friends, to at least listen to one who has put in over twenty-three years of patient, endless searching for the truths of spirit phenomena.

Do not back such an experience of a few months' or a year's attending circles! I say it in all kindness, you have only been on-lookers—you must search within.

I have "sailed in the same boat," and my heart was broken, when any one said a word against any medium, until I became a public, and materializing medium.

It behooves many why Mr. Hale's offer of one thousand dollars has not been accepted; it is a good offer, yet the materializing mediums hold up their hands in horror at the thought that they should receive money for their "gifts." Tut, friends; Elsie Reynolds and I have done the same thing; we have shrieked in agony, on one occasion, when a Mr. Dobbin, of Sawtelle, offered either one of us fifty dollars for one materialized form, to be produced under test conditions, which he would strictly manage himself.

Many persons will remember that Sunday afternoon, after a grand and inspiring lecture by the well-known Prof. W. Bowman.

Mrs. Reynolds and I had our pride hurt beyond words, at the paltry fifty; yet we thought we did a good night's work in Sawtelle, if we took in eight or ten dollars, and produced from fifty to seventy "spirits."

Make the offer ten, twenty, fifty thousand, and it cannot be done; make the offer, for love's sake, for truth, and our dear departed ones, and it cannot be done.

Why? Because you cannot take hold of a materialized spirit, much as is said to the contrary. It can take hold of you, but you cannot touch it.

Why? Because there are spiritual laws which must be obeyed, just the same as civil, natural or divine laws.

Know those laws and you will understand.

Our worthy editor, in his article on Materialization, wrote well, save on one point, where he alluded to our "blessed Lord, materializing and showing his wounds to the doubting Thomas."

I am sorry that the name of our Savior has been brought in this "squabble," or his works compared to the commercial mediumship of to-day.

No doubt it was thoughtlessly penned, but with a good motive.

Do you think, dear brother, that our Savior would or could materialize through any of our commercial materializing mediums?

It is best to stick to our subject.

Jesus did many wonderful things, which have never been duplicated, nor ever will be; furthermore, he did not materialize through any medium, and if any spirit can materialize it will do so without the aid of mortal records of thousands of years show that much.

The Spiritualists claim universally that Jesus was the greatest medium that the world ever had; to that you will assent.

When Jesus materialized, did He not say: "Touch me not, for I have not yet ascended to my Father?"

He understood the Law of Spirit.

Now the question arises, if He was the greatest medium who ever lived, and He could not be touched, is it right to suppose or assert that the lesser lights can do more than the greater?

No! It is not the pride that is hurt, of a medium who refuses an honest offer of money for very Truth's sake; a pure worker will see no wrong, no offense.

Times innumerable have noted physicians and lawyers, and other professionals, been offered large sums of money for their services.

Do they get offended and cry "Bribery?" No! They are ever ready and willing to use their

skill and knowledge, for the benefit of the human race, and are proud of their success.

Just so should a medium be proud of her gifts, and use them well; are the others not gifted?

The Bible's authority for it.

Mrs. Reynolds, in the published letter, gave me this advice: "Don't let so many deadheads in your séances."

What do you infer from that? Is it not the almighty dollar in which she is interested?

Ask any public medium for a free reading or a free materializing seance, and again the hands will go up in horror. "What! Give their gifts away? No, sir! Money in advance."

And you all know it.

There is something wrong somewhere, and it is not with the one thousand dollar offer!

While I was a public materializing medium, and assisted Elsie Reynolds, Mrs. Annie Higgins and Prof. Broeske in cabinet work; gave public and private seances; went to private homes of reputable persons, times innumerable I have heard people declare and relate their wonderful experiences with their "spirit friends," in almost an identical manner, as many have related in their letters through The Progressive Thinker.

My heart has ached many a time; and many's the tear I have shed to think that I could be so ignominiously deceptive. Thank God, it did not last long.

One consolation was always with me: I knew what I was doing, that the time would come when I could expose it, and they could see that I was working ultimately for their own good.

I believe there has been but one other instance in the history of Modern Spiritualism, that another public materializing medium practiced the nefarious work; and then publicly denounced herself and her co-workers.

I will dare do anything to further the interests, better the conditions, to insure pure, high moral principles, or none at all. I did no more than ought to have been done; but, oh! how I suffered when I held the anxious ones in my arms, walked and talked with them, felt them tremble, listened to their sobs as they thought they were embracing a spirit mother, sister, wife, brother, father or husband.

Don't talk to me of agony!

If ever I suffered the tortures of the — it was on the nights when I held the seances.

In private homes, I've seen mothers and fathers weep, as they thought their little ones came from the spirit world, and talked "baby-talk" to them. Dear God! how often I came near breaking down. But it was not yet time. I did not know enough.

I did not know how to give a seance under strict test conditions; for months I waited and an opportunity came. I was satisfied; I knew enough, and exposed it.

It took strong courage, but I did it.

No! It is no criterion that because I was a fraud, therefore all are frauds! No! No! But watch, watch, watch!

Would you do what I have done in order to get the truth?

I doubt it.

I would ask no greater blessing than to see genuine spirit manifestation. I use the word "genuine" because it is conventional, but erroneous. Spirit manifestation is sufficient.

If Mr. W. W. Aber, of Kansas City, is so confident of his powers, how merciful to the spirit world and Spiritualists it would be if he paid California a visit.

I hold myself responsible for this remark, that there is not a genuine phenomenal medium in Los Angeles, and I doubt if there is one in San Francisco.

I know nothing of the Eastern mediums; we have trouble enough to take care of our own.

Can Maud von Freitag read one folded or sealed ballot, or get spirit rappings under strict test conditions?

Can George Brower get one typewritten spirit message or produce a spirit form?

Can Elsie Reynolds, Annie Higgins, Mrs. Feaser, Ethel Crindle, Henry Broeske or C. V. Miller, of San Francisco, or any other materializing or phenomenal medium produce spirit manifestations?

They cannot. I am willing to pay the penalty if the accusation is not correct.

I know, and they know that I know.

Next week I will give a list of spirit names, through The Progressive Thinker; they may set some people to thinking.

J. T. McColgan, M. D., in his letter May 7, says: "These people who confess to being guided by such a transparent humbug as Elsie Reynolds, would be very poor judges to pass on a genuine materialization."

Also: "A materializing medium who cannot produce phenomena in a light strong enough to allow the ready detection of masks and disguises is either not sufficiently developed to give public seances or is a fraud."

There are thousands of persons, friends and foes of Elsie Reynolds, who will in all truthfulness say that no medium uses a stronger light for her "spirit" manifestations than does she.

It is very possible that Mr. McColgan never attended any of Mrs. Reynolds' seances.

Hardly any of her work is done in total darkness; most of it in bright light, as light as a lamp, unshaded, and turned high can make a room.

There is no one braver in using strong light, and

all persons will acknowledge that, who have attended her seances, than is Elsie Reynolds, and yet, Mr. McColgan says she is a "transparent fraud."

What kind of a judge would he be, between the real and unreal?

The idea that is prevalent that in holding seances in one's own private parlors, in their own homes, where there is no earthly chance of a confederate slipping in, no doors to open noiselessly, no cabinet prepared, or brought by the medium, is a safeguard against fraud.

This is a wrong impression, for, if you knew as much as the medium does, she or he would not visit your house in order to hold a seance.

For the benefit of those who depend largely on these private affairs, let me tell you of one which I think will be of some interest.

In this little town of Sawtelle no man is held in any higher estimation as an honorable and upright citizen than is Mr. Howard, engineer of the city water company.

He has been for many years a firm believer in "spirit" phenomena, sparing neither time, trouble, nor expense to have all mediums who visited Sawtelle come to his house and give private seances.

On many occasions he has invited me to do the same, offering fair pay; on all occasions I refused, which he will verify.

Why? Because I had too much respect for him and his wife.

Imagine, if you can how I felt when they used to tell me of the heavenly joy he experienced when Mrs. Reynolds held a seance at his house (which was quite often) and the intense pleasure he and his wife experienced when they could "talk and see their little ones from the spirit world."

I could endure it no longer, and on one occasion I did accept his urging invitation and held a private seance in his house, in a humble, honest room, where their own little cabinet, which they had put up, using after a hard day's work he and his wife and remaining children sat nightly, hoping in patient hope, that his little ones would come, as he had been told by different mediums that they would do so.

No door was near the cabinet, confederates were out of the question; the cabinet was nailed cross-wise in a corner.

His wife, himself, two gentlemen friends of his, and his children were all that made up the little, anxious, earnest circle.

I entered the cabinet and "went into a deep trance," several "spirits" appeared, one a tall man, and Mr. Howard shook the "spirit hand" heartily and talked of affairs that only he and this dear "spirit" knew.

Other "spirits" came, his and her mother, aunts and friends; then his three little "spirit children" came, whom he recognized as he surely did the others.

Two of the little spirits were no higher than his knee, the other was in long clothes; two were able to lip "baby-talk," the three appeared at one time, and one approached his knee; he felt the little face and hands, and after a while it dematerialized at his knee, while the other was still standing in the entrance of the cabinet; he was sitting some six or seven feet away from the cabinet.

How happy he and his wife were; how they enjoyed the little baby talk.

Heavens! I was those three little tots.

You may ask: How could I be three? How could I be at Mr. Howard's knee, and in the entrance of the cabinet at the same time?

That is one of the points where the clever trickery predominates.

I got pity the poor parents who are thus deceived! I was his tall gentleman friend, whiskers just as he wore them, and as Mr. Howard recognized.

I told him that I was. The heart-broken father and mother would not believe it.

He told me he would give me twenty dollars if I would come to his house again; and again produce his little ones, just as he had seen "them" that night.

I told him to keep his money, as I had done on other occasions, but I would produce them exactly the same.

Still he would not believe it.

The appointed night came and so did his "three little baby tots," from the "spirit world;" the one came to his knee again; he was patting the "little face," and it was about to dematerialize, and I called for a light.

It was quickly produced.

Heaven pity him! There I was at his knee, his hand still on my face; the other little one was standing in the entrance of the cabinet as before.

Not one word was spoken.

He arose and went in another room, and big, brave as he is, he wept bitterly.

Oh, God! How can some people follow that unholy, cursed work for a life-time!

Hearts of stone they must have.

For years Mr. Howard and family had been firm believers. Elsie Reynolds had been to his house time and again, only to half-trace the poor man and woman, for her miserable lust for money.

This is only one instance.

But I have already imposed on the editor's kindness, for space, and I thank him sincerely.

Some day "The mists shall roll away."

Barnestly yours,
Sawtelle, Cal. LAURA M. HYLAND.

WORLD GROWING BETTER.

A Higher Standard of Morals is Demanded.

The question is often asked, and its answer is subject to debate: Is the world growing better? There are many events and expressions which go to prove that relatively the world is growing better.

If we take the reports of immoral acts as published in the press we might be led to the improvement of society. But we must consider that population is increasing at a rapid rate and facilities for the publication of transpiring events have grown with even greater rapidity than population.

The telegraph, by means of which the various portions of the world are brought together and events transpiring at various points made known to the world over in but 70 years old, as the first line constructed in the world was laid in 1855, and was but 13 miles long. The Morse system, though brought out the same year, was not adopted until 1851, so that the practical use of telegraphy is but half a century old. Prior to this the means of communication was by the slow methods then in vogue; and half the world might be dead and buried, and forgotten where the tragedy occurred, ere it became known elsewhere.

So that the publication of occurring criminal events must not be taken as an evidence of increasing immorality. Rather must we look to the public sentiment as manifested on a large scale, as expressed by the body politic, as evidenced in social intercourse, as presented in those societies from whom we

derive our standard of morality, the churches and orders whose character is established. In these bodies there is a growing liberality that reaches beyond the standard from which they have for centuries drawn their inspiration, the Bible.

Expressions of church dignitaries are too frequent of late years not to convince any one that the lines by which they have been held are expanding and binding. What was heresy a century ago is now looked upon as progress.

Even the Roman Catholic church, the last to yield to the spirit of the age, is becoming more liberal. The present pope is the most liberal-minded of any increasing at a rapid rate and facilities for the publication of transpiring events have grown with even greater rapidity than population.

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SATURDAY, JUNE 4, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit-
ualist Association.

Mr. Tuttle has been engaged to an-
swer all attacks in the secular or relig-
ious press on Spiritualism. Send him
clippings when a attack is made, giv-
ing date and name of paper. Address
him at Berlin Heights, Ohio.

WORDS OF CAUTION.

You should not send money in a let-
ter. You may do so a dozen times safely,
and then the next remittance may be
lost or stolen. Secure a postal order for
five cents, and then you are per-
fectly safe, and will save yourself an-
noyance and trouble.

SARGIS COMPLIMENTED.

W. H. Burr, a literary genius of
Washington, D. C., pays this high com-
pliment to Sargis:
"He is splendid, rational, philosoph-
ical, scientific."

An Object Lesson to Those Who Hasten
Burial.

Many correspondents have contrib-
uted articles on the subject of prema-
ture burials, and editorials from time to
time have been published, showing the
great danger of burial before death, es-
pecially in cases of certain diseases.
No physician has ever been able to dis-
tinguish profound trance from death,
and the only certain sign of the depart-
ure of the spirit is the commencement
of disorganization. Even the first indi-
cations of that are not sufficient.

The following from Vienna, Austria,
related of an advocate who having been
seriously ill for a year with an incur-
able heart disease, died a few days ago.
The funeral was arranged and numer-
ous guests assembled for the mournful
ceremony.

But as the coffin was being removed
from the death chamber the startled
guests heard a noise from the interior
of the coffin, and suddenly the lid burst
open, the advocate sat up and began to
reproach his family with having awak-
ened him too soon from his sleep.

He was taken back to bed and the
doctor announced that his health had
considerably improved since his sup-
posed death.

Who is the Devil?

Now that the devil has become a
myth in the minds of almost everyone,
it is refreshing to have belated minis-
ters declare their conviction that he "do
exist." Rev. McElveen, right in Bos-
ton, the supposed fountain of intelli-
gence, said that although skepticism
held the mind and there were doubts as
to the existence of a devil, there was no
good grounds for denying that he exists.
good grounds for denying that he exists.
ment and the New.

The Rev. McElveen knew just why
God created the devil. Wonderfully
conversant is he with God's intentions.
God placed the devil in the world to try
man's character, a sort of "punching
bag" for the children of men to exercise
on and grow strong. He is the con-
stant opposer, and man develops in re-
ligion by the struggle. The trouble is
that the temptation is too strong and
catches nine-tenths of the tempted.

Really his is the old scheme which
forms the plot of that most ancient of
all poems, the "Book of Job." Job is an
exemplary man, but the devil makes a
sort of wager with God that he can win
him over, and God permits the devil to
have several trials. Intelligent preachers
do not believe in such a personal
devil, but some belated members of the
ministerial class are held by the linger-
ing superstition.

Women's Clubs Growing More Liberal.

Mrs. May Alden Ward, president of
the Massachusetts State Federation of
Women's Clubs, said at the recent fes-
tival of the New England Woman suf-
frage Association:

"A great change is coming over the
clubs in regard to woman suffrage.
Only four or five years ago, when it was
proposed that our State Federation should
recommend women to use their
school vote, the idea was considered so
alarming that a special meeting of the
state board was called, and there was
much opposition; and the proposal was
only carried at last by the argument
that school suffrage was an accom-
plished fact, and that we must accept
its responsibilities. Two years ago, the
State Federation devoted a day to the
question how to increase women's
school vote, without objection from any-
body."

"In looking over the program for the
Biennial of the General Federation at
St. Louis, I am struck by the change in
the subjects to be considered, they are
so much more serious and solid than
they used to be. Many are legislative
and legal. I see that Mrs. Sarah Platt
Decker is to give an address on what
the ballot can do for working women.
That would not have been possible two
years ago."

"The clubs are helping the suffrage
movement by awakening the civic con-
science in women. We now have com-
mittees on child labor, on legislation af-
fecting working women, etc., and the
more the club women get interested in
these questions, the more they learn to
desire the ballot."

"Healing, Causes and Effects." By
Dr. P. Phelan, M. D. Price 50 cents.

Living by Giving.

The General Assembly of the Presby-
terian Church, at Buffalo, N. Y.

While the General Conference of the
M. E. Church was in session at Los An-
geles, that of the Presbyterian Church
was at work in Buffalo. As will be seen
by the Associated Press reports, neither
of these conventions is supremely hap-
py. The "higher criticism" is in evi-
dence in both as a disturbing element,
and the "higher criticism" is a child of
Spiritualism. Spiritualism has killed the
doctrine of a personal devil, the story
of Adam's fall, a hell of fire and
brimstone, a heaven of harps, thrones
and golden streets; infant damnation,
predestination, and, in fact, all else that
is foolish and unreasonable in old the-
ology.

The retiring moderator, Dr. Robert
Coyle, of Denver, has evidently been
reading something of the Spiritualists'
idea of the fatherhood of God and the
brotherhood of man, along the line of
true altruism, for in his opening ser-
mon, he discussed the labor problem
and the hostility of the masses to the
church, and said: "How to take away
this soreness is the great problem of
the day. Few things are more in evi-
dence at the present time than the un-
rest of the masses. Their discontent
increases. Their complaints grow
louder and louder. Strikes multiply.
The gulf between capital and labor
widens, and, unless some solution is
found, it is not pleasant to think what
the outcome is likely to be."

On the subject of divorce and the
rapid decrease in the size of the Ameri-
can family, he spoke as follows:

"As between a system that allows a
man to have three or four ex-wives, or
a woman to have three or four ex-hus-
bands, and a system that permits a man
to have his plural wives all at once,
there is little to choose. I am not sure
but the odds are on the side of the Mar-
mon. If this social scourge of easy di-
vorce continues, it will call upon upon
us as a people the curse of Almighty
God. Childless firesides are being sub-
stituted for family circles."

It seems from the following, that that
branch of the Presbyterian Church known
as the Cumberland, was far in ad-
vance of the main body from which it
separated, on the subject of predestina-
tion, infant damnation, etc. It is a lit-
tle bit of history with which the aver-
age reader is not familiar, and we give
it as given in the press report of the as-
sembly's meeting:

It is universally acknowledged that
the all important question to come be-
fore the assembly is that of union with
the Cumberland Presbyterian Church. Many
of the strongest men in the as-
sembly are opposed to the movement,
including all the colored commissioners.
Among the opponents of the union are
former Moderator Patton, former
Moderator Minton, the Rev. Dr.
John Fox and others. The root of the
opposition is on the demand of the
Cumberland Presbyterians that the col-
ored people be erected in separate pres-
byteries.

The Cumberland Presbyterian church
derives its name from the Cumberland
river in Tennessee, or rather from Cum-
berland presbytery, which took its
name from the river. The secession took
place in 1810 and was due to two
principal causes.

There was a great revival of religion
in middle Tennessee under the auspices
of the clergy of the Cumberland presby-
tery, hundreds of persons being con-
verted. In their religious enthusiasm
the clergy preached boldly against the
doctrine of predestination and election.

After the revival a large number of
young men who had been converted and
who had not been educated academically,
announced their desire to enter the
ministry.

They were received by the Cumber-
land presbytery and some of them were
licensed to preach. There was a contro-
versy over this in the synod, and the
matter would have been taken to the
general assembly, but in the meantime
a number of the presbytery met in a
new religious body, to be known as the
Cumberland Presbyterian church of the
United States.

The confession of faith adopted was
identical in all essential features with
that of the mother church, except that
predestination was eliminated from it.
As soon as the Presbyterian church
revised its creed and also eliminated
predestination, the Cumberland church
made overtures for union, asserting that
there was no longer a division.
The Cumberland long ago adopted an
educational standard for the ministry.

There are about 185,000 communi-
cants in the Cumberland church, mainly
in the south and southwest. They own
much property and support many flour-
ishing schools.

There was a notable absence of dis-
tinguished men in the assembly, which
is a great disappointment to Buffalo.
But two former moderators are present.
The only prominent lawyers are Gen.
Ralph E. Prime of New York, Louis H.
Seaverance of Cleveland, Col. James M.
Rice, of Philadelphia, and Robert M. Willson
of Philadelphia.

Russia Church-Ridden.

A palpable fact is presented by The
Converted Catholic, of New York City,
when it says that the Russian Church
is as superstitious, intolerant and big-
oted as the Church of Rome, though the
Czar does not claim to be infallible like
the Pope.

The war with Japan is drawing large-
ly upon the resources of the Russian
empire, and the church must give up
some of its great wealth. Like Roman
Catholic countries Russia is overrun
with priests, monks and nuns.

The Chief Procurator of Russia, in a
late report to the Czar on the state of
Russian religion, brings out the fact
that the power and wealth of the Greek
Church are immense. There are 66,780
of these churches in the empire. Dur-
ing the last year 833 new places of wor-
ship were consecrated. In connection
with these churches there are 16,668
monks and 36,146 nuns. There are
2,650 head priests and 43,743 ordinary
priests. These, together with 53,168
deacons and under-deacons, make a
grand total, along with seven other di-
visions, the figures of which are not
given exactly, of 170,000 persons in of-
ficial positions. A sum of nearly \$30,
000,000 was paid by the Russian people
last year for the support of this vast or-
ganization.

"Child Culture." According to the
Laws of Physiological Psychology and
Mental Suggestion. By Newton N.
Russell. This excellent work tells all
who have the care or training of chil-
dren. Price 65 cents.

Spiritism and Mrs. Leonora E. Piper,
and Dr. Thomson J. Hudson's Theories
in Regard to It. By Ex-Judge Abram
H. Daley. Demonstrates: futility; and
inadequacy of Hudson's explanations of
spiritual phenomena. Price 25 cents.

Living by Giving.

A Beautiful Portrayal as to the Method to Obtain Spiritual Growth.

To the Editor:—Here is a sermon from a Gold Leaf in Nature (in the
Detroit Evening News) unexcelled by any Rostrum Pilot in our ranks.
Here is a truly illustrated mentality of what man should be. It is really
refreshing to pick up a daily paper of late years and read an article like
the following.
Grand Lodge, Mich.

Living by Giving.

It is the season when all nature is leaping with life. Under the mag-
ical smile of the sun the cold clay that seemed dead becomes senseful
and animated with a million forms of activity.

The seeds thrusting forth their shoots, the trees bursting into leaf,
and the flowers unfolding into bloom and fragrance, all tell the same
tale of life.

Perhaps you have seen the phenomenon in many seasons and it is an
old tale to you.

But did you ever note the important fact in all her forms
lives by giving?

If you never observed that, then the great object lesson of nature, pre-
sented to you year after year, has been lost utterly. If you are blind to
that, then the simplest secret of life is to you a dream undreamt.

Did you ever know a tree or plant or creature—except a human one
—that takes all to itself and gives out nothing? No; you never did,
and you never will.

Look at some heroic oak, with its massive trunk and ponderous limbs
and mighty mass of foliage straining toward heaven. Has that tree
grown and does it live by sucking its immense mass of material sub-
stance from the earth that supports its roots, think you?

Well, it does nothing of the kind.

You might chop down that tree at its very roots, saw it up and build
a house of it and warm yourself through the winter at the fire of its
limbs; yet, when its roots shall have rotted clean away, there will be
just as much earth where that tree grew as there was on that far-off day
when the acorn first sprouted within it.

You, with your intellectual endowments and your spiritual nature
touched by divinity—can as much be said of you when you are gone and
six feet of earth is mounded up where you are laid away—that you pro-
vided shelter and warmth for someone's winter and left no scar where
you grew?

The grasses, the plants, the shrubs, the weeds even, do not consume
soil; they make it. The whole habitable surface of the earth has been
transformed from bleak rock to fertile soil by vegetation that has given
in growing and has grown by giving.

We call the plant an inanimate thing, and yet it is the only thing in
all the world that knows how to manufacture living material.

It makes it of carbonic acid gas, to man a poison, and in the process it
releases oxygen, to man in the chief life-giving element. But for plants
the atmosphere of earth would be a deadly gas.

Inanimate though we call it, the plant in its life teaches us if we will
learn a splendid lesson for spiritual growth. In the great cycles of na-
ture extremes meet and the highest comes in touch with the lowest.
Man, too, if he will learn of the plant, may create life forces—not of a
material sort, 'tis true, but infinitely higher.

We, no more than the plants, can grow from our own rootage.

No; like them, we must feed upon poisons.

Toil, suffering, poverty, sickness, despair and all the other adversities
of our fellows we must take to our own hearts, if we would have real
character building and release to the world the life-giving oxygen of
human sympathy.

In the same degree as the plant takes in poisons and throws out pure
oxygen, it grows. And, whether we realize it or not, whether we care
or not, man grows in real human growth only in the same degree as he,
too, absorbs the poison of his moral atmosphere and gives out helpful
sympathy.

He can no more grow upon his own joys than the plant can grow upon
oxygen.

Yes; man in his real life, like the plant, grows as he gives and gives
as he grows.

Are the walls of your sympathy shallow? It is because you are not
absorbing and distilling your share of the infinite bitterness and woe of
the human brotherhood.

Ancient Carthage, and the Pick and
Spade.

Information comes from New Haven,
Conn., that a movement is projected by
archaeologists, to excavate and explore
the site of ancient Carthage. The work
is to be undertaken by the American
school of classical studies now in Rome.

A western capitalist, name not given, is
ready to supply a very large fund for
the purpose. Permission to excavate
has been obtained from the French
government, owning the territory which
includes the site of the ancient city.

Carthage was colonized from Tyre,
a Phoenician city, 846 years before our
era. It was located on the River Ba-
gradus, near its mouth, on the southern
coast of the Mediterranean, close to
where is now Tunis. The city rose to
great distinction, and contended for
centuries with Rome for the empire of
the world. She had many colonies in
what is now Spain, as in Cornwall, Eng-
land, in the north and southwest. They
own much property and support many flour-
ishing schools.

There was a notable absence of dis-
tinguished men in the assembly, which
is a great disappointment to Buffalo.
But two former moderators are present.
The only prominent lawyers are Gen.
Ralph E. Prime of New York, Louis H.
Seaverance of Cleveland, Col. James M.
Rice, of Philadelphia, and Robert M. Willson
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much property and support many flour-
ishing schools.

There was a notable absence of dis-
tinguished men in the assembly, which
is a great disappointment to Buffalo.
But two former moderators are present.
The only prominent lawyers are Gen.
Ralph E. Prime of New York, Louis H.
Seaverance of Cleveland, Col. James M.
Rice, of Philadelphia, and Robert M. Willson
of Philadelphia.

There are about 185,000 communi-
cants in the Cumberland church, mainly
in the south and southwest. They own
much property and support many flour-
ishing schools.

Striking Evidences of Spirit Power.

Fearful Din in Old House Where Foul Crime Occurred

While preparing breakfast for himself and three
other fishermen in an old house on Margans seine
grounds, three miles from Seaford, Del., John Mor-
gan was startled by a series of loud sounds, resem-
bling a stampede of horses, issuing from an upstairs
room.

Morgan who was alone, was badly frightened, but,
the sounds stopping, he plucked up sufficient courage
to investigate. Finding the door leading to the up-
stairs room nailed fast, he returned to his cooking. A
moment later the thumping commenced louder than
before.

Morgan, now thoroughly scared, fled from the
house and called for his fellow-fishermen, but they
were out of hearing. Returning to the old house he
soon heard another noise, as though the walls were
falling in. Again he fled from the house.

Years ago a man named Bramble was murdered in
the house, which was known as "Moonshiners' Ren-
dezvous." Shortly after the crime thumpings were
heard in the room where the deed occurred, but they
ceased as years went by.

The Spirit Fruit Society.

"Of making many books there is no
end," said a wise man of old, and he
might as truthfully have said the same
concerning religious and semi-religious
fads and cults.

One of the latest of these has in-
vaded the realm of Chicago labor
unions, and has lured away from the
pleasurable excitement of strikes sev-
eral prominent labor leaders. It is as-
suredly a vast improvement upon the
all too customary union plan of brutally
"slugging" working men and young wo-
men who do not follow the lead of the
unions on strike.

The new cult is known as the Spirit
Fruit Society.

As stated in the Chicago Chronicle:
The Chicago Federation of Labor ex-
clusive committee was astonished to re-
ceive the written resignation of Robert
G. Wall, one of its leading members,
who had renounced trades unionism
and everything else in his old life to de-
voted the remainder of his energy to
spreading the gospel of "Spirit Fruit."

He has gone with his wife and family
to the farm near Lisbon, O., where lives
one Jacob Bellhart, founder of the new
cult, who came to Chicago recently and
established headquarters for his fol-
lowers at 81 Clark street.

Some of the beliefs of this "Spirit
Fruit Society" which has hypnotized
Chicago labor leaders follow:
We believe there is one universal
spirit, which pervades all things and
acts out through nature the various
qualities which compose it.

What is called nature and natural
law is the external expression of this
universal spirit.

We believe this universal spirit is
more than is to be seen in the external
world of material creation.

That this universal spirit is the es-
sence of all wisdom, love and intelli-
gence. That all actions in nature are
harmonious if understood. That this
universal spirit can never act other
than harmoniously.

Other rules and regulations cover
pages of printed matter and Chicagoans
who have taken up with the cult claim
to understand them. Herman Kuehn,
disciple of Jacob Bellhart, was visited
yesterday by Organizer Fitzpatrick and
other officers of the Chicago Federation
of Labor, who sought to learn what had
caused the desertion of so many rank-
and-file members.

"It is not a religion, it is a cult,"
said Kuehn. "Call us what you will,
call us anarchists, call us crazy. The
average man will think us crazy. We
believe in love, love, love. Love rules
everything. It is above law, above
business, above everything. Those
who come under this influence will be
happy."

Who pays the rent for these of-
fices? he was asked.

"No one worries about that. Every-
one is certain that it will be paid," said
Mr. Kuehn. "Of course you may mis-
construe what I mean when I say Jacob
to us is what Christ was to his ap-
ostles."

Other federation leaders who have
renounced unionism for the society are
Honore Jaxon and J. B. Miller. Jaxon
is the man who wrote the letter sent by
the Federation to President Roosevelt
several months ago protesting against
the president's closed shop policy.
More desertions are awaited with an-
xiety.

One point that may be noted is the
seeming similarity or apparent har-
mony of the creed of the Spirit Fruit
Society with the "statement" of the N.
S. A.; on Infinite Intelligence.

Aside from the influence of the Spirit
Fruit Society on trades unionism, the
creed will be of special interest to Spir-
itualists.

Whether the Chronicle is quite cor-
rect in its further statement that the
Spirit Fruit Society proclaims "a new
religion promising to all mankind a liv-
ing without money, happiness, peace
and universal love," may be doubted, al-
though many strange freaks of thought
are manifest in some of these latter
day religious cults.

Yankees of the Orient.

We are all more than glad to note the
wonderful progress Japan has made in
material progress since she adopted our
western civilization. Schools teaching
western learning are said to be almost
universal among these "Yankees of the
East," as they have been felicitously
termed. They have borrowed every-
thing from us but our dominant reli-
gion. That they deem and treat as su-
perfluous and useless. Indeed they in-
stinctively have a more reasonable and
practical religion, and one better adapted
to their needs than ours.

It is hoped in all their gettings from
us they will escape our vices. And
yet it is not that they are surrounded by
Christian nations practicing war and
violence against weaker powers we
should regret to see them make such
progress in the art of wholesale mur-
der, for slaughter on the battle field de-
serves no milder term to express its
horrors.

When will nations learn to adjust
their disputes by peaceful methods, in-
stead of the destructive processes of
war?

"Spirit Echoes." My Mattie E. Hull.
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Strange Story of Deathbed.

Dr. Wilson Recognized Henry Root at Death.

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Quincy, Ill., was considerably interested in Spiritual-
ism, and in earlier days was a frequent attendant
upon seances given by successful mediums. He was
also a warm personal friend of the late Henry Root
during his lifetime and the relations of the two were
of the most confidential and personal character. It
now comes from the nurses who were with Dr. Wilson
in his last moments that just an instant before his
pulse ceased to beat the doctor sat up in his bed and
extended his thin hand with the exclamation:

"Henry, I knew I would meet you again in this
way; but who else would have thought it?"

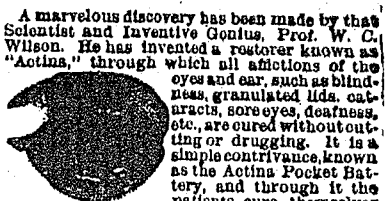
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We have selected for our subject this evening:
Which influence has been the greater in the devel-
opment of man, Religion or Civilization?

Religion can never die. It is the power that rolls
all stones away from the sepulchres of old opinions,
of old theologies, of obsolete beliefs. Religion is help-
ful, it is inspiring, it is inspiring. But civilization is
the motor that moves the world, that reveals the
world's mysteries, that takes out from hiding her
manifold treasures, that opens widely the doors of
Nature and portrays her beauties, her wonderful
gifts, her marvelous potencies. Civilization is the
great lever that rests upon the parallelogram of in-
telligence, and it is lifting the world to mightier
heights and to more wondrous revelations than the
world has ever dreamed of, until the light of revela-
tion has illumined her many apartments. Nature is
so filled with mystery because we know so little of her
depths, her heights, her wonderful merits. She is rich
in the treasures that lie buried in her bosom, and it is
the civilization of worlds that is bringing out from
the caverns of the past the wonders that are shining
upon the world in the present age. Upon the tablets
of history (I do not mean the tablets of written his-
tory in books, but upon the tablets in the history
of Nature) there is written with the hand,
whose very mark is indelibly impressed upon the
earth, upon the stones, that carry forward the evi-
dences of what has been. This civilization of to-day
is not the first civilization by any means; the civiliza-
tion of Nineveh and Babylon were not the first civiliza-
tion of men, they were not the first intelligent mani-
festations of the wonderful power of mind, and its
ability to utilize Nature, to uplift, to advance, to per-
petuate the intelligence which belongs to the human
being. In the depths of the earth are buried many of
the evidences of the olden time and have prepared the
way for the coming of all the revelations of the pres-
ent. Every time the great wheel of evolving power is
going on and round and round it is revealing greater
potencies than it has ever before shown upon the
world. Every revolution brings out greater riches,
and reveals new mysteries, new miracles, if you
please, to interest the mind of thinkers, the intelli-
gent men. Down in the depths of the sands of Egypt
lie to-day the written records of generations long
since passed from the face of the earth, and as year
after year the centuries have rolled and the sands of
Egypt preserved their history intact, they seem to
have pointed the finger of their intelligence to the
present generation, that they might bring them from
Nature's deep and show men that they are only
on the stairway to the higher possibilities.

EGYPTIAN CIVILIZATION.

Down in Egypt we find the evidences of civiliza-
tion, almost surpassing the present. We find there
specimens of crockery, specimens of art, specimens of
color, specimens of musical instruments, almost to
appall the thought, the mind, the soul of the explorer,
and to-day, down from this debris are coming forward
the evidences that tell of civilization dating far, far
back from the time allotted unto the earth to measure
its existence. Time is not known to the present con-
ception of man, when the earth was inhabited by in-
telligent beings, and the wonderful evolution from the
lower to the higher grades have been like a pendulum
swinging to and fro, each time swinging out further,
and each time swinging not quite as far back, that the
retrograding motion has not been as the preceding
one, and each age has evolved new theories, new prin-
ciples, new uses for the manifold gifts of Nature.
The scientist that has been content with the mani-
festations of the laws of Nature that are revealed on
Nature's surface is far in the background, but the
explorers that are delving into the deep heart of the

earth to find there her hidden mysteries, are bringing
not only the evidence of what the earth contains as
well, but it is bringing out the mystery which the
earth contains alone. There are no manuscripts upon
which the written language of man has been written
so plainly, that time has dissolved or disintegrated
them, but in the delta of the Nile, covered by the
sands of Egypt, there are cities to-day that are bring-
ing forth not only the evidence of man's existence,
but of his wonderful civilization. We may say that
religion has accomplished so much for man, religion
has accomplished so much for the redemption of the
world from sin, religion has built its theories, the
theories of theology and the spirit of religion are dis-
tinctly separate, they are not one. Theology has
built heaven, it has built hell, it has elected man
from heaven, it has consigned men to hell, it has
kindled the fires out of the products of the earth, it
has made them to burn self, a natural product; it has
made the pit bottomless, it has made heaven a high
and glorified place, beyond the conception of man, it
has created heaven out of the most precious metals,
out of the most beautiful stones, the gates are alaba-
ster, the streets are paved with gold, and they picture
to the conception of man, that he is to enjoy these
wonderful gifts, and they are consigning men to
heaven to live in idleness. Remember those that do
this are wearied with the tasks of the day, and long
for rest. But the living, growing, intelligent man
or woman wants no place to sleep in, but desires a
place to grow in, a place to expand in, a place to ad-
vance in, a place to acquire more wisdom in, a place
where the soul can become more and more akin to
the Divine life, and where it can comprehend greater
truths than revealed to it before. The thoughtful
man or woman wants no bosom of Abraham to rest
upon, but to think, act and find the moving rivers that
are a world of revelation. Civilization is a revelator,
because it utilizes every element of the universe for
its advancement, it is a revelator because it adjusts
the laws of Nature to the uses of man, and man is the
power that brings the world its inherited forces. The-
ology ascribes the authority of Divine law to a su-
preme force. Theology ascribes a source of Divinity
to the marvelous universe everywhere about us, but
civilization is the revelator, the power that rends the
veil of mystery, that tears down the old, that builds
up the new, that uncovers buried worlds, that builds
up new, and all the new are one step further on than
the old. Go with me down to ancient Babylon, and
what do we find? We find there the wonderful city
that is covered with debris of ages of centuries, and
we find there bricks that were made of men, that were
burned, and were laid up in walls. We find there
articles of husbandry, we find there domestic utensils,
and we find there articles of adornment that make
homes more beautiful, we find there works of art, and
the world stood aghast at these wonderful revela-
tions; and to-day out of those sands and the wash of
time, over the very debris of the olden time, they are
bringing up the manifold records that date back to
more than 10,000 years prior to the time of Christ,
and what is the result, showing there a state of civiliza-
tion that transcends our own in many respects, but
out of the present there has been extracted a mightier
force, and has gone one round higher upon the ladder
of progress.

THE SPIRITUAL MEANING.

There is a spiritual meaning to all these things, and
what is it? I will tell you. When you stop to con-
sider for a moment what it is that preserves, what it
is that explores, what it is that reveals, it is the spiri-
tual perception of man, it is the force of intellect, it
is the application of mind to matter, it is the utility of
the superior that it has made of the inferior, it is
the force of intelligence applied to all that is beneath

it in expression. The past is like a written map, you
can gaze upon it with wonder if you will, you may
investigate its causes; and when the Elamites went
into ancient Babylon and destroyed the olden city,
what did they find there? Hidden wealth, and man
had reached a condition of idleness that wealth in-
duces, and there was a caste among the inhabitants,
that separated the worker from the capitalist, just as
it is doing to-day, and remember, ye who are young,
and ye who are old, the pendulum is swinging, and
you are workers and redeemers of mankind, you are
equal in the sight of God, and law and justice and
righteousness, and in the religion of mankind you are
equal, whether you are digging the soil, whether you
are on the summit of the housetop, or on the moun-
tain, and there proclaiming a Divine truth, you are
equal on the foundation of this fact, that each one is
doing that which he is best able to do, and God can
require no more of men.

There is in religion justice, in theology an escape
for justice; in religion there is eternal merit, based
upon Infinite justice; in the theology there is a vicari-
ous justice, an infamous injustice. The world is mov-
ing, and the spiritual progress of the race has been
mightier than the material progress, for everything
to-day subserves the intellectual advancement of man-
kind, a universal education, a widespread intelli-
gence, as a power that mounts higher on the ladder
of progress, than any other force that has ever re-
vealed the inherited possibilities of human thought.
The spiritual life of man transcends to-day any era
in his existence; the religious life, the religious life
that proclaims a belief, stands almost upon the same
level. In these ancient cities, do we find upon wood
and stone the images of Deity, towers on whose tops
are altars, and men believing that they are reaching
so much nearer the Divine force, simply because they
worship. The Druids built their altars, but they were
built upon the high towers, that they might reach
more closely to the spirit. Men have always ascended
upon their thoughts have been directed to spiritual
things, and their ascent has been typical of the grow-
ing out of the spirit, the emancipation of thought, the
liberation of forces that inherited human nature, but
the religious cant, the religious theology, the per-
verseness of the real religious nature of man has held
him back by the old opinions and dogmatic faith that
have held him so long in chains. The spiritual world
is advancing. I do not mean by this, when I refer
to the spiritual world, as something beyond your ken;
I do not mean the spiritual world to which you have
not attained, but I mean the spiritual world, the spiri-
tual life of the universe, the spiritual nature of man
has never reached such heights as to-day belongs to
it; it has never looked from such summits upon the
world, and all the world has bowed itself to His
power, and proclaimed: I am Thine, do what Thou
wilt with me. Religion, religion I think when I read,
is that power which enables man to see, to think, to
grow, to advance, to take up life, to read it in twain
if need be, and through it he is revealing its inherent
forces.

All the ages that have gone have never told the
wonders of electricity. To-day, you are upon the first
step of its revelations, you are to-day receiving in-
imations of its power, you are receiving glimpses,
like the lightnings that flash athwart the heavens tell
you there are greater possibilities in store for you.

And what has that to do with your spiritual na-
tures, and religious natures? It has this to do with
us: The spiritual communication, I do not mean
through spiritual media, they whom you are calling
spiritual mediums; but I mean the spiritual communi-
cation from intellect to intellect, of world to world,
of all that can carry the wonders of the intellect to other
parts, to other conditions, to other lives, those are the
spiritual potencies to all the human race, to all races.

TEXAS.

Notes From a Worker in the Cause.

Receiving many letters lately from
my friends in the North, asking if I
should return North this summer, if you
will kindly permit me space I will an-
swer through the columns of your great
weekly paper, I find it impossible
with the duties resting upon me that I
have in my field of work here, to an-
swer all letters personally.

At present it does not seem possible
for me to return North this summer, as
my work seems to be here.

Do I like the Sunny South? Yes, in
many ways. My health is much better
in some respects, having regained my
voice and it is as clear as though I
never had any throat trouble. But there
is no place like Home, Sweet Home,
and in no very far distant time I shall
wonder my way northward.

I want to tell you something of our
work away down here in the Lone Star
State. The Truth Seekers' Spiritualist
Society which I have been serving al-
most six months, is the thirteenth Spir-
itualist Society organized in this city,
so I am informed by the old workers
here, and each one of the previous ones
going down through one cause and an-
other, finally vanishing, but always be-
coming a new organization.

Our present or-
ganization started over two years ago,
and it has had a struggle for existence,
but a few faithful souls that had this
great cause for humanity at heart, have
stood at the helm and kept it together.
We have had some very cloudy days,
since my work began here, but after
dark and such a sweet ray of sunshine
coming up, we have pressed onward,
ever looking upward. We have re-
cently elected as president a young
man of royal integrity, full of spiritual
enthusiasm, who we feel will be the
right man in the right place, and a
great incentive towards drawing our
forces together here. We have as
piano and violin player, Miss Linda
Zink, fourteen years of age, and Lillian
Lincoln, eleven years of age, and, oh,
how they do play, inspired by the beau-
tiful angels around them, with the two
sweet singers, Mrs. Dr. Beck, and Mrs.
Lincoln, our music cannot be excelled.

Last Sunday night, Master Milton
Baker, the boy speaker, held our audi-
ence spellbound by an inspirational
lecture of forty minutes' length, after
which I gave messages, nearly an hour,
every message being fully received.

There are many intellectual people
inquiring for the truth, and wending
their way into our meetings. Our daily
thought is that the angels may never
again have cause to weep over the
downfall of organization here in this
beautiful southern city.

I also want to tell you of the medium-
ship of our little piano player, Linda
Zink. It was our privilege to attend
one of her seances a few evenings ago.
Her friends and spirit guides are pro-
tecting her very carefully, so no one is
admitted excepting those permitted by
the guides. They have physical
phenomena in all purity in several dif-
ferent phases. We exclaimed from the
depths of our soul: "Oh, that all our
physical mediums had been protected in per-
centage, 40 cents."

THAT CROSS A HUMBURG.

An Explanation as to How the Manifes-
tation Was Produced—A Method
Whereby One Can Cause a Halo to
Appear About the Head.

To the Editor:—In your issue of May
14, George E. Corpe of Oregon, asks
about a painting, "an unfinished picture
of Christ."

Some five or six years ago a traveling
showman hired a small store in Wash-
ington, for about one month, in which to
exhibit a picture. The store was on the
east side of Seventh street above D
street. I paid ten cents to see the pic-
ture. It was of a man in full life-size,
and resembled the usual pictures of
Jesus of Nazareth. It was viewed by
gas or electric light. No trace of a
cross was then visible. When the vic-
tor had thus viewed it all he wished,
the lights were extinguished and the
room was exceedingly dark. By gazing
where the picture hung, there came out
into clear view a cross large enough for
the crucifixion and a halo about the
head of the man. The general outline
of the man appeared but very dimly.

The showman had some such story to
tell of its origin as Mr. Corpe does, but
he showed no proof of any sort of his
statements, and he was himself merely
an unknown traveling showman. Of
course, the ignorant, and especially
some Spiritualist women, credited the
appearance as supernatural; but I
found no man of large intelligence who
credited the strange claims. All such
whom I talked with agreed with me
that the phenomena of a luminous
cross and halo were visible in complete
darkness; and that they can be pro-
duced anywhere, by anyone, through
the use of luminous paint, or anyone
can buy a match-box which will shine
in total darkness if treated with the
same paint, of which phosphorus is a
prominent ingredient.

Going one step further, it is possible
for an adept, i. e., one who knows how
to cause secretions in his own body by
which he can make a halo appear about
his own head in the dark. I make the
statement from knowledge which is not
for the general public. When this can
be done, it is but a few steps to ability
to project an astral double, or spirit
form, either of his own, or by mental
effort of some other person, dead or
alive, old or young. This work in-
volves knowledge and control of mag-
netism, so-called; and of the means of
creating an indefinite supply thereof.
It is not safe to the community that a
person of questionable stability of char-
acter should possess the knowledge.
Of such data, which is an output,
and thereby thought-transference can
be accomplished. Through the latter
the virtue of many a person has been
destroyed even when the actors did not
understand the powers they uncon-
sciously employed. These kinds of
knowledge are only for the pure in
heart. CHAS. W. SMILEY, A. M.
Washington, D. C.

"The Romance of Jude. A Story of
the Life and Times of the Nazarene and
His People." Through the mediumship
of Mrs. M. T. Longley. An intensely in-
teresting book. Neatly bound in cloth
and gilt. Only 50 cents.

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fore the Ohio Liberal Society. For sale
at this office. Price 10 cents.

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lion. A Tale of Southern California." By
Caryle Peterella. A pure psychi-
c story, elevating and reformatory. Pa-
per covers, 40 cents.

DENIES SPIRITUALISM IS THE WORK OF THE DEVIL.

Rev. W. F. Peck Says Doctrine of Evil
Spirit Not Consistent With Teach-
ings Concerning God.

"Is Spiritualism of the Devil?" was
the subject of a sermon by the Rev. W.
F. Peck at the First Church of Spiritual
Unity, St. Louis, Mo. He said in part:
The potency and power of the devil,
as characterized by some creeds, make
him a formidable rival of the deity in
the management of the affairs of the
universe. The success with which Sa-
tan accomplishes his designs robs God
of much of his power and virtually de-
thrones him from universal and infinite
sovereignty.

The existence of a devil who is the
instigator of all evil and who works
with a free hand to lead men to perdition,
is not only utterly beyond proof,
but it is not consistent with the exist-
ence of an all-wise, all good and all-
powerful God.

Briefly expressed, the fundamental
doctrines of Spiritualism are: The recog-
nition of an infinite, intelligent power
regnant in the universe; the immortali-
ty of the human soul; the inculcation
of natural morality as obedience to the
divine will expressed in the laws of na-
ture. The penalty for violation of law,
physical or spiritual, is inflexible and
infallible. "Whatsoever a man soweth,
that shall he also reap," and the state of
the man in the spirit world will be de-
termined by his conduct on earth.

"Spiritually, Spiritualism maintains
the possibility of intercommunion be-
tween the so-called dead and the living
through certain phenomena which have
been more or less common in all ages
and lands.

"Scientifically and philosophically,
Spiritualism is the effort to investigate,
correlate and explain the peculiar oc-
currences which at all times and among
all peoples have been regarded as su-
pernatural, with which all Bibles have
been filled and upon which all religions
have been founded.

"As God is 'without variableness,' his
laws are the same 'yesterday, to-day
and forever.' Hence, the same phe-
nomena which marked the history of
ancient times may and do occur in mod-
ern times. These phenomena have been
investigated in the most exhaustive
manner by the ablest and most careful
students in every department of
thought, and the almost unanimous ver-
dict of the investigators is that they
are the manifestations of intelligence
from invisible realms—the signals by
which our departed spirits seek to at-
tract our attention and convey to us
messages of priceless value from the
world of souls.

"The time has gone by for denounc-
ing Spiritualism as mere fraud. Intelli-
gent people no longer deny the reality
of psychic phenomena. The influence
of unseen intelligences upon mankind
is recognized everywhere, and but one
alternative remains to the opponent of
Spiritualism: he must either accept it
as a great truth, or denounce it as 'of
the devil.'"

"This is an impeachment of the
devil. It is to charge our heavenly
Father with turning loose upon his
earthly children Satan and his host of
demons to worry, tempt and lead as-

TRAY, WHILE THE ANGELS LOOK IDLY ON, NOT LIFT A HAND TO SAVE. IT IS TO IGNORE THE TESTIMONY OF THE SCRIPTURES AND OF THEIR VENERATED TEACHERS.

"Was it the devil in the guise of Sam-
uel who appeared to Saul and warned
him of his approaching doom? When
Moses and Elias appeared on the
mount, was it a trick of Satan to delude
Jesus and his disciples? Did the devil
impersonate the Crucified One at the
wonderful conversion of the persecut-
ing Paul? If not, why attribute to him
all similar phenomena in our day?"

"I know a young man who was saved
from a life of debauchery through the
influence of his spirit mother. I am
personally acquainted with three men
who were saved from a drunkard's
grave by conversion to Spiritualism. I
know of two young women rescued
from a life of shame by the counsels of
their spirit friends and the tender care
of a 'medium.' Tens of thousands have
been uplifted, sweetened and purified
by the consciousness of spirit compani-
onship, and guidance, while the num-
ber who have been saved from the
gloomy doubts of materialism and no
less down to earth a wonderful God is
almost countless. Was the devil re-
sponsible for all this? Then truly, as
Jesus replied to his critics, Satan is set
against Satan."

SPIRITUALISM IN ROCHESTER, IND.

The Able Efforts of Mr. and Mrs. E. W.
Sprague.

Perhaps no place in America has the
glorious cause of Spiritualism had such
a hard struggle for existence as an or-
ganization, as the namesake of the city
wherein Modern Spiritualism had its
birth.

In the twelve years of labor for the
spirit world there has been almost a
constant strife to keep down an unjust
and unreasonable prejudice against the
teaching, as well as a personal feeling
against Spiritualism. About a month
ago the fire which has smoldered ever
since the death of Major Bitters, broke
out with renewed vigor, and was
fanned into flame through a contro-
versy between the Methodist minister
and the writer, the outbreak taking
place at a meeting of the University Ex-
tension Club, by the divine (?) throw-
ing a club into the Spiritualist's camp.
Said club became a boomerang, how-
ever, and fell with a sickening thud on
the minister's doorstep, and so added
fuel to the fire.

A controversy began through the
press, but was discontinued by the ed-
itor, space being forbidden both par-
ties. As the writer had the last say,
the minister thought he had been cru-
elly treated, and to ease his mind and
follow the teaching of Moses, "an eye
for an eye," he rushed into public
through a small circular of an insulting,
insinuating, misleading character, and
proceeded to pass the same among his
friends in and out of the Methodist fold.

Copies of this circular were forward-
ed to prominent Spiritualists and of-
ficials of the National Association, with
the result that those fearless workers
and defenders, Mr. and Mrs. E. W.
Sprague, came to our city and held
three meetings, and cleaned house for
the Methodist preacher so to speak.

Mr. Sprague proved that orthodoxy

had resided in a glass house too long to throw stones at its liberal neighbors, and gave statistics to show that out of the many hundred preachers in the pen- itentiaries in this country alone one third had gone from the Methodist pul- pit.

Mr. Sprague apologized to his audi-
ence for descending to the low plane on
which the minister had based his at-
tack, that of free love, or as his defini-
tion put it, free lust, but had heard
the history of free love Bible charac-
ters recited, as well as proof given for
the wholesale corruption of wolves pa-
radising in ministerial garments, it
might have at least impressed the of-
fended preacher, that not all bad peo-
ple are or have been Spiritualists.

A challenge was given publicly for
reply or debate, but I hardly think the
invitation will be accepted, as the
would-be-denouncer of Spiritualism is
well aware that he has made a mistake
he would be glad to have his church
and the citizens forget.

Mr. Sprague is a host within himself,
and the person willfully dishonoring
the sacred cause of the spirit world, will
lose down his argument and prevail
of facts. Nowhere is Mr. and Mrs.
Sprague more loved and respected than
by the Spiritualists of Rochester, Ind.
MARGUERITE MILLER.

Comments on "Man Not Eternal."

We were glad to see the strong argu-
ment against the inconsistent logic in our
ranks, by E. W. Baldwin, in The Pro-
gressive Thinker of May 14. Evolution
of itself is nothing but reincarnation,
yet the majority of evolutionists
scorn the idea of re-embodiment, and
most reincarnationists scorn the
thought of perpetual re-embodiment.
To me, soul is the subjective mind in
nature, and is law, order and stability,
and the divine mind or soul is in con-
tinual struggle to express itself through
material. This shifting nature of both
physical and spirit matter forbids our
ever holding an "immortal expression,
but we perpetually express ourselves as
we make use of the law of change in
matter, and re-embodiment ourselves as
we need. This is a law, and being law,
we sum it up thus: Stability of soul; evolu-
tion of matter; aggregation of all soul,
or life in infinite life, or God.

Nature is kind, as you say, and we as
a part of nature, as only one of all, can
never be truly kind in our personality
to all or to ourselves, till we can come
to a realization of the oneness of all
life, the glorious life which makes us
akin to flower, mountain and creature.
And in this realization comes the
knowledge of immortality, and the sac-
redness and rights of all life.

There comes also the peace that
passeth all understanding, for we are
one with God.

JESSIE S. PETTIT FLINT.

KEEP POSTED

In Current Spiritualistic and Occult
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sophy and the Spiritualistic and Occult
phenomena it contains each week, is
the marvel of the age. No one can af-
ford to be without the paper. Its price
is within the reach of all.

This micrograph shows a thin section of a rock sample. The texture is dense and granular, composed of small, dark, rounded grains. There are some lighter-colored, elongated features scattered throughout, possibly representing mineral inclusions or fractures. The overall appearance is that of a fine-grained sedimentary or igneous rock.

and Its Laws, Its Cond
by Hudson Tuttle. Pri
Mr. Tuttle, Berlin Heights,

each other. It is almost a miracle
to separate them? Yet, my friend,
though this line of demarcation
divides the forces of ignorance
knowledge may not be seen, com-
municable to you and me, never-
theless, it is being gradually
and separated each day.
Methinks, I see with vision

ry eyes a | this office.

and chairman of the visiting committee which visited the poor and Indian Chicago. While performing this duty she realized that much of the work was needless, that common sense sanitation would bring much help to many, and that all that was needed in many instances was

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[illegible]

The Innermost of Manhood

By Charles Dawbarn.

CHAPTER III.

When we study a little further into the Innermost of Manhood we perceive that the mortal brain limits thought expression by its form or shape. This mortal brain is itself an individual, on a small scale, and determines whether the man shall be a genius, a fool, or just an average, like the rest of us. The extended psychic brain, which belongs to the innermost of man, compels a different expression of manhood. For instance, its memory is perfect; and it may have many expressions such as clairvoyance, etc., impossible to the physical brain, but which all belong to the larger man, and are thus "the innermost of manhood." And perhaps most important of all, we remember it has form. It is therefore built up of molecules, that is to say, it is a compound of energy, substance and intelligence, like the physical brain, which is vibrating within the limit of our mortal sense. This limitation of the physical brain limits the sub-intelligence, too, when it is called to the level of our everyday life.

We do not for a moment suppose that our sub-man has just a brain and nothing else. That brain will be part of a larger form, with organs, independent, it is true, but all working together, or the brain could do no work, and the form would soon drop apart. But the fact that this sub-brain, and this form of sub-man are outside our sense grasp, puts them beyond the study of minds which pronounce reflex action "purposeful," but not "intelligent." The vivisectionist may slash and tear the physical till it becomes silent. He may starve it, and thrust it, and drape it with drugs, but all he can accomplish is to stop the sub-man from preaching his sermon upon the inner life. But this sub-man is himself at great disadvantage when he tries to use the physical brain. He is once limited. His expressions will be distorted, and his intelligence smothered.

The universe, by which I mean the Cosmic whole, is always in touch with its units. The most distant star, which even the telescope fails to exhibit to mortal eye, is producing a positive effect upon our planet, and upon all things therein. For instance, though man, the mortal, cannot see it with a telescope, he makes a sensitive plate, and places it in a camera, which is held to the motion of that star for hours at a time. Neither the man nor his plate are doing anything, but the star is, for presently its distant personality is pictured by its own energy upon that plate. In the aggregate that must mean a mighty found of stellar energy pervading space, and contacting with every form therein. We may not to-day be able to sense that intelligence other than as an expression of form, but the time will surely come when the intelligence of the vast whole shall be recognized as a mighty influence acting upon the form speck called the brain of man.

Cosmic intelligence is thus seen to be most surely and necessarily a dominating influence, although we may be too small to comprehend its proclamations as issued by the great blended personality, called "over soul" or God by some, to the speck personalities called "manhood."

Without any acceptance of astrological assertions of lucky or unlucky days caused by some distant star, we do thus know that the most distant star, and every other star, is an intelligent personality, and in touch with every other personality throughout the universe. The influence is universal, like that of a national government, although the unit citizen may not be able to read its laws and proclamations.

That influence applies, of course, to the whole of every form, and not merely to the little part of it recognized by mortal man's sense. It is an influence of the whole upon the unborn speck, and also upon the speck of substance, intelligence and energy which at death escapes the doctor, the undertaker and the scientist. It is not unit whispering to unit, but a Cosmic blending of units uttering an intelligence so vast that any smaller molecular grouping may feel it rather than comprehend it. At this point in our study it is well for both the reader and the writer to remember that Cosmos itself is molecular, and therefore a blending of individual units which will one day drop apart, and change its form. Indeed, it is probably doing so at every moment. But we now realize that manhood is ever subject to this greater expression of intelligence, and ruled by it, all through his existence in form, and it is quite probable that his sub-conscious self—his aural manhood—his innermost—may interpret much of this Cosmic intelligence which escapes the mortal.

We next take special note of the fact that every form expresses itself differently under different conditions. For instance, in one condition we call it hot, in another cold; in one liquid, in another solid; and, so far as we know, every form is capable of polariza-

tion, that is of responding to an outside influence. But the form, built up as it is of vast numbers of other forms, and therefore a collection of personalities, must blend gradually, for time is a factor even in eternity. There is a time when the new conglomeration of forms is but loosely attached, and, of course, it may not then hold some of its personalities to close and central contact. Herein is the explanation of the different form persons, belonging to one greater form person, being left partly unconnected at birth, or perhaps one or more severed by some sudden shock, too severe for the force at work to hold it to its center. The child in process of birth is a collection of persons, as we have seen, some of whom may just escape the slower vibrations of mortal life, and thus remain on the psychic side of that form. Our scientists are recording experiences of various marked personalities peeping out through one mortal brain, in many well known cases, and if molecular grouping is itself a personality, we can now perceive that the psychic expressions called clairvoyance, clairaudience, etc., are merely expressions of certain faculties that were not quite smothered into earth life.

It is these looser form attachments to his manhood that distinguish the sensitive from his fellows. They are not quite closely attached to the blended whole, so they get and sense experiences which are often, and usually so imperfectly related through mortal sense that they are pronounced false—the work of designing spirits—or perhaps called first-class lies, manufactured by the sensitive himself.

The key note of the whole problem is the fact that every molecular gathering is a personality, and that man, like other forms, is built up of such personalities, which work together part of the time, and part of the time exercise their independence.

A number of such personalities become blended so closely that we call them "mortal man." A myriad others just escape this close blending, but are still part of the whole form. They are outside the mortal sense, but inside the psychic aura of that form. Man has grasped this fact in nature, but so imperfectly that it has become the foundations of his superstitions, and the mark of his ignorance. The time seems to have come when man should begin to know himself as he really is—just a collection of myriad forms, but not one of these molecular forms permanent, either in this life, or any other. Of course man's present form outlasts death. That we know is proved by spirit return. And for all we know, it may last a myriad ages before the units have gained all the experience they desire.

We now see that the "purposeful" activities, recognized by the scientist and called "reflex action," are merely the psychic activities of personalities belonging to the form we call man, but not so closely attached to the form center as to become tangible to mortal sense.

The wee little animal known as a hydra is little but form, and turns itself inside out on the least provocation or necessity. Little swellings appear on its surface. After a time they usually break off and set up housekeeping as independent hydras. This is propagation by "budding." But now and then they stay at home, when the combined intelligence divides up the work. Some of these new born children of the hydra make it their specialty to catch the needed prey. Others do the paddling from place to place. In fact, various organs now appear, and the startled scientist finds himself in presence of an animal he had long known as a "hydra polyp." In a similar manner manhood itself may have been evolved.

So our problem as to the "innermost of manhood" is met and solved when we realize that every form, manhood included, is built up of other forms, each with its own personality, though it may be but loosely attached to the form's center. Yet each and every one of these blended forms, whether loosely or closely attached, manifests a fealty to its center that holds it to such manifestation as conditions will permit. And it is in the department of loosely attached forms that we discover the class of manifestations we call "psychic." And necessarily their manifestations are largely beyond the control, and often without the knowledge of the mortal sense belonging to the closely attached center.

In other words, we each are composite men and women. There may be plenty of "reflex action" and even "chain reflex," as Loeb calls it, but the intelligence so manifested is not that of the individual, but of the composite whole. And that composite whole includes "the innermost man." There are lesser and greater composites, but that manhood is always a composite of a number of personalities may be taken and accepted by the student reader as a natural and undeniable fact upon which manhood itself rests.

(The End.)

San Leandro, Calif.

No Such Thing as Justice in the Universe.

The doctor and baronet, Sir William Blundon, in speaking of cruelty to animals, and a probable happier life after death to those dumb brutes who have borne the heavy burden, and received abuses in this life, awakens a thought of the evidence somewhat in correspondence with the learned baronet, gathered from spiritual and other sources, which I will lay before your readers. I find:

1—Animal life exists beyond the death of such animals. They have an immortality, though not an eternity in the same form. They exist in the psychic aura surrounding the globe for a while until finally absorbed in the life element from whence they came, unless the former owners of such animals can and will with their love hold them in the real spirit life indefinitely.

2—Although it must be a great relief to be born into a new life away from slavery and abuse, still neither man nor animal can appreciate the fullness of freedom after having experienced nothing of it here. It would in a measure be a great torture at first, as where men on earth were suddenly thrust into perfect harmony and musical surroundings while their organs were not attuned and at least partially familiar with it. One cannot appreciate happiness unless his aspirations are dormant or lacking; hence an animal that never knew freedom, if suddenly transported to where no work was required, would feel unhappy out of former rests.

3—About recompense and justice due an abused animal, I will say there is no such thing as justice in the universe! The entire universe, as far as known, seeks an equilibrium. The cities buried by the eruption of Mount Vesuvius, the verdant forests and prosperous villages and cities destroyed by tornadoes, the proud ships destroyed by fierce gales, the tall palaces and towering steeples smitten by the lightning's fiery messengers, all are no worse than remaining cities, forests and ships. Then why does Nature wreak such fearful vengeance on certain things and beings? you may well ask. By the same universal law that amites the brightest children and causes the great floods which engulf the homes of the poor. The only answer is, that Nature seeks an equilibrium in all

things, regardless of the desires and prayers of tiny beings on this earth's surface.

4—Hence in summing up, if our destiny leads through barren and hether-bedecked plains and over rough roads, we may have been the cause by misjudgment in shaping our course, and hence we are but experiencing the effects of our own doings; but if calamities overtake us, fires and floods beggar our brightest prospects, then bear it bravely with the consciousness that we are not at fault, but ever remember that every experience we pass through is to try and test us, and to bring out inert possibilities, which probably no other experience could have done. We may at times scoff at temptation and condemn the tempted, but unless we have passed through the fiery ordeal of temptation, we are still in uncertainty about our own strength to withstand such.

5—Although we find no justice in the absolute in the universe, there is a certain thing which may be termed recompense, namely, where the reflex of a noble thought or kind act causes happiness to the donor. Where man has assiduously striven or been compelled to strive by dire necessity, and after a well spent life receives a peaceful rest among the friends and strangers on a brighter shore, whom he has cheered or assisted while here, such would recompense him for every kind act unselfishly tendered, and he has at the same time attained his own inner self to the unselfish way of living and thinking.

Now in conclusion I wish to impress one admonition: Cultivate a love and aspiration for all that is grand, good, beautiful and harmonious, and you will appreciate it when tendered to you after a well spent life; but if your love for such is unattuned to it, if it was tendered to you, it would be in harmony even though the harps of joy of a dear mother in tearful gladness caused the song of welcome to you.

Pocatello, Idaho.

C. J. JOHNSON.

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console.—Colton Lecon.

Men talk of the truth who never yet sounded the depth from whence it springs.—Richard Hooker.



LIST OF CAMP MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 23. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 46, Mantua, Ohio. The grounds will be open for family reunions, Sunday school, lectures, and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programmes and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saguenay Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks, and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 8 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Lodge, Mich.

The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Lodge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Harmony Grove, Cal.

Camp opens July 29 and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30 and continue till Aug. 22. For full programmes address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11.

including four Sundays. For particulars address M. G. Duncan, president, Marshalltown, Iowa.

Wenonah, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 23. For full particulars write Miss Gertrude Spooner, secretary, Wenonah, Wis.

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Forest Home Camp, Mich.

Forest Home Camp, located at Snowflake, Antrim county, Mich., (P. M. S. R.) will open formally July 30, Flag Day. July 31, 10:30 a. m., H. L. Lesh, president of the association, will practically open camp by giving an address of welcome, after which E. W. Sprague and wife, missionaries for the N. S. A., will occupy the rostrum for the day, with lectures and messages. Mrs. Cora Morrell, Aug. 1 and 14 inclusive; Harry J. Moore, Aug. 16 and 17 inclusive; W. K. Walser, trumpet medium, will be on the grounds during camp. There will be eight week-day evening meetings.

Forest Home Camp is rightly named, not that it is so densely wooded that the bright and warm rays of the sun cannot penetrate, but practically affording all necessary shade. It is a parcel of a nursery that was set off when the right of way was given to the P. M. R. R. Co., and is therefore beautiful for its variety of trees. It has a most beautiful grove of locusts, backed by rows of catalpas, which is at once unique and unparalleled, over the western coast of the state that are ornamental. It is a safe retreat to those afflicted with hay fever, and where night is not made hideous or unbearable by the melodious whispers of the mosquito. You are all invited. Communications promptly attended to.

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A WORD TO YOU!

Your Contribution To the Mediums' Fund in the N. S. A. Treasury, be it large or small, will do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker, and in fact every man and woman who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause is worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.

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DR. J. S. LOUCKS, M. D., Lock Box 1203, Stoneham, Mass.

On Psychic Phenomena.

Psychic! Seven letters form this word, [says the Indianapolis Sentinel] yet rules the world, be it war or peace, sorrow or joy. Desiring to search for a better understanding, we consult Webster for a full definition and are told that it relates to "mind and soul!" Surely all must believe in this and the phenomena of our own being. This, therefore, is the open door to mental unfoldment, and its philosophy, the metaphysics.

Have we another word which holds so much, a greater meaning? No, none greater, but as great, perhaps, and it is the one of love, life, first cause and psychic, the recorder of life's universal action in results. These phenomena may be classed in two parts, namely, the results in visible matter and the results in invisible matter. The latter is the cradle to wisdom for the mental evolution of man.

The invisible phenomena (to the physical sense) deals with the indestructible and the immortal. These elements have passed through periods of universal changes by evolutionary processes, and are in their nature (the atoms) more powerful in their actions than the forces which produce the form in which they manifest in rocks, plants, flowers and the physical body of man and beast.

We have a beautiful illustration of both phenomena in the oak. How wonderful are these processes of the oak tree. First the tiny seed; we place it in its seed-room in the earth (in the dark, too!) away from the personal observation, and undisturbed save by that law of growth and the hand of nature. Soon there comes up out of that chamber of silence the birth of a new being from the kingdom of plant. We pluck this baby oak, search each root from whence dwells life, but we find it not. We see the results of the spiritual forces only, for the life element still remains invisible.

Placing this green stem in the earth we may again see the results of physical phenomena in branches, leaves and buds. Unfortunately there are many who go through life satisfied with an observation of that life, caring nothing for the grandeur manifested nor do they care to become students of the higher spiritual laws, which laws ever are pushing forward in their processes of unfoldment.

Nature never retrogrades. Every atom in all formation in either world is action. The attitude of the masses is yet but that of the observer and not the student. However the thought of science is sweeping over our globe and not long will it be until the greater part of earth will understand, and men will become a universal part of these phenomena of which the human race is capable.

The simple laws of nature have confused some times, where they should have benefited, because of their simplicity and perfect harmony in production.

We base thought transference with the purely psychic, which is capable of marvelous results but all must be governed by the atomic-mental action.

I have given the results of the scientific bases upon which the few personal psychic phenomena in my experience may be explained. I could give hundreds, but I will here relate a few, hoping that the reader will understand them, and may be benefited thereby.

First, allow me to say that this mental and soul power acts alike upon all things save in a different degree only, and that the spirit of man as an individuality continues to unfold after it leaves the body.

Death does not change the psychic power, nor is the individuality effected, but Brown remains the individualized Brown and Smith the same Smith as in earth life. This being true, it is reasonable and not unscientific to say that this power is capable of greater action after so-called physical death.

That the psychic realms or spirit world is in continual motion upon either plane and both worlds are governed by fixed laws, which when rightly understood, as far as man is capable, give us the spiritual phenomena, ancient or modern. Skepticism of these Spiritualistic claims will not change these laws in nature, and the sooner we become students, the more life will hold for us. Its knowledge will strengthen our inner life or soul and broaden our conception of this life, and fit us for a greater one in the realm of the spirit.

The phenomena of music and its waves and colors, and inspiration and the rhythmic motions of nature, are like some great celestial impinging us to follow. Whenever the rates of vibration are low we have the phenomena of visible matter; when in high vibration we have the invisible to physical senses.

Life, intelligence, affection, love and morals are the manifestation of the indwelling spirit, and not a quality of matter, but it is the progress in the organism and form. Changing no doubts upon the ability of nature creative power, we claim that the study of her laws is the only true religion for mankind to follow, since it deals in direct lines with immortality and takes us into that world that men have looked for and theorized upon for so many centuries without results. But not until this psychic phenomena was sent forth from the window of heaven, did we have one iota of truth upon which to base life hereafter.

Some time ago during the festival season and while in Washington street, I met a poor woman who was waiting for a car and who held by the hand a very poorly-dressed boy about three years old. I spoke to her and after learning his condition I promised to "bring the boy a basket of good things." The following morning I took a College avenue car and was transferred on to a West Washington street car, a line over which I seldom travel. The neighborhood was, and is, very strange to me. Leaving the car I found myself facing an alley, on the corner of which stood a factory, from which deafening sounds were sent forth upon the wind. Not far from the factory was a railroad, and the continual passing of street cars made it impossible for a person to be heard if speaking to another unless by shouting, and if my life had depended upon doing so I could not have heard any human being calling to me. Alas and such places are very repulsive to my nature. I could not find the house of the poor woman for I had expected to find a street. So there I stood, basket in hand, very much undecided what to do or return to go on and find her or to return home. While thus engaged in meditation and in uncertainty about all other sounds I heard a voice, loud and clear, as though coming from heaven, and directly to me, every word clearly spoken, saying:

"Bless puer! Val!" which means, "Fear not, go!"

So loud was this voice that it startled me, and just at that time there was not a soul near me. To say that I was not to be imagined, and without fear, I did not believe the voice to be God's, morning as I searched the room and

but I knew it to be that of a guarding spirit, for that voice of command couldn't have belonged to a mortal, not even that of a general in the halls of war.

The scientific theory is that the sound and words were carried by directing them by the will of the spirit, and traveled in line with the waves of ether—the will directing its course. For be it understood that matter is subject to the will of spirit when power is duly opened. My brain having become sensitive to spiritual vibration through years of unfoldment, these sounds which were spoken seemingly without the muffled walls of an inclosure. This belongs to the independent psychic phenomena.

Not many years ago, and while visiting a friend in Ontario, I experienced a phenomenon that was not independent, but which was undoubtedly the very heavens and safely returned to the green fields of earth wiser and better. But both realms are the center of governing laws, fixed in their relation to the other. Although this is true yet with the proper conditions all things can be made dear in time to come.

Would that the noises of nature around us could speak to all men alike and teach the spiritual law, for in the breezes, trees, the rippling of waters or the fierce thunder, the whispering of the grasses and the insects' hum. Then will the human race enjoy and lead in the unfoldment of nature's laws and in her psychic realms.

I am prepared to answer all questions pertaining to Spiritualism and the phenomena of psychic power, and may be addressed at my residence, 835 Broadway, Indianapolis, Ind.

VIRGINIE BARRETT.

EDITOR-AT-LARGE.

Report to the Executive Committee of the N. S. A.

Respected Sirs:—I have the pleasure to report to you the work for the quarter commencing March 1 and ending June 1, 1904.

You will note that while I have found the field of secular journalism enlarged, by the many and vicious attacks, I have contributed independent articles in more than usual number to the spiritual press.

Progress of Fifty Years; for the Banner of Light. Evangelist Hartwell; Gloucester (Mass.) Times. Reply to Dr. Quackenbush's article in New York Herald, "Spiritualism a Maniac Religion." Here I must say an exhibition of intolerance and hate rarely manifested, even by the "great dailies." Dr. Quackenbush's article was infamously untrue, and slanderous in its charges. At the request of Dr. Lyman of Brooklyn, and Judge Dalley of New York, I prepared a reply. These well-known gentlemen personally waited on the editor of the Herald and not only for themselves but for the Spiritual societies of Brooklyn and New York, and the Psychological Society they represented, and requested that their side of the great subject be presented by the publication of the reply. They were unceremoniously and discourteously refused, and the editorial board would not listen to any argument, had reserved a copy and it was published in The Progressive Thinker. Such papers as the Herald do not need to print a running headline that they are in the clutches of the Catholic church, and bound to support the "Conspiracy of Silence." There are some scoundrel editors who scorn the cowardly, sneaking attack which gives the assailed no chance for defense. Such men as control, wait Gloucester (N. H.) Union and Port Huron (Mich.) Times, or Pittsburg (Pa.) Times, in favor and patronage by their fearlessness in presenting both sides of all questions.

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Article on American Spiritualism, for The Medium, England. The most notable event of the season is the "Billionaire of the Widow's Mite," by Dr. Isaac R. Funk. The commanding position of the author, his high standing in the church, places of light on a mountain-top and calls the attention of the world. He does not confess that he is a Spiritualist. He takes the ground of the Research Society, and holds the facts in abeyance. He is impartial and gives the bad as well as the good. Yet if he does not believe that the volunteers to the cause give him readers as purporting to come from spirits have that source, it is an enormous why he endorses them. After compiling a mass of facts from his own experience and that of others, which would prove any other contention a thousand times over, we are constrained to ask, if these do not convince you, what more do you demand?

I am respectfully,
HUDSON TUTTLE.

Berlin Heights, Ohio.

TO WOMEN WHO DREAD MOTHERHOOD

could see nothing about it that could have caused the phenomenon. Let it be remembered that my sleep was that of a healthy girl, and that only as spirit as psychic powers could have awakened me. The same might have been caused by a spirit guiding me, as a band of spirits, who finding me sensitive to these impressions used me thus, filling my very being with their spiritual aura and through as the psychic forces of a person which impress me as I caught the thought wave.

Crime thought brings fear, selfishness brings danger; loneliness brings a sense of sleepiness, joy that of love brings a sense of joy, goodness, and honesty brings a feeling of rest and peace, and gives confidence.

With the light of modern science we are enabled to almost fully understand causes and effect upon nature and men. We today can understand the laws of the very heavens and safely return to the green fields of earth wiser and better. But both realms are the center of governing laws, fixed in their relation to the other. Although this is true yet with the proper conditions all things can be made dear in time to come.

Would that the noises of nature around us could speak to all men alike and teach the spiritual law, for in the breezes, trees, the rippling of waters or the fierce thunder, the whispering of the grasses and the insects' hum. Then will the human race enjoy and lead in the unfoldment of nature's laws and in her psychic realms.

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I am respectfully,
HUDSON TUTTLE.

Berlin Heights, Ohio.

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SETTLEMENT OF ACCOUNTS.

The Startling Statement Recently Made by Thos. A. Edison, "I Know Men and Women Who Are Food Drunk All the Time."

Yea, verily, and thereby hangs a tale in my own life's history I will tell, with corroborative testimony from that of no less a personage than royal Edward of Great Britain.

Some years ago account was given in the London press that the august gentleman was in such critical condition as to baffle the family physician; and that, in the dire extremity, the top specialist of the great city was called in consultation; and when his majesty had been stripped to the waist, giving free play to thorough examination, the big physician diagnosed the trouble in two concise sentences: "You eat too much! You drink too much!"

Physical and Spiritual Dietetics.

THE MORALS OF MUSIC.

Some Pertinent Suggestion Thereon—Its Spiritualizing Effects.

Various persons have said a good deal lately about the "moralizing" effect of music and the consequent need of having it taught, and taught well, in all public schools. Certainly this was the view of the pedagogical value of music which was current among Greeks. Sweet and harmonious sounds were supposed by the Greek philosophers to bring sweetness and harmony into one's character. In modern times this view has received many shocks. Music has got away from its close association with mathematics as a form of intellectual discipline. The medieval "quadrivium," or course of scientific studies, included arithmetic, geometry, music, and mathematics. What school insists on a similar collection to-day? To the average person music is a matter of emotion. It might almost be put down as an emotional stimulant.

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This is the reason why in "The Mill on the Floss" George Eliot says that after that famous evening of music Maggie Tulliver was left "strong to do but weak to resist." The effect of music upon her had been simply to intensify. She was stimulated. Her powers of doing were quickened. But her powers of resisting, that is, of reasoning, of judging, and of choosing right from wrong, had been swept out of her soul.

What is the remedy? The remedy is in just the kind of thing which is being done now in the public schools. People who have really learned how music is made, just like people who have really learned how poetry is made, escape from a subjection to art into a mastery over it. They know how the "great magic" is accomplished, and their enjoyment of it becomes rational instead of animal. Tolstoi's and George Eliot's heroes and heroines would have been differently influenced by music if they had gone through the kind of discipline in it which Plato commands in his republic.

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AN IDEAL SPIRITUAL SOCIETY.

The society and it now has 175 members and holds public meetings every Sunday afternoon and evening in the K. P. Hall, the finest in Seattle.

The afternoon meeting is a general conference in charge of the officers and made especially interesting because so many take part in the discussions. At the close, the conference resolves itself into six to eight large circles, presided over by the different reputable mediums in the city, and thus another hour is spent.

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The Psychic Educational class meets every week at 217 Denny Building, and is presided over by Judge L. Williams or Mrs. Prior.

At her Sunday evening meetings she delivers an inspirational lecture, followed by tests, and every seat in the hall is always taken at this meeting.

This society is indeed alive; the committees active, and each member doing his share. Some persons are earnest workers themselves, but to find one who not only a hard worker but who has enviable quality of inducing everyone else to help, this is rare indeed. What a power such a society is, not only to Spiritualism, but to the city where it is located. This is loyal citizenship. Any pastor who can infuse in his members this spirit is indeed an

Illustration of the Grandeur of Harmonious Work.

In visiting the societies of this and other countries and finding some flourishing while others are struggling to maintain an existence, I have tried to diagnose the most prolific causes which spell success or defeat. The plant must have proper soil, climate and conditions in order to grow, so we must have favorable surroundings in order to develop our best; the great variety in individuality is caused largely by the different environments.

Even so Spiritualist Societies must have favorable conditions in order to insure a healthful prosperous growth. Harmony is one of the greatest, in fact an absolute necessity. Social surroundings are a great inducement to growth and he who possesses social qualities has a pearl of great price.

I have never seen these facts exemplified so strongly as when visiting the First Spiritual Society of Seattle, Washington. It was my pleasure to deliver a couple of lectures there on April 10, the first Sunday I spent in America after my return from Australia. Rev. Lole F. Prior is the founder, pastor and central thought of this exemplary body. Mr. R. H. Little is the president; Mrs. A. Swan, secretary, and Mr. George Campbell, treasurer. Mrs. Prior secured a charter for them under the National Organization seven years ago. Last June she returned and found that they were still in existence with a few members. She became the pastor of

Physical and Spiritual Dietetics.

THE MORALS OF MUSIC.

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PILES CURED

ON APPROVAL

Don't Neglect Piles—They lead to the Deadly Cancer. My New Threefold Absorption Treatment Promptly Relieves Even the Most Malignant Cases.

I want to send every sufferer from piles, ulcers, fissures, proctitis, tumors, constipation, or other rectal weakness, my New Threefold Absorption Cure and Book, in colors, about 100 pages, showing the cause of the trouble, and how to cure it. (All in the book.) I am satisfied with the benefit from my treatment, send me One Dollar. If not, send nothing. You decide after you have tried it.

My treatment cures by absorbing the growth and healing the membrane. It is inflicting cures where everything else has failed. It has cured cases of 30 and 40 years standing. This is why I can afford to send it on approval. Here's what you get without paying a cent in advance: 1. One tube of my Absorptive Cream, with my new Threefold Absorption Applicator, which quickly heals all itching and soreness. 2. One picture of my Pile Pills, which remove the causes of piles and cure them. 3. One picture of my Pile Ointment, which cures the itching, burning, or soreness of the rectum. 4. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 5. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 6. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 7. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 8. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 9. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 10. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 11. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 12. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 13. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 14. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 15. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 16. One picture of my Pile Book, which shows the cause of the trouble, and how to cure it. 17. One picture of my Pile Book

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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, JUNE 11, 1904.

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.

WORDS OF CAUTION.

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

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with the character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid.

Address all orders to HUDSON TUTTLE, Berlin Heights, Ohio.

Mental Chemistry.

The analytical and practical study of psychology in its most modern aspects has resulted in some wonderful discoveries, that are of great interest and importance.

For instance, it is stated that mental sentiment frequently produces marked physical effects, and as showing the influence of the mind, Professor Elmer Gates, a psychologist of wide repute, claims to have recently made the discovery that unpleasant emotions create harmful chemical products in the body which are physically injurious. Good, benevolent, cheerful feelings are said to create beneficial chemical products which are physically healthful. These products, it is declared, may be detected by chemical analysis in the perspiration of the individual. Professor Gates says he found more than forty of the bad products and as many of the good. Everyone knows that grief will poison a mother's milk; in fact, it generates an injurious quality so intense in character as to sicken an infant.

Of all the chemical products of emotion the most potent is the one of the worst. If a small quantity of the perspiration of a person suffering from an emotion of this kind be placed in a glass tube and exposed to contact with scientific acid it will turn pink. None of the other poisons similarly generated exhibit the same phenomenon.

Pink would appear to be the peculiar color of wronging. It is found that for each bad emotion there is a corresponding chemical change in the tissue of the body which is life-preserving, exhausting and poisonous. On the other hand, every good emotion makes a life-promoting change.

Death Foretold Girl in a Dream.

Sterling Ill., May 13.—In a fearful dream three weeks ago Miss Gladys Anderson was foretold of her own death under the wheels of a switch engine, and the dream in all its reality was consummated at 3 o'clock yesterday afternoon, she being run over and her little body fearfully mangled by a switch engine on the Chicago, Burlington & Quincy railroad in the Rock Falls yards.

Three weeks ago the parents of the child, Mr. and Mrs. John Anderson, were awakened by the awful screams from their little daughter's bedroom. Fearing that something of an unusual nature had happened, they rushed to her room, where she related to them that she had just awakened from a fearful dream, and then described that she dreamed she was being killed by a switch engine near the "Q" depot, in Rock Falls.

The child trembled like an aspen leaf, and her description of the dream was identical with the fearful accident, even to the place and hour of its occurrence.

Will some unbeliever in the existence of the mind independent of the mortal body explain how this little girl while dreaming, was able to become cognizant of an event that occurred three weeks later? This is not an isolated case. They are transpiring all the time, frequently in a wakeful condition. It is a state seemingly identical with clairvoyance.

If the mind can project itself forward, either in dreams, or by clairvoyance, does it not suggest a possible existence when the body is in ruins? All such phenomena seem to corroborate the teachings of returned spirits through mediums, and may be cited as cumulative evidence of a great truth, the immortality of the soul.

The Bible Convention.

Conventions there are of all kinds, but the latest and most singular is the Bible Convention that lately met in New York. There are great scholars engaged in Bible criticism, attempting to carry the subject to higher than verbal grounds, and they have cast a glamour of learning over the convention, and represent an onward movement away from the childish reading and accepting the text as it reads.

This convention was made up of all the unknown preachers, who have the misfortune of having their eyes in the back of their heads, and see only the past. They met, organized, and have taken the tremendous job of putting up a dam across the Niagara of progress. They are going to have an end of "higher criticism," and the turning of the search light of knowledge on the origin of the scriptures. They claim this leads to unbelief, and the rejection of the book, and they are determined to put an end to it!

Well, this is a large undertaking for a band of preachers, and they put themselves in the position of Mrs. Partington in her attempt to mop up the Atlantic Ocean.

They are too narrow-minded and short-sighted to see that they are damaging the claims of the Bible believers, more by the acknowledgment of its weakness, that it will not bear the researches of scholars, than to have faith one must be ignorant, than all the infidels that ever existed?

What do these cranks intend to do with those who do not fall into line? Few of the leaders in the churches believe in the absolute inspiration and infallibility of the Bible, and hence are as much under the ban of this conspiracy of moss-banks, as the outspoken infidel. What can they do? From the intolerant speeches, they regret their inability to use the old time remedies for unbelief. They would delight to save souls by means of rack and thumbscrews, and a few examples of burning at the stake would be pleasing to them. But alas for these pious preachers! The fortunate humanity, the advance of knowledge has dispelled the fog of superstition, and the devil of theological lies is bound fast by law. All that they can do is to meet in convention, pass resolutions, and gnash their teeth because the age has escaped their thrallhold.

Justice Demands It.

A correspondent of the Truth Seeker, New York, has resurrected the fact, that on Christmas day, 1802, Thomas Paine, being then at Lowell's Hotel, Washington, suggested to Dr. Michael Lieb, a member of Congress from Pennsylvania, the propriety of purchasing the vast domain of Louisiana from the French, who had recently acquired it from Spain. Mr. Lieb insisted the suggestion should be communicated to President Jefferson. This was done by a letter in Paine's own hand, still preserved. Its importance at this time, while the Centennial celebration of the acquisition of that territory is in session at St. Louis, justifies its publication. The head lines are omitted:

"Spain has ceded Louisiana to France, and France has excluded Americans from New Orleans and the navigation of the Mississippi. The people of the Western Territory have complained to their government, and the government is of consequence involved and interested in the affair. The question then is: What is the best step to be taken?"

"The one is to begin by memorial and remonstrance against an infraction of the rights of the people. A memorial—till keeping the right in view, but not making it a ground work."

"Suppose, then, the Government begin by making a proposal to France to repurchase the cession made by Spain of Louisiana, provided it be with the consent of the people of Louisiana, or a majority of them."

"By beginning on this ground anything can be said without carrying the appearance of a threat. The growing power of the Western Territory can be stated as a matter of restraining them from seizing upon New Orleans, and the equal impossibility of France to prevent."

"Suppose the proposal attended to, the same can be given comes next on the carpet. This, on the part of America, will be estimated between the value of the commerce and the quantity of revenue Louisiana will produce."

"The French treasury is not only empty, but the government has consumed by anticipation a great part of the revenue. A moneyed proposal will, I believe, be attended to if it should, the claims upon France can be stipulated as part of the payment, and that sum can be paid here to the claimants."

"I congratulate you on the Birthday of the New Sun, now called Christmas Day, and I make you a present of a thought on Louisiana."

An Honest Clergyman.

At a session of Southern Baptists held in Nashville, Tenn., recently, Rev. Dr. DeFord, of St. Louis, entered a vigorous protest against teaching children belief in the Santa Claus fiction. He said: "It is a myth, an abomination that should be relegated to the rear. To teach children this falsehood is exceedingly hurtful. It trains and encourages the young to practice fraud and deceit."

Are not all the Catholic holy days equally deceptive, including Easter and Christmas? Every one of them is a survival from Paganism, and may well be dispensed with in the interest of Truth. Scholars trace the origin of these sacred days back thousands of years before the Christian era. The Roman Catholics inherited those festive days and their fast days, from Roman, Grecian, Egyptian and Babylonian Mythology. Their Sabbath day, even the name, was in vogue in Babylonia and Assyria many centuries before a Jew was ever heard of. It is a gross outrage on truth to credit any of these sacred days, or holidays to Christianity.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peabody, M. D., M. A., Ph. D. Price \$1.00. "Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music by C. Payson Longley. Price by mail, 15 cents.

Spiritualism Triumphant!

The Cry of Fraud, the Blue Book, Fakes and Tricksters. cannot block the way. The angels are at the head of the movement, ready for any emergency, and are rapidly casting aside the bogus wherever it exists, and installing the truth. Never a movement yet, that fraud did not creep in, only to be finally expelled. The discussion of "unpleasant subjects tends to clear the mental and spiritual atmosphere. The "Blue Book Fire Brand" has aroused Spiritualists, as The Great Psychological Crime did, and much good will arise from the discussion, and pure Spiritualism in the end will be the gainer. Never yet a discussion in The Progressive Thinker, that did not tend to advance the Cause to a higher plane.

True Spiritualism is always triumphant! Whatever the obstacle placed in its pathway, it is eventually removed; whatever dark and portentous storm-cloud hangs over it, it is finally dissipated; whatever threatens it with destruction, only aids to keep it before the people, and to place it in a more advanced position.

Apparently injured to-day by the "cry of fraud" by many of our prominent speakers, by those, too, who are off the rostrum and who think for themselves, and by others who are loud in their assertions that our Cause must be purified and kept clean,—apparently injured to-day by that "cry," to-morrow it gathers itself together, and astonishes the world with its remarkable manifestations, its astonishing growth, and its wonderful influence in liberalizing the orthodox churches.

Injure true Spiritualism? Never!

It is full of pure potency, of spiritual angelic vigor, and can stand forth smilingly, serenely, powerfully, against all opposition!

Experiences with frauds in Spiritualism almost invariably lead to the genuine. Here is a case in point:

An exceptionally bright gentleman stepped in our office one day, with the "CRY OF FRAUD" upon his lips. His sweet little daughter, his only child, had died, and he had tried to reach her, through various mediums, but had met with nothing, as he said, but disappointments and fraud.

"Yes," we said, "plenty of fraud, plenty of deception to be met with. Your 'cry of fraud' is the plaint of many who come to this office. The cry is a just one, and we don't blame you in the least for making it. We are not of the kind who believes the 'cry of fraud' can injure Spiritualism. It is the legitimate outgrowth of your unfortunate experiences, and you would not be a real man unless you 'cried fraud' in harmony with what you had seen. BUT THERE IS ANOTHER SIDE TO THE QUESTION. THERE ARE MANY MOST EXCELLENT MEDIUMS, HONEST, PURE, NOBLE; THEIR HOMES ARE HEAVENLY; THEIR WORK DIVINE; THEIR LIVES ANGELIC. GO ON in your investigation for six months, and if you are not finally fully convinced of the grandeur and beauty of Spiritualism, come to us, and we will give your case our personal attention, and will bring you in touch with your little daughter."

The gentleman, thus encouraged, went away. In a short time he visited Minneapolis or St. Paul, we don't remember which, and went to a meeting where Frank T. Ripley was lecturing and giving tests. Mr. Ripley, a total stranger to the gentleman, pointed him out in the audience, and told him to go and see Mrs. Thayer, and he would get a communication from his little girl. He obtained the address of the lady, and called upon her, requesting a sitting. She declined, saying that she was not a public medium, and did not require pay for her services, and only used her gifts in behalf of her personal friends. He importuned her so strongly and with such tender paths, that she finally consented to accommodate him. She selected two small slates—told him to wash them, clean and dry them, and tie them securely together, and then button them under his large coat he had on, it being winter. He did so. The lady then held one of his hands, (in fact, there are many of them), and placed her other one on his shoulder, and in a few minutes she said, "The message is written."

He took the slates from their place of confinement, carefully untied the strings, and opening them, he was stunned, bewildered—lost in astonishment! There, on the inside of the slate, was a chrysanthemum flower, damp, as if just plucked, and beneath it a lovely message signed by his daughter, saying she had brought him a flower just like the one placed on her body when she was buried!

Thank God and the angels, truth had at last triumphed over the gentleman's "cry of fraud!"

He was more than delighted! He was overflowing with joy. His life had become radiant.

The angels had smiled upon him. His own lovely daughter had written him a message, and more, she had brought him a chrysanthemum flower—from where? He could not tell. Where it was plucked, still remains an enigma. It was certainly placed between the slates by immortal hands.

Here we have the truth—the unalloyed truth. The gentleman had to travel through fraud knee-deep, he intended, to find it, but he was well repaid for his trouble.

Another bright gentleman from Lima, Ohio, later on, called at our office with the "cry of fraud" on his lips—a cry that doesn't disturb us in the least; in fact, we give an optimistic smile when we hear it, for we have startling evidence that it exists in our ranks, and we are never surprised when we hear the "cry of fraud"—we would be surprised if we didn't hear it. This man had lost a dear wife, and he had after many months of investigation about come to the conclusion that Spiritualism was fraudulent throughout—had only encountered fakes, fakes of the worst kind, and he, too, was about to give up his efforts to find the genuine. But we took him in hand also, and gave him our personal attention. He exhibited two slates, tied securely together, and desired a communication thereon.

We told him he could procure one, and we took him to the residence of Lizzie Bangs, and introducing him, solicited her best endeavor to get a communication for him. She promised to do so. He had a sitting; no results. A second sitting was tried, and absolutely nothing was accomplished. Then the third and last trial came. The slates, which during all this time were in the gentleman's possession, were tied in a handkerchief and hung on the chandelier. In a few moments it was announced that the message had been written. The slates were taken down, unloosed from their secure fastenings, and, glory to the angels! a long message was written from his wife, giving test after test of her identity—another achievement by us over the "cry of fraud!" The man thanked us profusely for our interest in his case, and went back to his home the happiest man, apparently, on earth.

Spiritualists, act your part well. Don't be offended in the least, or discouraged, when you hear the "cry of fraud," but do as we have done repeatedly, and are still doing—convince them that the genuine, grand and beautiful can be easily obtained if they will act wisely, discreetly.

You can only banish the "cry of fraud" in your ranks by overcoming it with the genuine article, as is the custom in this office almost every day and year. That cry is in some respects healthful; to suppress the "cry of fraud," when you positively know it exists, is an insult to honesty, purity and good intentions, and a wrong perpetrated on every honest and sincere medium; it makes the investigator more careful, more critical, and sometimes more anxious to witness the genuine. How can you prevent this "cry" when so many materializing mediums from all points of the compass have lately been exposed, with artificial tergivers on their persons—mere imitators, fakes of the worst sort! and who will not submit to any test whatever—"their angel guides will not allow it!"

And what about the Blue Book? It doesn't disturb us in the least. Personally we have no doubt whatever as to its existence, judging from the many prominent and thoroughly reliable Spiritualists who have seen it, and we would not deem it polite or wise to dispute their word. It has, according to their evidence, existed for years, and of course, is not intended for the public gaze, but for the exclusive use of fakes, who keep it in secret, and there is no use in any one demanding that it be placed before the world. What is intended to deceive will not be brought forth to the pure light of day. So far as we can learn the Blue Book is small, (in fact, there are many of them), with well-known prominent names therein, and causes us no uneasiness whatever. Notwithstanding all this whirlwind of excitement over this book, etc., see where Spiritualism stands to-day, the DOMINATING FORCE OF THE WORLD! It has invaded private homes, where on the outside it is rarely mentioned. It has infused itself into the churches, and it is a fact well known in this city to a select few, that a prominent Catholic priest residing here has materialized in medium in a member of his own flock, and while sitting in full-view, spirits materialize and talk with him. It has softened the tones of the orthodox ministers, and they do not talk so much of hell and the Devil. The religious atmosphere of the world has been purer since Spiritualism came. Occultism is being studied as never before. Thousands upon thousands, who are not identified with our cause, are firm believers therein. Under its advancement, errors are vanishing and people are becoming in many respects wiser and better. THE PROGRESSIVE THINKER IS CONDUCTED AS NEARLY AS POSSIBLE ALONG THE LINES THAT ARE POINTED OUT BY WISE SPIRITS, BY THOSE WHO FOR FIFTEEN YEARS HAVE MADE IT A PHENOMENAL SUCCESS FINANCIALLY—A SUCCESS NEVER ENJOYED BY ANY OTHER SPIRITUALIST PAPER ON THIS PLANET, AND THEY WELCOME THE "CRY OF FRAUD," WHEN

The Blue Book Analyzed!

THE "BLUE BOOK."

Bring Forward the Evidence Concerning It.

For several years the report has been in circulation that there had been compiled and published a book containing names of deceased persons with dates of their deaths and other data by which those who desired to play the part of a medium, could give "tests" and convince the skeptical.

It has been claimed that all mediums supply themselves with this book and rehearse for each performance. There are those who claim to have seen this wonderful book, and some of these desire to be known as Spiritualists.

To be of service, such a book must contain a list of the cities and towns in the United States and of all the smaller places to which mediums may by chance be called. Under each of these headings must be arranged an exhaustive list of the names of citizens with the leading events connected with the lives of each. It would have to contain also the names of living relatives and their relations with the dead. In short it would have to be a "Who is Who in America," both of the dead and the living.

To compile such a book would be a tremendous task, and its publication exceedingly expensive. Who would take the venture?

This book has been constantly referred to by the opposers of Spiritualism, and many Spiritualists give a half-way credence to the assertion. As the matter stands it is a reproach to every medium, and they should as a means of redress and satisfaction unite and demand investigation. Spiritualists should demand it. If such an elaborate means of deception exists they should know it, and if it does not, the slander should be silenced. We have no fear of the truth. We do not make deception less by closing our eyes.

Much as I have heard of this book, I have never seen a copy, and yet according to the stories, there must be many in circulation. Just now I want to see a copy more than of any other book in the world. Will not some one possessing it, send it to me for inspection? I promise to insure its safe return. Or if the book cannot be secured, will those who have had the privilege of seeing this elusive volume send their testimonies? Bring the book into court, and the witnesses. If this cannot be done, by default and breaking down of the evidence.

HUDSON TUTTLE, Editor-at-Large N. S. A.

THAT BLUE BOOK!

An Analysis of the Same by the President of Clinton Camp, One of the Ablest Speakers on the Spiritualist Rostrum to-day.

To the Editor:—Permit another Missourian, "who must be shown," a word on the question of the mysterious "Blue Book."

The rather heated controversy as to its existence arises, it seems to me, from failure on one hand to be explicit, and on the other hand, to a disposition to be too literal in the interpretation of the charge.

The term "Blue Book" as I interpret it, is rather figurative than otherwise. To maintain that a printed book is in circulation containing tests, and procurable by the initiated at so much per copy, seems to me a manifest absurdity, and the fact that no one is able to produce a copy of it, nor testify publicly to having seen one, serves still further to discredit such statement. NEVERTHELESS, THAT A TACIT UNDERSTANDING AND QUASI CONFEDERACY EXISTS AMONG CERTAIN PROFESSIONAL MEDIUMS, SEEMS TO BE PRETTY THOROUGHLY ESTABLISHED, AND THAT WRITTEN MEMORANDA, NOTE BOOKS, AND SO ON, HAVE BEEN EXCHANGED BY THEM, AND, IN SOME CASES HAVE BEEN SEEN BY THOSE NOT IN THE "COMBINE," IS ALSO MORE THAN PROBABLE.

To designate these practices under the general term of "Blue Book," is perfectly legitimate, and has many precedents to support it, but to use the term in a literal sense, as some seem to do, is to inject a quality of the humorous into what is otherwise a very serious, even tragic subject.

To deny that there is a vast deal of manufactured and counterfeit phenomena practiced by professional mediums, and that there is also a great deal of trading between them of this commodity, is to betray a lack of either perspicuity or of experience. TO CONDEMN A SINCERE EFFORT TO SEPARATE THE ARTIFICIAL FROM THE REAL, THE CHAFF FROM THE WHEAT, IS TO CONDONE THE EXISTENCE AND ENCOURAGE THE CONTINUANCE OF FRAUD.

Fraud-hunting may not be a very commendable occupation, BUT SURELY FRAUD-HIDING IS IMMENSURABLY WORSE—Worse, not only intrinsically, but because of the gross injustice it inflicts upon honest mediums and the injury it does to genuine mediumship.

One of the greatest incentives to honesty and right doing is appreciation. To countenance and coddle the arrant trickster, whose skill produces marvels, and treat with indifference the honest medium, who is unable to duplicate those marvels, is to offer a premium to fraud, and tempt virtue into the paths of vice, and every judicious attempt to make the distinction clear and unmistakable, should meet the hearty commendation of every Spiritualist.

It is scarcely necessary to say that the attempt to weed out fraud requires great care, and the most thoughtful discrimination in order to do no injustice to the genuine medium. AS IS WELL KNOWN, THERE IS NO PHASE OF MEDIUMSHIP THAT CANNOT BE COUNTERFEITED, AND VERY

FRAUD EXISTS, WELCOME THE DISCUSSION IN REGARD TO THE BLUE BOOK, and recommend to each one the method we have uniformly adopted of bringing to the front the genuine article, and convincing the skeptic and investigator.

OFTEN THE COUNTERFEIT APPEARS MORE STRIKING AND ALLURING THAN THE GENUINE. Materialization, slate-writing, spirit photography, blindfold tests, ballot reading, clairvoyance, trance—all may be simulated very successfully and the difficulty of drawing the dividing line is often almost insurmountable, and hence the importance of cool and careful analysis and great patience.

Then, too, the fraudulent and the genuine will not unfrequently be found so close allied in the same individual or the same instance, that it would require little less than infallibility to separate them.

The ease with which genuine phenomena may be duplicated by trickery is the secret of the many tricksters who disgrace the cause. The genuine medium, finding that the skillful juggler attracts the attention and the dollars of the people, and, finding still further, that it is far easier to produce the imitation than the real, is tempted to pad out with the false, and so little by little the tendency grows into a habit; the exception becomes the rule, and IN ACCORDANCE WITH THE UNERRING LAW OF NATURE THAT DISUSE OF A FACULTY RESULTS IN DETERIORATION, SO THE PROCESS OF DEGENERATION SETS IN AND CONTINUES UNTIL COMPLETE ATROPHY AND DESTRUCTION OF ALL THE MEDIAL POWERS ENSUES.

I am profoundly of the conviction that Spiritualists as a mass are as much to blame for fraud in mediumship, as are the mediums who trick. They demand quantity rather than quality; astounding and overwhelming surprises rather than gentle ministrations, and the demand brings the supply no matter how it is produced.

When we seek for quality rather than quantity; when we are content with gentle drippings from the spiritual skies, and above all, when we resolve to cultivate our own spiritual faculties so that we may ourselves come in touch with the realms of the spirit and know through our own organism the immanence of our spirit friends, and the reality of the soul life so that we will not require a test every day to keep from backsliding, then, and not till then, will the "Mediums' Exchange" cease to be and "Blue Books" be numbered among the things that were and are not.

ST. LOUIS, MO. W. F. PECK.

ANSWER TO MARGARET GAULE.

Elizabeth Harlow Steps Boldly to the Front and Defines Her Position—She is a Great Favorite in the East as an Inspirational Speaker and Her Views Will Make an Impression on Spiritualists Generally.

The Banner received and your letter read. My first thought after reading was the old saying, "Hit birds flutter," but of course this cannot apply here. In the first place, Miss Gaule, you make me say many things that have never passed my lips in public or private. First, the article you refer to was not an attack on mediums or phenomena; on the contrary grew out of a defense of both. You and the public in general are laboring under a false impression, when you apply it in that way. The article was written as a result of a private interview with a reporter that denounced all phases of mediumship, he had really caught in the flimsiest of tricks, imitating three different kinds of mediumship, I was not going to play the fool and say: You were looking for fraud, so found it. That is too weak. Where truth is you can find it, no matter what your opinions are, and if fraud is there, you will find that. Nature does not tell lies, or play tricks. So I said what I know to be the truth.

There is an army of traveling fakirs who pose as mediums, who depend on a system called the "Blue Book," and tricks with which to get money, and many Spiritualists believe in them. I said as well, what did not appear in the article, that a trick in Journalism is "Independent of the fact that I KNOW mediumship is a fact." Then gave him the names of several I had had experiences with, such as Mrs. Jacobs, Mrs. Herbins, Mrs. Kates and Mrs. Pepper, each of these representing a different phase.

If you had read the whole article carefully, you would have seen he gave legitimate Spiritualism a very good standing. I shall not grant your request, as to who uses this book, for I do not deem it the proper place or time, because I did not start this as an aggressive attack, and to answer you would accomplish nothing. When I am called to give evidence in a specified case it will be time and place.

When you quote me as saying, "Thanks to the Blue Book, mediums do not have to rely on inspiration, or spirit control," you quote something I never said; on the contrary was what the reporter said. But I will say to you that any person that, by any means, uses these methods, does not depend wholly on spirit control; the moment dependence on the spirit ceases, and to me this is crime.

Again, when you make me claim Clara Banks as my control, you make me claim what I NEVER did in private or public. No one ever heard me say who my control is, for I do not know. The public, and you illustrate it, have said it was Mrs. Banks, Mrs. Luther, R. G. Ingersoll, Thomas Paine and Jesus. I do not believe a word of it, for several reasons.

It is true the world has a right to doubt my inspiration, and I shall not try to stop them. Indeed, "the future existence of man is a fact no longer doubted," but Science following lines that mediums have suggested, has done quite as much as mediums to establish this.

I am glad I have your pity in my misfortune to have been associated with "fraudulent imitations of Spiritualism." I have not only pitied myself, but have been ashamed to be known as an advocate of a movement that tolerated so much; and I am free to say I have had to stand on the platform and listen to memorized tests, and to others that had confederates in the audience, and all that goes. And I feel that if you would

tell the whole truth and nothing but the truth, you would sum up about as I do. It is silly for anyone to try and deny the fact that is hiding under our noses. Take, for example, the many materializing mediums in our ranks, lately exposed, dressed in artificial garments especially prepared to personate a spirit. In Philadelphia the Rev. Howland was exposed, and his wife was practically nude when the lights were turned on.

It would seem from your letter I was the first and only person that ever suggested such a thing as there being fraud. This honor I do not claim. The above named are a sample of the army that pass as Prof., Dr., Rev., and Adepts from India. Where long prayers and titles reign, I walk with caution. You know as I know, no true worker has anything to fear, and the other the sooner we are rid of the better for the cause. I shall always stand for honesty, honor and common-sense Spiritualism wherever and whenever I am called on as at Pittsburg.

Yours for the truth, WILLIAM B. HARLOW, Haydensville, Mass.

THE BLUE BOOK.

There Are Several Kinds of Them, and N. C. Westerfield, a Prominent Spiritualist, Gives an Account of one in the Hands of the Notorious "Medium," Hugh R. Moore.

To the Editor:—I have read carefully the article you have published on the question of the "Blue Book," and I am glad to have an opportunity to give my testimony.

I have known of the existence of this book for the last ten years. I have had it in my hands, and I was greatly grieved to see the names of some of my best friends, recorded therein as "seamy marks." I have known of my dear illustrious uncle, John W. Westerfield, of Indiana, and other dear friends and workers in the cause of truth.

I was permitted to see a copy of this work by Hugh R. Moore, the noted medium.

This book is published by subscription, and is so arranged that additions can be made from time to time. I know several mediums, and if they do not actually possess one of these books, they have access to it in the hands of others.

I have seen with my own eyes, messages prepared for members of the Blue Book trust, who were going to some other place for a night or a day, that accurate messages might be given. Some of these mediums are considered very high, and apparently are doing a great work. It is time now that this outrage be stopped. We have enough to contend with, without carrying such a burden.

I notice that one of your contributors makes an offer of \$1000 for a copy of the book. HE MIGHT AS WELL OFFER A PRIZE FOR A FULL SET OF BURG-LARS' TOOLS; HE WOULD GET THEM ABOUT AS QUICK.

Every subscriber to the Blue Book is recorded and registered, and the book really belongs to this association and can be recalled at any time. I trust these few lines will be understood by your readers as entirely for the great cause we all love. N. C. WESTERFIELD, Philadelphia, Pa.

"SPIRIT" WAS OF THE FLESH.

(Here is an example of what has been going on in various parts of the country—the exposure of materializing mediums, each one, strange to say, having on artificial toggery to represent the spirit. Not one of them will submit to the innocent motive test, but in a strange house where confederates is impossible, even when surrounded by their own special friends.)

"Rev." Clarence Howland and his wife, Lizzie, were arraigned before Magistrate Pflinger at the Twenty-third district police station yesterday, accused of having collected money under false representations. The Howlands are "spiritual mediums." They gave a account at their home, No. 1541, North Twenty-second street, on Friday evening. The price of admission was \$1. Scattered through the audience were policemen in plain clothes. Outside the house were more policemen. Special Policeman Hoagland had been detailed to capture the "spirit." When the seance was well under way Hoagland and his men entered the room, and were about to appear. Hoagland stepped quickly forward near the cabinet.

A moment later the "spirit" appeared. "Are you my mother?" asked the policeman of the draped figure.

"Yes, I am your mother," came the reply in a low tone from the spirit.

"Then let me kiss you," exclaimed the policeman, and he placed his hand in his arms. The "spirit" was Mrs. Howland, dressed in artificial toggery. A policeman in the audience turned on the lights, and there was a rush of policemen from outside of the house.

Everybody in the audience was arrested. The "spirit" and Howland were taken to the station house and locked up. The policeman recited the story of the exposure to the Magistrate, and the Howlands were held for trial, while the spectators were discharged on their promise to appear as witnesses at the trial.—Philadelphia (Pa.) Record.

"NOT TRANSFERABLE."

"Good for This Trip Only"—It Is Suggested that "Tests" Be Thus Stamped.

I would kindly and respectfully suggest to our platform test mediums, now that the season of camp-meetings is soon to open, to have printed on the back of each one of their tests, on stamped across the face thereof, the announcement:

Not Transferable.
Good Only For This Occasion.

The adoption of this practice would, in my opinion, obviate the necessity of further continuing the use of the "Blue Book," if it be true that such a book has been in use among them, and prove much more satisfactory to all concerned. H. V. SWERINGEN.

MOTHER LOVE.

My child, my glorious, translated child! From the deep beauty of thine angel home I, in yearnings vain, or wishes

Withdraw thy feet, o'er earth's rough ways to roam— With the rose upon thy brow that lies, And dim the light of heaven from thy dear eyes.

No! my love for thee, let power be given— To draw, not thee to earth, but me to heaven. —Mae Myrtle.

PAYING RENT = A Discourse Given by the Guides of Mrs. Cora L. V. Richmond.

"Render unto Caesar the things that are Caesar's and unto God, the things that are God's."

The wisdom of this saying or injunction is, if you do not render unto Caesar the things that are his, he will come and get them. The modern text might be: Pay your rent when the collector calls, for if you do not you will be evicted.

Everyone is sensitive just at this time of the year about paying rent. Landlordism and Tenantry are the results of the physical, industrial and moral state in which you find yourselves.

The tenant thinks he has the hardest time. But just try and be a landlord. Of course there are more tenants than landlords, and naturally there will be just as long as there are either. But the landlord does not have a good time either. Because the idea of being a landlord is the idea of not owning the house and not earning anything about it.

Just here we will say: While we do not admire landlords as a rule, we must say this in their behalf: when a tenant moves into a new place or is occupying an old place, unless that tenant takes as good care of that place as he would if he owned it he is not a good tenant. People say, "this is a rented house and I don't need to be careful about it." That state of mind produces landlordism. Of course, the landlord is not ideal by any means; if he is he does not stay a landlord very long; he who cares for his tenants, who cares for those who inhabit his dwellings. But human beings are, as said before, occupying rented houses, living in the cities, or cultivating the soil on leased farms, just according to the present state of human unfoldment. When a man can be taken from the plow to the gun; when a man can be taken from the shop to the field of battle it is a state of landlordism. The king, the ruler or Mammon govern.

Your house of life is not your own. One in the Orient said: "See that the house of life that you have built is yours, that you may possess it, and when ready that you may leave it."

The house of life that most people occupy is a rented one only; the government is not theirs, the city or community is not theirs, and they occupy a habitation temporarily that they have not built; there is landlordism in the body, mind and spirit. There is landlordism in the spiritual building of the people.

People talk about the outward monopoly, but they do not think anything about the monopoly of the kingdom of heaven, as made of the select, the few saved, and of the many mere tenants, paupers at the will of the theological landlords. They talk a great deal about industrial conditions as being wrong, but they forget the divine intent or personality that they have not regulated to the human body as the human tabernacle, the physical temple that they may pervade and inhabit but do not.

If you are a glutton, that is your landlord, and you pay tribute. For every physical excess not conquered, you are paying the landlord who owns and occupies your body. If it is drink, see what it does in wrecking the habitation. If it is any other outward excess, see what it does to ruin the structure of life; if pleasure is your landlord, see what mere physical indulgence in pleasure brings. You pay the rent instead of inhabiting a body that you possess. And all this is because you are not the master of the mysteries of the house in which you live.

How can you govern society, a nation, a world, or even your own little children when your own house is not yours. When your appetites are all ungoverned?

You pay the rent if you pursue the seeking of money. Do not envy the millionaire; he is not only paying the rent on every mansion, palace or building that he owns, but he is paying usury to Mammon several times by his life-blood; brain and nerve are being exhausted; and at last the great financier collapses. That comes from paying life-blood rent.

If you are an athlete and think only of physical prowess, you succeed for a decade of years, very rarely longer; then you pay the rent. And that is of blood, muscles, and nerves overwrought. The sights

that you see in the circus of trained human beings, who can do extraordinary things, may illustrate the possibility of what the human being can do, but they do not illustrate any human need. Those who do the extraordinary things pay the rent by accident to-day, nerve exhaustion and breaking down to-morrow.

It is said that drink causes a great deal of insanity; that religion—so-called religion—causes a good deal of insanity. These as said before, pay the rent. But Boards of Trade illustrate what we mean. No man can continue in the atmosphere of violent financial competition without breaking down, sooner or later, which he does. More people become insane, in proportion to the number engaged, through operations on Boards of Trade and other financial marts than from any other cause. In England and America (London and New York) and other great financial centers one must know the record of those who pay rent to the financial defaulters and embezzlers. These are legally protected and defended, but private and public asylums are filled with people who have to pay this undue tribute of their lives to Mammon.

Your fears, and your doubts, and your hatreds, and your various passions occupy your human dwelling; they are the bats, ravens, spiders and vermin that you have not kept out of your house of life. You are not good tenants nor good landlords.

Here is a corner where you have suffering. You keep it shut up like a mausoleum. You enshrine your suffering and memorialize it every little while. Then you call that your house of life. You had a great sorrow sometime, and (unless you are wise, self-controlled, good and the great sorrow has been a great baptism) just as soon as your friends come in, you beckon them to this silent chamber and open up this awful thing to their gaze. You tell it all over again as though it were but yesterday; your tears come and you grope around with them in the shadow and dim light of that horrible place. And you call that life; you call it entertaining your friends.

We tell you, you are paying the usurer's price for this house that you live in when you do that. The first thing you know, with nothing seemingly done, it slips away from you, and you say: "Well I have not accomplished anything that I thought I was going to." But you do not think it; you do not think it hard enough. You have not outgrown paying this tribute to serve your individual selfishness.

Selfish sorrow is a great deal worse than selfish greed. You cast a miasma and gloom over your habitation and your friends. You quarantine houses and families where there is scarlet fever or small-pox. We wish there was a moral quarantine for people that have undue selfish sorrow. Because the former maladies are not half so dangerous—in fact they are really not dangerous. But these privileged people impose upon you; they claim your sympathy and they go out of their houses to get it.

It is a terrible thing not to inhabit your bodies; not to have all the windows opened to the sunshine and the fresh air and the light of heaven. It is only in the sickroom, or where there is a person whose eyes are afflicted, that the window shades are pulled down. Whoever heard of a well person walking all the while in a vault or sepulcher?

Over in England, at Newstead Abbey there is a cypress walk, dark and shadowy, where there are all kinds of hideous figures of men, beasts and reptiles, representing the human passions, and the various temptations. Along that way the monks once walked for penance. Lord Byron walked there to sneer; he was the greatest slave. For they were sincere; they walked through the cypress avenue into the sunshine when they felt their penance sincere. Lord Byron, in his cynicism, walked there, but never got beyond the cypress walk into the sunshine in mortal life.

People pay dearly for the shadows. They begin this paying of rent, or usury, as said before, by the result of human conditions.

Your intellect sometimes dominates you, and people say, who are thus dominated: "See what a lordly house I live in, see what a wonderful ruler I am. I

never bend to anything that my reason does not tell me is true." See what usury people pay to reason, since reason never told a human being anything that he did not know. And people keep up paying this tribute; they talk about reason as though reason was something that had created the heavens and the earth. When God said, "Let there be light," there was no light according to that kind of reasoning. The truth is, if you know something, or think you do, you can reason about it and tell what to do with it. If it does not amount to anything, you can reason about it just as well as if it were very important. One millionth of a grain of intuition is worth a field full of reason. Because when intuition is awake, you know the thing, you do not have to question the reason why. And that knowledge is the result of that which is within the soul, if you only allow it to come forth.

When you pay this tribute to the mere intellect you are carefully shutting and locking the doors of intuition. That is why the doctors in the temple could not compete with the Jesus twelve years old; that is why the wisest professors of the universities cannot tell you anything about the soul of man here or hereafter. They are paying rent on the grand vantage ground, as they think, of intellect and reason. They not only pay it there, but everybody induces them to pay double tribute. They shut out that of which reason is but the least of the servants of the mind.

You do not believe it? You are taught differently; the curriculum of the universities teaches you of the realm of reason only. The schools try to grind you out through their particular mill. One poet inspired by genius—as was Tennyson, as was Longfellow—tells more truth to an age than all the schools of a similar period.

You have learned a great deal that Darwin, Huxley and Spencer taught. But Alfred Russell Wallace had stepped out from their limited views and refused to pay the landlord of Agnosticism and Materialism. He would not do it, because he knew of the larger "mansion not made with hands;" of the larger learning not fashioned by the intellect, the human intellect, of the larger proprietorship that comes of man's right to his soul as well as his body and mind. Just as soon as anything shuts the door of this higher habitation, that thing is demanding you to pay rent.

Did you ever hear of any person asking as much for a basement as for a well-lighted, airy, spacious room? That is exactly what mere physical and intellectual culture does. It demands that you shall live in the basement.

Now, the world, awakening to this thought, branches out in new directions. Of course, theology tried to put this great and everlasting usury upon you of accepting the kingdom of heaven altogether by the narrow pathway of a little bridge or a little space or room; but, one by one, people have broken away from those fastenings, little by little the world has grown to a knowledge that this great, upper and more divine habitation belongs to all souls; that it cannot be taken away from them; that no one can possess that portion of the kingdom of heaven that is yours, individually. And whatever they say about it; whatever they claim concerning it, you know that it is impossible for another to possess that heaven which is yours.

As soon as you enter into your inheritance; as soon as you will inhabit your whole tenement, you may know that it is yours; the body for physical use, the brain for mental and intellectual use, the spirit to impart life, pervade, and use the organism, and when finished do what it likes with it; ashes to ashes or dust to dust, or to the clime if you like, no matter, but when you have finished leave it. The great lesson and illumination that has come into the world because of Spiritualism, is not only to leave it when you have finished with it, but to know that your friends who have left their bodies when they had finished are in a better, larger, more perfect, more spacious, more responsive habitation of the spirit state. All that is valuable is taken with them. That which is required only by the material nature passes back to the dust. The great, wonderful lesson of life, the great, com-

manding force that is within you, the great dominating light that is within and beyond and the opening up of this larger and more perfect mansion is the right of every living human being. You can distrust and dispute, and deny anybody who tries to limit you in your eternal possession.

This great truth that has forced itself through and into human consciousness in this age produces, of course, a great many peculiar, interesting, startling, vague and extreme conditions. The fact that the world can have other Messianic lives crops out in various false lights. There have been no less than 18 or 20 in Chicago within the last twenty-five years (Christians in their own estimation); each having a number of followers. But the false light shows that somewhere is the true. The counterfeit must illustrate the real, or the counterfeit would be of no value. It is a very useful lesson in this age, generation and century to know that a little light, a very small percentage of inspiration and a great deal of egotism produces a modern messiah, or a modern prophet. But it also shows that somewhere in the luminous upper chambers of this dwelling, which you do quite reach, is the real Christ. It illustrates the thought that the world is growing to this ripeness, to this estate.

Now, of course these buildings in your cities that go on stretching up from year to year toward the physical heavens are an illustration of man's power, of man's wealth, of man's avarice, of man's greed, of all that landlordism implies. And it is in the upper stories where there is the most light and the best air. Yet the habitable earth receives an average amount of sunshine everywhere. But in the basements where the poor are crowded and in the buildings where most of the work of the world is done, you have to use artificial light when the natural sunshine should illuminate them. This is usury upon your senses and upon your rights.

But it is just the same with you personally. You are paying all this price for physical, mental, intellectual and, to strain a point, moral supremacy. And you are not paying any attention to that which makes the whole of this possible.

The spirituality of the race comes by this growth which is illustrated in individual lives, and is found where those lives bear forward the same great truth or great presentation of truth to the world. But the ordinary human beings that have it are not noticed. Sometimes the man that lives alone in the woods, or the man who dwells alone in the busy daily haunts of life, or on a little farm, or somewhere and realizes the equilibrium between the spirit and the body, is never noticed or accounted of any worth. But these constitute the great moral and spiritual force of the world. The man or woman that can meet adversity and not weep, that can come into the presence of that which is called grief in their own personal relations and overcome it, that can understand that the experiences of human sorrow are the passage ways that admit them to the higher mansion of the whole human dwelling. There are unfrequented gates; the passage ways that have been overgrown with moss, with tangles, with briars; that have never been opened, but will one day open up to the glad sunshine of the upper world.

Why is it that with every recurrent season or anniversary of the passing on of any friend, or any loved one instead of going up into the House of Life you all go down into the house of death? It is because you are paying rent to death not dwelling with life. It is because your human habitations, your human conditions, tethered, blinded, filled with the dust of ages, have not yet been renovated by the light that comes from the realm beyond.

Even Spiritualists, who stand in this new, perfect light of the world beyond, have not yet learned the lesson. But those who know that the soul chooses its habitation, remains for a day or a hundred years, according to its needs and state, and that the human body is for use, and nothing else should be full at this hour with the wonderful beauty and glorious knowledge of, how fair are thy tabernacles oh, my soul!

THINGS IN GENERAL

Letter From Mrs. Clara Watson.

It has been some time since I have written you through The Progressive Thinker. I am quite human, and consequently like other people, and I note others like to tell where they are and what they do, and we readers like to have them, and thus we keep posted regarding the work being done, and also in touch with the workers; and maybe the writer needs to know the workings of the world. I am at home, and to me there is no place like home. "Home is where the heart is." Home is where love broods as a sweet benediction; where interest in the other's welfare is manifested; where harmony reigns, where individuality holds sway and yet where no one is "boss"; where the right of each member to their own opinion and the expression thereof is respected; where freedom of action for all members is recognized (assuming, of course, that that action is good) and where Liberty (not license) is the watchword and Progress the beacon star.

This is home, and fortunate am I to be the inmate of such a place. Yes, I am at home, and yet am away from home much, although I am not a "pastor" or "missionary" or missionary or traveling lecturer; nor president of a school or camp, nor yet a test man (wish I were, for there are so many people who long for the proof of what we speakers say, but nevertheless there is work for the common ones).

The reaper, Death, is busy at work, and I have officiated at seventeen funerals since the year commenced, and five during the dates January 6 and May 9, the states of New York, Pennsylvania and Ohio covering the field of action. Those for whom these memorial occasions were held represented all "faiths" except the downright orthodox; Spiritualists, Unitarians, Universalists, Liberals, Free-thinkers, etc. On two occasions it was distinctly stated the friends departed were Free-thinkers, and a service in accord was desired; no state orthodox forms or customs were wanted, and as all true Spiritualists are Free-thinkers, and as I am not given very much to imitation of church stunts any more, the service was not a difficult one, and these services were conducted without religion or church, or prayer or God, or Bible or Jesus.

But I did leave out the Spiritual? No. I never fail to make my point there. The spiritual nature is a natural nature; death is an event in life and continuity of being a fact in existence, a fact in nature. And I am sure from the attention given and favorable remarks made and appreciation expressed, that intelligent people are ready for the progressive thought and newer methods. And omitting or excluding all orthodox formula from funerals does not rob the occasion of tenderness, sweetness, sympathy, sacredness or spiritual upliftment. Excluding Christian imitation

does not exclude the spiritual helpers from the spheres supernal.

About half of the number of the funerals attended were for those who were avowed Spiritualists.

And then I have had some other work to do. In February a small-pox scare struck our city, and our board of education passed a resolution closing the doors of our high school against all healthy unvaccinated pupils, and 1,200 were barred out, and then the war was on in earnest, and I had a hand in it, too. Protests from the anti-vaccinationists began to appear in the city press. I wrote one strong article to help the agitation along, and then was invited to address the citizens of our city upon the subject, which I did later at the city hall. A large audience was present, and once at the hall, the prophet received honor in his (her) own country. Two rising meetings were held, and public sentiment started to white heat and the agitation resulted in the relenting of the board of education, and the pupils returned to school.

And I might add in this connection that one of the victims of small pox was a leading Christian Scientist, and by the side of the notice on the door, "Mrs. Christian Science" was posted: "Small-pox; keep out" and yet the "science" declares there is no such thing as disease. But "God is good," and the lady recovered.

And then later the "revival" craze came to town and we had an old-fashioned hell-fire and brimstone revival conducted by "evangelists" imported for the business, and for a month the weak-minded people were scared into religion and into the church, and I had a hand in that, too, after it was over, I could not let the opportunity pass to give the wind-up to the affair, which I did through the press.

Really this cry of fraud in Spiritualism is getting to be something terrible, and is becoming monotonous, too, and what good comes of it anyway? Surely the constant hue and cry about fraud dominant in Spiritualism is enough to discourage any candid, upright person from engaging in its investigation, and if I believed all I read and all I hear about fraud in Spiritualism, and had no self-knowledge of its truthfulness, its grandeur, its sublimity, its elevating nature, its mighty power for good, I think I should conclude that Spiritualism was a humbug of the deepest dye and a fraud upon humanity.

In a word, so much has been said by Spiritualists themselves derogatory to the movement, that as stated, if I were not possessed of some degree of self-knowledge regarding the truth of Spiritualism; if I had not felt its magical influence thrill my own being; if I had not tasted the sweets of its inspiration; if I had not basked in the sunshine of its radiance; if I had not breathed in its very effluence; if I had not sensed the potency of its mighty power molding and shaping my life's actions and labors (and yet never to the sacrifice of my individuality), if I had not experienced those moments of illumination and exaltation when the soul seems im-

buied with super human power; if I had not realized its quickening influence in the realm of individual mentality; if I had not received through mediums golden prophecies and glowing promises, and met their realization and fulfillment in my life's experiences; if I did not know all this to be true of Spiritualism and read the spiritual papers, I think I should conclude Spiritualism was "no good" and let it severely alone. But knowing this, my confidence is not shaken by the cry of fraud.

That fraud finds its way into Spiritualism no one doubts. Indeed if its ranks were free from this element of society it would be the only ism on earth behind which fraud is not entrenched, and so long as humanity is on the plane of material existence today, there will be those who will encourage and countenance deception, some through ignorance and credulity, and some willingly and knowingly.

There is a large class of people whose intellectual caliber does not admit of good judgment nor keen discernment, and this class are easily duped by the trickster.

Since writing the foregoing I have added two more to my list of funerals and this writing was laid aside to attend them. And added to the work herein mentioned, several written "messages" have been given to sorrowing, suffering and discouraged ones, and thus though not in the "ring" or "deal" nor yet in the "field" until I am trying to fill my place or small niche of usefulness in this great world.

CLARA WATSON.
Jamestown, N. Y.

SUBJECTIVE MIND

Fails to Explain the Facts of Spiritualism.

I have just finished reading Thomson's Law of Psychic Phenomena and I found in it many very good things and much useful truth, but it seems to me that the author pushes his ideas of the subjective mind too far and makes it stand for too much. Mr. Hudson's subjective mind theory fails to offer a satisfactory explanation of many facts seen without his theory. A voice from an unseen spirit, spelled and pronounced a name and told me it was for my daughter's girl baby before the mother had any knowledge of the infant's existence and the name was one I had never seen or heard previously. If this incident is explained by the subjective mind theory it must have been the subjective mind of the spirit.

I am acquainted with a lady who while under the influence of chloroform saw her body lying upon the operating table just as it was and watched the operation performed. She is not a Spiritualist, but she says that she knows she has a mind and spirit form that can see without her body.

I am acquainted with a young man who saw his friends working over his body upon the shore, when to all appearances he had been drowned and was lifeless.

The author of The Light Among the Hills, which we have all read with so much interest, in a personal letter to the writer gives an account of some of her own experiences which can scarcely be explained by the subjective mind theory. Mrs. Lewis says: "I drove up to my friend's house, where I found a neighbor who was anxious, for me to write a letter. He said that if I would go into the house and write the letter he would take care of my horse and so I trusted him to do so. After the letter was written I went up to my room and took some sewing I was anxious to finish. I sewed for some time and so far as I know my whole mind was concentrated upon my work. Suddenly I heard a voice say, 'Go to your horse—go now.' I dropped my work and went down the stairs and through the house and shed to find there was a decided ring in that voice that impressed me as meaning business. At the stable door I met my horse and if I had been two minutes later he would have been running a wild career through the village streets and the possibility of what might have happened is not pleasant to contemplate. The next day I returned home, and while going down a steep hill I heard a voice say, 'Look out for your harness.' I supposed the harness to be safe, but I stopped, and standing up in the carriage I looked over the horse and seeing nothing wrong I drove on. I had gone a few rods when the voice spoke again, this time sternly, 'Look out for the harness again.' I looked at the ground and as I did so the neckstrap gave way

letting the harness fall about the horse's knees. I saw at once that but for that warning voice the horse must have been thrown down. As it was, I was obliged to hold the harness together with my hands and walk beside the horse for about half a mile to a neighbor's house, and it served me right. When we do not give our full attention to our warnings we ought to be punished."

If the soul of man lives after death, why is it unreasonable to believe that it can communicate with souls still in the flesh by telepathy or otherwise? Mr. Hudson after his lengthy argument to prove that the subconscious mind explains the phenomena of Spiritualism, finishes the subject by saying (page 304): "We must still look for immortality with the eye of faith alone, relying upon the promise of the Master. He accepts as truth the record of Jesus and the old traditions, but asks us to disbelieve greater evidence. In other words, he asks us to give up what we know to be true, the evidence of our own ears and eyes, and accept something we have to take by faith alone."

On page 346 he speaks of the spirit of truth that is abroad in the land and the faith in the Christian church. Our brother certainly needs more clay applied to his eyes if he cannot discern the lack of true spirituality in the churches. Civilized (?) nations still go to war and slaughter each other by the wholesale and the earth is drenched with the blood of animals slain to pamper the depraved appetite of mankind. These facts speak more plainly than words regarding a spirituality that is born of faith, instead of knowledge.

If anyone chooses the Bible testimony in preference to any other to prove immortality, we might say that modern Spiritualism is a fact for the spirits Moses and Elias were seen and heard talking with Jesus. It seems strange that any sane person should try to explain away all modern evidence of spirit return and then accept as facts statements of which we have no proof. "A chain is just as strong as its weakest link." If we as Spiritualists are deluded it is certain that Mr. Hudson is not the Messiah he saves us.

Spiritualism demonstrates facts which the churches preach but never prove. If Spiritualism is not true we are without any evidence of a future life, we are hopeless and better keep on singing, "Hark! from the tombs a doleful sound." Let us be true to ourselves and spread the blessed truth.

HORTENSE M. PHELPS.
Otterville, Ont., Can.

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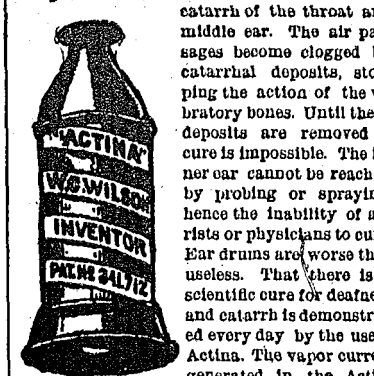
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NO. 760

MIND MARVELS.

Curiosities of Mental Physiology.

Love, the Master of Arts, works his favorite miracle by fooling the wise; but has also recipes for endowing fools with transient wisdom, and weaklings with abnormal strength. Alfieri mentions a Florentine school-girl who saved her lover's life by stabbing three bullies that had entered his house with murderous intent, and in a crisis of the Peasants' war Baron Hugo von Hanstein carried his bride through forests and over hills to a place of refuge, and only after providing remedies for her sprained foot, admitted that he was in personal need of surgery, having been sorely handicapped by a bullet that had broken two of his ribs.

"Mothers make the best nurses," said Dr. Berthollet, of the Marseilles health bureau; they seem able to resist contagion as long as their infants are in danger, and that ability has stood the test of epidemics that depopulated whole hospital camps. The Impassioned resolve to keep at it really seems to enhance the resisting power of the organism, even in homes that violate all the principal laws of hygiene.

A friend of the Swiss naturalist, Tschudi, a few years ago received a South American souvenir in the form of a small, wire cage with two magnificent butterflies, both alive, the largest (the female), measuring nearly ten inches from tip to tip of the extended wings. In transferring his guests to a larger cage, the recipient somehow underrated their enterprise, and, to his extreme regret, one of them squeezed out, and darting through an open window, shot off in the direction of a neighboring mountain range. The female remained, and her disconsolate landlord resolved to try an experiment. After improvising a "butterfly catcher" (a wire ring, with a gauze net and a six-foot handle), he took his remaining prisoner to the foothills of the thickly wooded mountains, and suspending the cage in a bush at the edge of an open glade, sat down to await developments. An hour passed; captive and jailer were beginning to feel a trifle lonesome, when the deserter suddenly returned. There was no doubt about it; both his size and color distinguished him from anything ever seen in that part of the world; the excitement of his better half, too, confirmed the proofs of his identity. He managed to rejoin her without his landlord's assistance, and for nearly five minutes continued to vibrate his wings with a low buzz—probably pleading a business engagement to explain the motive of his escapade.

But how had he ascertained her change of address? The probability is that love (the preservation of the species, as well as the instinct of self-preservation, now and then stimulates the "sixth sense," the mysterious faculty of direction. Goethe, in a conversation with his Boswell, Herr Peter Beckermann, confessed a Leipzig amour, for the sake of mentioning a curious experience of that kind. For nearly a week the spite of circumstances had prevented a rendezvous, and his impatience rose to fever heat when he called at her residence only to learn that she had slipped out in the hope of meeting him half-way. After an hour's zig-zag hunt through the labyrinth of all possible and impossible streets, he was on the point of relinquishing his search, when a sort of inspiration prompted him to turn a certain corner, and just in time to intercept his innamorata. "I had almost given you up," said he, "but I wanted to try one more street, and something told me I would find you this time."

King Harold's sweetheart found the body of her lover in the Golgotha of Hastings, after

"Two friars and twelve forest men Had searched the field all day,"

but a more indisputable marvel is the achievement of the Guahiba mother, under circumstances which Humboldt ventures to relate only after cross-examining numerous and not always willing eye-witnesses. Captured with two helpless children by a gang of Portuguese slave hunters, a starved, wounded squaw escaped repeatedly, in the desperate hope of reaching the haunts of her tribe in the far-off forests of the Rio Madera, but was as often dragged back, and at last shipped to the eastern settlements, while her children were sent in the opposite direction, to the mission of San Fernando. The floods of the rainy season had made the woods almost pathless; the thickets swarmed with hosts of prey; impenetrable mists hid sun and guiding stars; but in spite of all these obstacles, the captive again vanished, this time beyond the reach of her pursuers, till she was recaptured at San Fernando, more than a hundred miles from the place where her fetters with her teeth and disappeared under cover of darkness—and all this in a country traversed by rapidly rising rivers, and as devoid of landmarks as the sea of shifting sands in the Sahara.

Mother love also inspires those remedial instincts that puzzle routine doctors, but serve their purpose where drugs would fail. Nursing mothers, in pathological emergencies feel a sudden craving for a change of diet or occupation, an irresistible aversion to certain kinds of food or medicine. How? may remain an unanswered question. Where two lives are at stake, nature does not hesitate to effect the miracle of clairvoyance.

Antojos, the Spaniards call these intuitions, and have strange traditions of sick children recovering when a mountaineer risked his life to gratify their mother's hankering for a dish of Sierra raspberries or brook-trout. In a little Texas country town the wife of a Mexican stock farmer, in a fit of despondency, felt a sudden desire to see a bull fight against the law, on that side of the Rio Grande—but Antonio must not be thwarted, and the neighbors promptly rigged up a ring for a matanza, and took up a collection to cover the amount of the ticket. The bull was reassured

FROM BEHIND THE BARS.

A Prisoner's Vivid Spiritual Experience.

To the Editor:—As I am in prison and cannot call upon you in person, I thought I would write and give you some information regarding a Spiritualist's life in confinement. By officials and officers the inmates of this institution are treated kindly, and considering that we are prisoners, not a few very very pleasant times are enjoyed. Unlike the prisons of a few decades ago, we now receive recognition as men—are not looked upon as dogs or other dumb brutes, but as long as we live up to prison rules and regulations, we come out O. K.

I find a great many of the prisoners possess a Christian spirit belief, and some of them have told me of great works accomplished within prison cells. When the evening comes and we are released from work, in the quietude of the cell one's heart goes out to the loved ones at home. Having become somewhat reconciled to my loneliness, and as I can see and hear, I have a great many chats about my loved ones, whom I know I shall not see for years, and who, I trust, will live this life to its full enjoyment, for their pleasures afford me gratification.

Not a few of my brother and sister mediums are writing about the great spirit workings, and it affords me pleasure to present a list which I am certain will justify your readers in their belief.

While boarding at the home of Mr. G., in Detroit, I held seeing and hearing circles, having a good class. Later, in my home circles, Mrs. W., a trumpet medium, who was finishing her development, came up, and we formed a seeing, hearing and trumpet circle, with most wonderful results. One evening, as I well remember, we held a circle after our friends had arrived. My dear friend Mabel, who afterward became my wife, usually sat beside me, but that evening, not feeling well, she had lain down on a couch in the next room.

I have a baby daughter in the spirit world, and she loved Mabel very dearly. So she said, "Papa, don't you finks dat mamma is sleeping, and she don't wake up for her baby Ella." Now my guide was called on to pray, and as he controlled me, baby rang the bell. So they told me. I am a full trance medium. When we had finished praying, they sang a well-known song, and she in her babyish way joined in, afterward saying, "Papa, why don't mamma come in here?" I told her to take the bell out and ring it for mamma. We waited in silence, and much to our amusement she had taken the bell into the other room, and such a ringing you never heard! as she was doing for Mabel, whom she loved so much.

I thought this a great test; it was surely a true proof to my class that our loved ones do return.

Shortly after this I was called to Grand Rapids by my partner in business. On the evening of my arrival I called on Mrs. Spencer, and she held a trumpet circle. My guide was ready to give some tests and did. I was a stranger in the circle, but he told me the full name of every person in the room. Just as I had finished, baby Ella came into full view of every one in the room, and said: "Papa, come home to mamma."

I said, "I can't come home to-night."

"Oh, dear, you is a bad papa, isn't you?"

I said I was.

"You know you is, don't you?" she replied.

Now, believers of the great work, it is a wonder to me how so many people are interested in spirit working, yet go out and say it is the work of the devil. When you have passed into the hereafter, I trust that no one will call you devil when you return to earth in spirit form.

Many, many times my dear old mother has said to me, "Willie, you get away from the spirit business, for it is the work of the devil and his angels." But the next word would be: "Will, get Jim to tell you if Ella is coming home, and if Johnny is going to get well."

Well, my Uncle Jim would read her and tell her a great many things about those days at home, yet she would always say, "Willie, it's all works of the devil and his angels." I would ask her how it was that she allowed Della McK. to come and talk to her, and she always insisted that Della was an angel whom God permitted to return to earth. I would ask her: "Ma, was Della my sweetheart?"

"Yes."

"Then it's very funny where Della comes from if the spirits are all works of the devil and his angels."

My mother was a Methodist and a good Christian, but a better medium never lived, for she could always read me to the soul whenever I went home to visit her.

So many people are walking in darkness because they do not know the truth! For my part, I believe that every true Christian Spiritualist ought to be careful in what he or she does or says, for it is not through works of darkness that the light has come into the world, but the light has come to us through those loved ones who have departed from this world, and entered that hereafter where there is perfect peace.

Now that I am for a long time dead to the world, I can look back and see the errors which I should have known better than to make. Is it not true that members of the Christian church in general neglect to guard against those temptations which ever are before their sons and daughters? To rightly bring up children in a Christian family, they must be taught that there is a soul, and to save that soul they must help the spirit that wants to help them, that they may guard against spirit punishment, and let me say that I know from my own experience that there is a spirit punishment, and if we continue to offend by cards, dancing and drinking, we surely will offend the spirits of the light, for they want our conduct to be above reproach.

Some years ago I was at a home in Erie, Pa., where all the family were true Spiritualists. Every night at the retiring hour, a song was sung for the spirit world, and then a prayer offered to God for the three departed loved ones. In this family there was no sorrow, and the songs were happy and joyful. The daughter was an unusually good pianist, but this evening there was no one at the piano. While I was singing, my guide, a Mexican, induced me to place my hand on the piano top, when from it there came such celestial music as I had never heard. I may say that I have knocked about all over the world, yet I never found a truer condition than existed at that home, and I was not a little ashamed to admit that their loyalty far exceeded mine.

Let us seek the truth and become true Spiritualists. Let us lay aside those things which to the spirits are displeasing, and then the spirits can use us to redeem the world. I don't mean that we are to wear long

on that point, they arranged a second fight, and only then the watchdogs of the law emitted a growl, but the specific had answered its purpose, mother and child were off the streets, and a donation of free beef smothered the hatred feelings of the neighboring moralist.

A desire for sea air, in the fashion season, might look slightly suspicious to a one-eyed man; but, as a rule, antojos deal with inexpensive ideals, such as a slice of musk melon, a bit of ice, half an hour's motion in some pleasant way, say a ride in a country wagon. The emotional hankering may take the form of a hunger for outdoor air, and woodland perfumes; strange echoes of childhood years awakening with magic attractiveness. It would be worth knowing if these remedial instincts

and solemn faces, but that our hearts shall be pure and our faces happy. And now, spirit believers, is a point to carefully consider. Christ and his disciples taught the power of the true Spirit, and greater works were never done than were performed by them. Remember that the Spiritualism taught by Christ was put down by the Romans, and was lost for two hundred years, but was recovered, though its finders did not dare to use it or face the death which its use would have brought to them. At last it came to a Christian nation and was again revealed to the world. God bless the Fox sisters! is my prayer.

In conclusion is enclosed a bit of poetry written in my cell during the long winter evenings. Should anyone care to write me, without expecting a reply, such letters will be appreciated. Most sincerely, Michigan State Prison, Jackson. WILLIAM STANSBURY.

From a Prison Cell.

Sweet spirit voices sing over me
Tuneless and jubilant. How can it be
That the songs of gladness which float so far,
As if they fell from an evening star,
Are the mates of one who never may see
Visible music of flower and tree?
Purple of mountain, or life of the free,
Or ruby and gold of the sunset's glow,
Or never the sight of a loving face,
Must not my cell be a desolate place?
For my soul is sealed with the seal of years;
Mine eyes are opened only to tears.
How can I live in the dark like this?
Where is my fountain of life and bliss?
Oh, my spirit can see! My spirit can see,
And its sight is strong, and swift and free.
Never the ken of mortal eye
Could pierce so deep, and far and high
As the eagle vision of hearts that dwell
In the lofty sunlit citadel
Of Faith; that overcomes the world;
Its banners of Hope and Joy unfurled;
Garrisoned with spirits of perfect peace,
Ringed with harps that never cease,
Flooding with glory from throne above,
Celestial host of the Spirit of Love!

My soul can see! My soul can see!
Well may I sing so joyously,
For my guides themselves, with tender grace,
Have shown me the brightness of spirit face.
And who shall pine for a glow-worm light,
When the spirit goes forth in radiant might?
I can read his word as a shining chart,
For his finger hath written it from the start,
"Thou shalt not from this path depart."
Through joy and sorrow, every day,
His hand has written it all the way,
And so from the path I'll seek not to stray.

My spirit can see, my spirit can see
Beyond the gloom and the mystery
Glimpses of glory not far away,
Neering and bright'ning every day.
Golden, crystal, and emerald bow,
Lustrous of pearl and sapphire glow,
Sparkling rivers and healing tree,
Kissed green palms of victory,
Harps and crowns and raiment white,
Holy and beautiful dwellers in light.
And the holiest sight in that holy place
Is the radiant smile on my baby's face!

My darling Mabel, 'tis joy for me
That my ears can hear, my spirit see.
I am drawn by love and faith so strong,
That my thoughts flash forth on the pathway long.
I am in prison, but you up there
Dwell 'mid the spirits' truest rest and care.
My prayers are for you whom my soul loves best,
And I ask the angels to give you sweet rest.
O Mabel, what shall our greeting be,
When our spirits shall meet and our eyes shall see,
When the severing sea with its restless tide,
Never shall hinder, never divide!

WILLIAM STANSBURY, Medium of Spirits.

INGERSOLL AT THE TOMB OF NAPOLEON.

A little while ago I stood by the grave of the great Napoleon, a magnificent tomb of gilt and gold. I saw him take an empire by the force of his genius! I saw him upon the frightful field of Waterloo, when chance and fate combined to wreck the fortunes of that former King; and I saw him at Saint Helena, with his hands crossed behind him, gazing out at the sad and solemn sea; I thought of the orphans and widows he had made; of the tears that had been shed for his glory and of the only woman who had ever loved him; I pushed from his heart by the cruel hand of ambition, and I said, I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut, with the vines growing over the door and the grapes growing in the amorous kisses of the autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out in the skies, with my children upon my knees, and their arms about me. I would rather have been that man and gone down to the tongueless silence of the dreamless dust than to have been that imperial impersonation of force and murder, known as "Napoleon the Great."

There are strange understrata of human nature in brute souls, and a furious ruffian will stand abashed at possibly fatal results of his violence; but even when the eclipse of consciousness should fade into eternal night, an explanation is suggested by perils in the life of primitive nations—perils that must often have awakened the desire of a swift refuge in the arms of death. A fatal syncope, in such cases, would be analogous to the lightning reaping from wounds that preclude the hope of recovery—men would be granted the oblivion of Nirvana as a lesser evil. And it would be a mistake to suppose that only human beings can be scared to death; many animals regarded as a big owl came suddenly dropping from a tree, and a hare was found unable to start, and a rabbit was found

seared to the extent of a momentary collapse, but will often pull themselves together and fly out in comical fits of rage, biting their own paws, or chewing away viciously at the offending object, which may be a tumbling stone, perhaps, or an open umbrella, moved by a sudden gust of wind.

That men in the prime of their vigor, can die from fright, admits of no doubt. Gibbon, in his notes on the curiosa of the Byzantine Empire, mentions a pirate who fell dead on the shore of the Mediterranean, when suddenly confronted by a missing sea monster, and a young officer in the suite of Mehemed Ali hung lifeless in the coil of a liana that had lifted him out of the saddle and barely scratched the skin of his neck, but probably horrified him with the idea of a gorilla reaching upon to strangle him in the grip of his superhuman fists. The liability to such results of fright is aggravated by circumstances that keep the nerves in a state of high tension, and, according to the chronicle of Judge Hitzig, as tough a customer as the chief of a Polish smuggler band died from the effects of a panic near the end of a perilous expedition. With a snug sum already in his credit, and on the point of retiring from active business, the stout contrabandist had been over-persuaded to invest his capital in a last venture, a guide was found, and after a week of stealthy reconnoitering, the outlaws agreed to try their luck under cover of a night mist. All went well for the first six hours. The offer of high bounties had doubled the vigilance of experts, who had learned the art of moving with noiseless steps, and an hour before daybreak the frontier was almost reached, when a young merchant, a chief stockholder of the enterprise, grasped the leader's arm, with a frightened whisper: "There they are now," pointing to the ford of a little brook, a few rods ahead. Down went the vanguard, to dodge out of sight, after the fashion of their craft, but one of their guides ventured to advance a few steps and soon returned with a chuckle. Come on, boys, it's nothing but a row of old willow stumps." The crouching forms then rose, with one exception: The chieftain, with all his earthly possessions at stake, had succumbed to the shock of the false alarm.

Free nations might find it difficult to realize the possibility of a nervous collapse under trifling provocations, but such disappointments are often attendant upon the staggering burden of wretchedness. There are thousands of Americans who would not give a penny for the privilege of examining the "Santa Claus Bargains of a dry-goods shop; many of them would go out of their way, rather than see the mixture of misfits and mythology; but a few years ago, when New York citizens had to hide their jumpersacks on Saturday night for fear of harrowing the feelings of a saint, the next morning a little girl died from the effects of a rebuff on her way to a free Christmas exhibition of that kind. Her mother's refusal staggered her like a blow in the face; with a despair too deep for tears she groped back in the dark to the kitchen and swallowed what poison-like substance she could lay her hands on, including coffee grounds, ammonia and a few matches.

Help was instantly summoned, but the antidotes lacked the co-operation of Nature. Week after week the little daughter of Eve had had the promise of a peep at the glories of paradise in that free Santa Claus show. On that hope the little girl's soul had been leaning on a staff, and its sudden removal acted as a collapse of all that had made life endurable.—Felix L. Oswald, M. D., in Vim.

"PRO ET CON."

A Comprehensive Letter on a Cyclonic Subject.

It takes a very little disturbance sometimes to stir up a great buzzing in a hive of bees; and generally the disturbing gets several smart things before the late colony settles down to house-keeping again. Miss Harlow attacked quite a lively "hive" when she introduced that blue book to public notice. Of course she expected the stings—would have been disappointed if she had not received a few, for it would have been evidence of a stagnant condition in the defensive force of the colony.

However, the stirring-up will do us all good, drones and all. All cyclonic conditions leave the atmosphere clearer when they have passed.

Physical mediumship is the target just now under fire—probably inspirational speaking will be the next mark set up, though Moses Hull has already shot off several blank cartridges at this phase of public speaking.

I am not trying to apologize for anything false in mediumship, had I for ten years known of fraudulent practices among mediums, I would have given due notice to the public.

I have been victimized and knew I was being cheated at a materializing seance, and I made it known publicly. I have also been the recipient of genuine manifestations; and I know that just as conclusively.

There never ripened a field of wheat that some shrunken kernels were not found, but the pure kernels remained uncontaminated.

FIAT JUSTITIA.

Eternal Justice, in whose hand The Scales are held, o'er weak and strong, Thou standest now in every land Their beam to poise 'twixt Right and Wrong.

I see thee look with face that frowns O'er every nation ruled by kings, Who wear their titles and their crowns, Upheld by power that tribute brings.

Thy frown doth make these monarchs shake With fear and trembling in their bones, For revolutions it shall wake To hurl them from their gilded thrones.

Too long they've held despotic sway, And peoples crushed to lift the crown, But now, thank God, they've had their day, And soon Thy might shall cast them down.

The nations long have been the slaves Of tyrant priests as well as kings, And millions to untimely graves Have gone through priest-made sufferings.

Thy sacred name has been profaned By drenching earth with martyr's blood, While priests and kings together reigned, And scourged mankind in name of God!

With thumb-screw, fagot, and the rack, They've held the mass in fear and awe, From truth and knowledge kept them back, And forced obedience to their law.

They've tortured all who dared to doubt, That they held sway by right divine, And if distrust they could not root, Then blood has flowed as free as wine.

O, Justice stern, in thy dread name, Whom fiendish deeds have not been done, Ten thousand here have burned in flame To find hell's torments just begun!

How hast thou been misunderstood, By priests and rulers of this world, For vengeance here thy name has stood, Then souls to hell-fire they have hurried!

King Mammon, too, has ruled mankind And held the poor in bondage dire, With king and priestcraft oft combined, He's robbed the weak of righteous hire.

His golden sceptre long has swayed, Enslaving people, priests, and kings, Who have an equal homage paid, And given their souls as offerings.

The money-kings are tyrants bold, Who hold the people in their power, They hold the land, and own the gold, Which ought to be the people's dower.

They take advantage of the poor To make them work for wages small, And thus the wolf comes in the door Devours their homes and takes their all.

These tyrants three have held their sway And dealt damnation 'round the land, The people long have been their prey, And meekly bowed at their command.

Of rights so long they've been deprived That still to wrongs they're willing yield; Bad laws and creeds have thus survived Whose doom long since should have been sealed.

The voice of Justice speaks in vain For truth and right 'twixt man and man, While lust for power and greed for gain Puts right and duty under ban.

The Golden Rule is laughed to scorn, Where selfish passions have full play, And hope for justice seems forlorn, While men believe it will not pay.

In marts of trade, in social life, In civic and religious scenes, Great wrongs prevail, and selfish spite Beclouds mankind from Love's warm beams.

"The dogs of war" are being trained In every boasted Christian land, Where Christ-like love has never reigned, Nor Heaven's kingdom that he planned.

The "Peace on earth, good will to men" Of which the angels sang of yore, Can ne'er be heard on earth again, Till strife and conflict will prevail.

Till equal rights for all are won, And every prayer for peace will fail, Till wrong is dead, and justice done, Thy soul, O Justice, now is stirred.

By these great wrongs that you endure, And though the end seems long deferred, 'Twill come at last, though slow 'tis sure.

The reign of despots all shall cease, Such is thy fiat and decree, And thy dominion shall increase, Till all the world shall yet be free.

DR. DEAN CLARKE.

mediums all—engaged in this movement, not alone—but altogether they have made Spiritualism the leading factor in the progress of the age—and this in face of all untoward circumstances. No amount of lying will kill truth. Dam up a mighty river and it will force a new channel. The spirit-force back of this movement will find its way; and time will be the great eliminator when all that is objectionable will be removed, and truth become too dear unto all to longer be subverted.

MARY WEBB BAKER.

He surely is in want of another's patience who has none of his own.—Lavater.

Yon gray lines that fret the clouds are messengers of day.—Shakespeare.

People do not lack strength, they lack will.—Hugo.

THE AWAKENING OF A SOUL.

One night I was engaged in talking to the spirits that gathered to receive the healing power through the word of truth, and the spirit of a late looking, intellectual young man of 26 years appeared. He had lost of late cancer, and he was against his wish the corpse, which was against his wish and will. He was a very positive and dominant mind and the thought that his will had been set aside in the matter had roused him into a very disturbed state of mind. He had been told on the spirit side of life to seek admission to my class for the healing of the after effects of the cancer as well as for the quieting of his mind. While I was talking to him and getting his mind into a more harmonious condition the Masters, one or more of whom are always present, discovered that he was a strong spiritual soul, and they began to pour over his personal spirit the healing, glistening light of the Holy Spirit. They held him as I continued to talk with him, healing all appearances of disease and quickening the soul consciousness in the inner recesses of his being, until there was unfolded a conscious link of connection between his inner memory of his soul and the outer memory of his personal spirit. Then, memory of his personal spirit began to be as he talked to me, he began to get revelations and revelation from his soul, and the reasons for many things became clear to his mind.

It was a marvelous experience to me as well as to him, and these words are quite inadequate to make clear the wonderful scene, with Archangel Masters surrounding us all with their light of the heavenly world as they fed his soul with the new life from God. Neither can I express the beautiful language that flowed from his lips as he talked of scenes from the past that became clear and vivid as personal memories of a time reaching back for hundreds of years.

The Masters recognized him first as a chela or pupil of the past, and they quickly called together the whole order of which he was a soul member, bringing to this earth plane a group of celestial souls from the highest celestial sphere, a gathering of beings whose majesty of bearing and glory of soul light rivaled the sun in splendor. But he did not see immediately the ineffable beauty of these celestial beings; he saw only the outer spirit forms clothed in the rich oriental garments of the Hindu race, until the deeper soul perception was awakened through the spiritual power brought to bear.

According to the story which he told that night and which he has not modified or changed in the three years that have passed since he incarnated as a member of a mystic Hindu Order that worked in secret for the promulgation of the heaven-born truth that they had conserved on the earth plane by spiritual succession from the far distant past. He was a chela of the Masters of the time and when he entered spirit form he knew and understood the celestial state with the immortal members of the same order.

Like many another soul he unselfishly desired to shine his soul light and power through the limitations of a personal form for the benefit of the dwellers on the earth plane, and he sought and found birth in an American family, becoming a member of the gospel. When the civil war broke out he enlisted, and during the war was shot out of the body. (The reader will remember that the personal mind from the mortal parents and the personality and soul power from the past that incarnates are entirely distinct and exist in different states of the complex spiritual entity. For the sake of brevity I use the personal pronoun he with-out explaining which part of the complex entity I refer to in each instance.)

The tower spirit planes were greatly disorganized by the hosts of spirits entering them at that time, and this spirit suffering from the sudden shock of death in the prime of life did not receive the care and attention that he would have received had he left the body in time of peace. He was greatly disturbed for a long time, a wanderer in spirit life, and his mental disturbance kept his soul from getting its bearings, kept it from recalling the divine association of the past, and he did not find his way back to his Father's house. He was practically lost to his friends. He was practicing the terrible confusion in spirit life, and they did not find him because all their energies were directed toward bringing harmony out of chaos, and in creating conditions that would enable the newly arrived spirits to have the best environment possible for their healing.

He would have been attracted eventually to those who could have taught him the freeing truth and he would, through the Spirit of Truth have been resurrected to his proper sphere of soul activity, but while he was much disturbed he met with a spirit, who believed that the only method of redemption was through reincarnation. He was one of a community of spirits of the same belief who held that there is an unmerciful just law, omniscient in its power, called Karma, that sways the actions of all beings on all planes of life, and that all are bound by its power to reap what they have sown. This spirit told him that he was suffering from sins committed in his past lives, which were true, because his previous incarnation had been as near angelic and humanitarian as it was possible for a mortal to live, and previous to that his soul lived in the high realm in which it was originally organized, pure, and without stain of any cause that could possibly condemn it to reap evil. His soul was not under the compulsion of anything but love for humanity, so there was no evil karma about it. The hard experiences of the personality in earth life had no deeper cause than the undeveloped conditions of the race which comes from its ignorance of the laws of life, and the soul had been willing to undergo and contend with those trials for the sake of the good will it bore humanity.

But this spirit adviser persuaded our friend that reincarnation was the only path open to freedom, and he again took up a physical body and lived a noble life on this plane, doing good to his fellows and becoming a leader in all good works, until he was overcome by the disease which took him out while yet a young man. Thus we trace the three incarnations of a soul and see that in no instance was there a retributive justice working. The cause for the third reincarnation was the ignorance of a fellow spirit. But even from ignorance came good, the law of universal goodness by a spiritual alchemy transforms all the contradictory and apparently evil elements into the pure gold of good in the end, proving the omnipotence of the goodness of God.

On that evening night when he was drawn again into a close communion with his friends of the past, he was attracted to the consciousness of all the past states of his soul life, and we clasped hands across the gulf of years, bridging the present and the past when we were last together as brothers on

The Strangest Puzzle on Record.

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For four months of his life three personalities controlled the existence of Rev. Thomas Carson Hanna, formerly of Plantsville, Conn., now of Jenkinstown, Pa.

His story forms a strange illustration of the many angles of the human brain. The case is referred to by Dr. Boris Sidis, the noted psychopathic physician, in a book on multiple personality as one of the most remarkable instances of mental dual existence of which there is any authentic record. The book will be printed at an early day by Appleton & Co.

A minister of the gospel, strong-minded, clear-eyed and alert, Dr. Hanna was thrown from a buggy while driving to the house of his fiancée.

Striking on his head, he was thrown into an oblivion of the past from which his mind emerged as that of a little child.

Mentally a Child Again.

Learning his letters slowly, writing crudely, laughing and crying after the manner of a child, he began unconsciously to murmur names and places belonging to his former existence, but which he could connect in no manner with a past life.

His fiancée was forgotten, his friends were unknown, his parishioners unrecognized and yet, through the hazy labyrinths of his intellect there floated constantly strange dreams of another existence. These dreams came in his sleep, when his childish brain was lulled to quiet, and as his mind strengthened he began to wonder who he was.

Coming of a Third Personality.

Then an amazing thing happened. Out of the darkened recesses of his mind there emerged a third personality—a spectral ghost which stood above and midway between the other two, trying to reconcile the child and the man, trying to bring order out of mental chaos, making agonized efforts to gather up the tangled threads of Dr. Hanna's past existence and to tie them to his present life.

Now that he is cured Dr. Hanna firmly believes that this third personality was his soul—a spirit conscious of his dual existence.

It was on April 15, 1897, that the Rev. Mr. Hanna was injured. On that day he was driving to the home of Miss Anna Barnes Clark, who is now Mrs. Hanna.

He was taken to the home of his sweetheart, where he remained insensible for two hours. Then he opened his eyes, moaned and raised his hand to his head.

When he awoke on the following day he was as a little child. The friends around his bedside addressed a thousand questions to him, but he remained silent, eying them with the steadfast stare of a baby.

He was motionless save for involuntary muscular movements. He was in full possession of his strength, but he could not move because nobody had taught him how to do so.

In imitation of one of the physicians he at last raised an arm. It delighted him. It was fine to wave his arms. He crowed and goo-gooed just as babies do, and lashed out with all his strength. They had to bind him and he wept.

Gradually he learned to drink water and to eat the food placed before him. He has in bed two days because he did not know enough to get up. At that time nobody seemed to understand that he had entirely forgotten his past life.

Eventually he was dressed and raised from his bed. He could not walk alone. His efforts to do so were those of a baby. But, strange to say, in the remarkable state of his mind, hours were as weeks and weeks were as years to an ordinary child. He learned with marvelous rapidity.

In a Strange New World.

Within a few minutes he found that he could stand, but when he attempted to walk he stepped high, as though he could not tell where the floor was.

He was in a world new and strange to him. He had no realization of time, of the meaning of day and night, and, strange to say, he had no innate religious feeling.

In a few weeks he had a fairly clear idea of his environment and could talk a little. More slowly he learned to read and write. The commonest acts of everyday life were a mystery to him and a wonder to him.

Then came Dr. Boris Sidis, the psychopathic physician. "I believe," said he, after an examination, "that Mr. Hanna's former personality still lives. I do not think the accident has crushed it entirely out, but rather has dissociated it from the rest of his conscious life and hidden it in some sub-conscious depth of his brain. It is plain, however, that it still exerts a great influence on his new personality."

Then Dr. Sidis went to work seriously. Mr. Hanna was removed to the Psychopathic Institute, on Fifteenth street.

Dreamed of Past Existence.

"What kind of dreams did you have last night, Mr. Hanna?" he asked one morning.

"Well," was the hesitating reply, "some are clear and some are not. I can remember the clear ones but the other I cannot."

Dr. Sidis understood that the clear dreams were the dreams born of brain impressions received since the accident. The indistinct dreams were dim pictures of his past existence. Of course Mr. Hanna did not recognize them as impressions of past experiences. He had not the remotest hint as to their source. They were strange and wonderful to him.

Watching him from day to day, Dr. Sidis once discovered the earth plane; and then, after three hours of spiritual communion, he was taken by the Masters to the celestial realm, where he received the most serious revelations that took place there as he was again initiated into the knowledge that the order has accumulated through the ages, I will not write.

A few days later he appeared again on this plane to the psychic vision, but he was utterly transformed in appearance. He had taken again the appearance of the Hindu of the past, robed in a gown of richest blue, elaborately trimmed with silver. And since then he has been a constant worker with us, bringing the balm of healing to the suffering children of earth.

WALTER DE VOIR.

6027 Drexel avenue, Chicago.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. 75 cents. 10 cents. 50 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual, suggestive, and inspiring. For sale at this office.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 10 cents.

covered that Mr. Hanna had slowly and laboriously spelled the word, "New-Boston-June." He did it unconsciously and did not know why. He understood the word "New," but the word Boston had no meaning to him.

His father enlarged upon the dream and the patient wondered greatly. Mr. Hanna, Sr., spoke the word Martine.

"That is it!" exclaimed the son, "that is the place I passed in my dream."

A few days afterward Dr. Sidis tried a new plan. He asked Mr. Hanna to close his eyes and to keep as quiet as possible with the mind impassive. Then as some one sang a hymn he would tell Mr. Hanna to tell the thoughts that came to his mind as he listened.

At such times, much to the surprise of his friends, Mr. Hanna would recall the names of places and of persons, of phrases, sentences, and paragraphs from books and quotations in languages that he did not understand.

This page by page his former personality was unfolded to him, but as yet he had no connected memories of his former past. He did not understand what Dr. Sidis was driving at. He answered the questions put to him mechanically.

But the full strength of his double personality was not yet fully established. Eventually the queer dream memories arose into the full light of upper consciousness without in the least interfering with the patient's existence as a child. In short, the child remembered that he had once been a man.

Two Persons Without Knowing It.

He now passed without exercise of will into two different states of mind. The primary state included his life up to the time of his injury. The secondary state dated from the time of the accident.

In the first state Mr. Hanna was an accomplished scholar, who could discuss theology, philosophy and metaphysics.

In the second state he did not even know the meaning of those words.

In the primary state his handwriting was fine and delicate. In the secondary state it was awkward and childish. He had to print his capital letters, as his hand was as yet unable to form them.

Whatever he did in one state he was unable to remember in the second. In fact, at this time he did not even suspect its existence.

It was after much persistence on the part of Dr. Sidis, Dr. Goodheart, Dr. Dandy and others that Mr. Hanna awoke one morning and remembered who he was, but did not remember anything that had happened since the accident. He could not understand his whereabouts until told by his brother that he had been ill and was in a hospital.

Then followed a strange thing. Dr. Sidis noted that whichever state the patient went to sleep in he invariably awoke in the other. If he went to bed remembering the past he awoke as child. If as a child he went to bed he awoke as a man and an accomplished scholar.

Therefore Dr. Sidis did all he could to induce sleepiness. He incited the patient to fatigue himself. In his childish state he took the patient out and showed him the city. He was overwhelmed by the sight, and being a child in mind it tired his eye and brain and induced sound sleep.

Excepting necessary rest at night, Dr. Sidis would not allow his patient a long nap when he was in condition to remember the past. The physician wanted the tentacles of memory to stretch out and bridge the gulf of the past.

Mr. Hanna was, therefore, permitted to take only short naps. These were made shorter and shorter, until finally the patient was observed to go from the primary to the secondary state and vice versa without going to sleep at all.

Was the Third Personality His Soul?

Then came forth that third ghostly spectre of the mind which, since his recovery, Mr. Hanna has termed his soul.

This spectre hovering over all was conscious of the other two and yet distinct from them. Looking through the eyes and the understanding of this third personality, Mr. Hanna recognized each of the other personalities as belonging to him.

"Which of these is really me?" he would ask through his third personality. And his third personality, new-born and weak under the imposed strain, suffered intensely.

It tried with agonized mental effort to throw out one of the dual personalities and to incorporate itself with the remaining one, but somehow it could not choose between them.

Gradually, however, as the days passed, the third personality, which seemed to have taken the place of a soul cast out, became the dominating one in Mr. Hanna's life.

Almost imperceptibly it strengthened until it absorbed the other two. All three consciousnesses merged into one and the memory and the mind of Mr. Hanna returned.

He was once more the virile, strong and energetic preacher, without memory, however, of the childish hiatus immediately following his accident.

"The agony I suffered when I realized my condition," said Mr. Hanna in Jenkinstown recently, "was beyond all words to express. I knew I was one of those two personalities, and I could not make up my mind which. But, of course, the horror of it has now almost faded from my mind."

All through the queer experiences of his triple personality Mr. Hanna was attended by his fiancée, Miss Clark. It was only natural, therefore, that when consciousness returned there should be a quiet wedding in Southington. It was attended by some of the most prominent physicians in New York.

AN IMPARTIAL VIEW.

The Great Question Dispassionately Considered.

To the Editor:—We have carefully read Mrs. L. M. Hyland's paper in The Progressive Thinker, No. 758, and again reread the articles referred to in No. 745, in relation to materialization and the exposure of such mediums as Mrs. Reynolds, but can see no reason why Spiritualists "should be ashamed" of that which as a body they neither produce nor endorse; a condition of affairs which, so long as the demand continues they cannot prevent.

As long as the spiritist or phenomena hunter makes a market for fraudulent manifestations, and as long as the various churches produce this class anxious for the slightest proof of continuous life, or curious to see some simple manifestation thereof, willing to pay for the same (though belonging not to nor willing to contribute for the support of Spiritualism), the supply will be furnished and freak mediums found.

"Spiritualists do not cry 'Peace! Peace!'" but quietly investigate, searching for truth and proving the same to the best of their ability. No honest searcher after truth will offer a reward for manifestation of spirit return, thereby exciting the cupidity of the supposed medium and exposing the cause to ridicule by non-believers, nor be conquered by his first or even second failure, but will continue the search until Truth is found.

Every thinker can call to mind some test which will prove to himself the truth of the materialization presented, and such proof will be for the individual alone, for one cannot dress himself in another's experience.

A spirit appeared at a circle held in Onset and I was called to the cabinet. He was dressed in every-day clothing, appeared weak and could only whisper. I took both his hands in mine and he seemed to gain strength. I said, "I do not know you, but you look something like John Brown."

He nodded and whispered, "Yes."

"Well," said I, "if you are John Brown (I knew John Brown when in earth life) you can speak three words which will prove it to me."

He whispered words in my ear which no one on earth knew or knew their connection (and behind which hangs a tale), words which fully proved his identity.

At another seance, with another medium, he appeared in better form and we had a chat and laugh over the test I had required at the former meeting.

"Hold onto the form," Yes, I have held onto the form, kissed the sweet lips and by tests from my own mind assisted by the loved one fully identified and proved the spirit to be the one he represented himself to be. I am not a here believer in Spiritualism, but a "knower" and know to a certainty by reason of a varied experience that materialization is a true manifestation of spirit power. The right conditions found, your friends can meet you face to face and prove that as they live so will you also live.

Mr. Hall's offer of one thousand dollars has not been and he probably will not be accepted. A medium would not seek such notoriety as would result from the purely commercial experiment, that even if success attended it would make it a laughing matter among non-believers. "Twas a fixed-up arrangement, gotten up to give new life to their cause," (and other similar expressions) would be the cry and suspicion would attach to the medium at once. But few would believe that the money was ever paid, but Mr. Hale would gain a vast amount of free advertising, a notoriety he might not like. Unless understood and fully protected before hand a supposed medium would not dare to try. Mr. Aber's offer gives Mr. Hall the opportunity a true seance after the manner of Mr. Hall's, "I have no time for this; my business is here." No time to seek for the truth as that would break into his business arrangements, but he will pay one thousand dollars to any one who will bring the truth to him under his own conditions. Read Acts 8:18 and Matt. 9:12, 13.

Mrs. Hyland has evidently not read Mr. Burr's letters as published in The Progressive Thinker, else she would not bring the "blessed Lord" or "our Savior" into this question, nor has she studied the book from which she derives these titles.

To me the New Testament Jesus and our Savior are mythical people. That a man named Jesus or Apollonius, a great medium lived, about the commencement of the Christian era, is true, but the story about Simon (Acts 8:18) proves that there were commercial mediums even then. "Apollonius the Nazarene" was no savior of men, more than any other great medium of our day, and man needs no savior outside of himself except his loving spirit friends, who will surely help to save him as far as conditions made by himself will permit.

"Touch me not," quotes Mrs. Hyland, "Behold my hands and my feet, that it is I myself; handle me and see," says Jesus, "and they gave him a piece of broiled fish and of an honey comb, and he took it and did eat before them." (John 24.)

I also have seen a materializing spirit make a pocket knife and peel a large apple, cut it in pieces; he gave a piece to my wife, to others and myself; we ate it and he ate the pieces he retained. At another time he left the room and returned with a plate, knife and piece of pie which he ate in the presence of all, remarking that "this (the medium) would miss her lunch to-night." He then returned with a pocket knife, returning again to the cabinet room he did not enter the cabinet but slowly dematerialized and disappeared. Read Genesis 18 and 19.

Like many other friends, I hope that this discussion will not cease, but for a different reason. I have no fear that it will injure our cause, but on the contrary it will set non-believers and church people to work, and where there is so great a smoke there must be a little fire, and cause them to investigate and find the fire. "True that there is fraud and deceit standing in the way, but though brass be offered, if they continue the search, honestly looking for truth, they will find the pure gold."

The Progressive Thinker is doing a noble work for humanity along this and other lines by opening its columns and giving to the world the opinions of believers and non-believers in the teachings and phenomena of Spiritualism. JAMES H. YOUNG.

Onset, Mass.

"After Her Death, The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining practical ideas of the finer and ethereal phases of Spiritualism, leading the mind onward into the purest atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, 10 cents.

"Wedding Chimes." By Dolphie Hughes. A "startling" beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice material in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

West Troy, N. Y.

Letter From Goshen, Ind.

To the Editor:—Mrs. Thiers always opens her meetings with devotional service. On this evening she selected as her theme, "Our Loved Ones." The subject was beautifully illustrated by a picture of a soldier, an officer in our army, draped and garlanded with flowers. The wife and children were grouped around and below the picture, looking upon him with devoted love and admiration upon his noble and patriotic likeness.

This striking likeness was hung upon the wall of Mrs. Thiers' home, and surrounding it were the beloved flags of our great nation. Mrs. Thiers' theme was highly patriotic and eloquent of the brave deeds and noble sacrifices of our soldiers, and of how much we were indebted to them for their devotion to country and home.

Then turning from the battles of carnage and death of the body, she eloquently devoted the remainder of her address to the bloodless battles of the Spiritualists for the nobler cause of friendship, love and truth, so beautifully demonstrated by spirit manifestations in so many ways to those in mortal life; if we would only make conditions for our loved ones to give us their inspiring messages.

Mrs. Thiers closed her address with a beautiful appeal for the proper understanding of the true relationship of spirit manifestation to the physical, and advancement in all that leads up to the higher and better life here, thereby better preparing us for the inestimable blessing of spiritual existence in the celestial spheres.

Mrs. Thiers spoke under inspiration fluently, and with good effect.

After the reading of an original poem by Dr. McDonald, entitled "Consecration," and dedicated to Mrs. Thiers, the dean of our spiritual circle in Goshen, Mrs. Anna R. Seymour, whom we all love dearly and deeply respect, planned a beautiful emblem of Spiritualism upon Mrs. Thiers' breast; thus with the nation's emblem upon the left, and the sunflower upon the right they made a striking and very pretty effect.

Seymour supplemented her graceful act by making a short and appropriate address, closing with a very earnest admonition to keep sacred her vows of consecration. I wish to here state that no doubt many readers of The Progressive Thinker will remember Mrs. Seymour as a veteran in the cause of Spiritualism, and if not active in the work, she certainly is deeply interested in all that pertains to the cause and its development. Her innate modesty, keeps her in the background; nevertheless she is a bright and shining star in the firmament of Spiritualism, and if she does not receive her full reward here for the good she has done humanity and the cause, she certainly will upon the celestial side of life.

Her home, though modest like her own heart, is a little heaven of sweet influences, to bless all who are so fortunate as to have the privilege of crossing its threshold.

After the consecration service was completed with a fervent prayer by Mr. Wm. Parfitt (who, by the way, is an investigator of Spiritualism and an liberal Methodist minister), Mrs. Thiers gave us some very convincing tests as evidence of her clairvoyant and clairaudient endowments.

The room was filled with pleased and interested visitors, giving evidence to the writer's mind, that there is now, or soon will be, an interest awakened in Spiritualism that has never been equaled in the "Land of Goshen."

DR. B. P. McDONALD.

Memorial.

The tidings have reached me of the passing of one of our true friends and members of the Church of the Soul, Mrs. Catherine Davis, in the 87th year of her age, at the home of her daughter, Mrs. Falconer, at Jamestown, N. Y.

During all the years of my ministrations in Chicago, Mrs. Davis has been a devoted Spiritualist and member of the congregation—only being absent when away from the city, or latterly from failing health.

Her rare nature, sweet disposition, cheerful temperament, her faithful friendship and steadfast devotion to the truths of the higher life and immortality, made her presence ever a joy to those who knew her and who love her.

Another daughter (Mrs. Knowles) in this city, and there are children's children, besides a host of friends who will miss her genial and loving presence in mortal form.

The name Oulna gave her many years ago was "Purple Fruit," and now she goes to the higher vineyards of the spirit realm, bearing the rich fruitage of a lovely life. We shall miss her here, but shall know she is with us in the Band of Harmony and Church of the Soul. CORA L. V. RICHMOND.

Wedding Bells at Rogers Park.

Amid the embowering trees and sweet odors of a perfect June day, Miss Helen R. Richardson and Mr. Joseph W. Hartings of Chicago, were united in marriage by Rev. Cora L. V. Richmond, pastor of the Church of the Soul, at the residence of Mr. and Mrs. Richmond, 3802 Ridge avenue, at 2 o'clock, June 8. The bride was attended by her mother, sister and brother; a gentleman friend accompanied Dr. Hartings.

The bride and groom are regular members of Mrs. Richardson's congregation, and their many friends wish them a joyous journey through life together. They will be absent most of the summer, returning to Chicago in the autumn, where Dr. Hartings has a large practice.

What is Spiritualism—Imagination, Fraud or Fact?

The Sunday Sentinel on various occasions has been requested to open its columns to a careful, thorough and searching discussion of Spiritualism, its phases and phenomena. This the Sunday Sentinel has decided to do, and in so opening its columns it restricts those interested in the topic to a RATIONAL discussion and expressly provides that unwarranted attacks of purely prejudiced character by either side in the controversy will find no place in these columns. The Sunday Sentinel desires facts, obtained by investigators and experimenters in Spiritualistic phenomena. The plain recital or narrative of any apparently inexplicable occurrence observed in mediumistic circles or elsewhere is desired. Any article tending to explain such manifestations as may be described by those adhering to or leaning toward a Spiritualistic belief, attributing the phenomena to natural rather than to supernatural causes, will be printed with equal detail. The Sunday Sentinel desires the discussion to be thorough, scientific and just and especially demands that the comment intended for this column shall answer these requirements. Address all communications to the Sunday Editor—Indianapolis Sentinel.

"Child Culture, According to the Laws of Physiological Psychology." By "Mental Suggestion." By Newton N. Randall. A most excellent work for all who have the care or training of children. Price 25 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views on demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

ARZELIA C. CLAY.

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Morris Pratt Institute Convention.

At the convention of the M. P. I. Association, held in Whitewater, Wisconsin, June 4, some good work was done for the future of the Institute, and towards establishing education as an important factor in Spiritualism. The vacancies on the board of directors occasioned by the resignation of Mr. A. Thompson and Mr. C. L. Stevens, because of inability to serve on account of business demands, were filled by the election of Dr. Geo. B. Warrne, of Chicago, Ill., and Mr. John D. Vale of Marshalltown, Iowa, both of them competent men, and giving to the school the strength of an efficient board of directors.

The old officers were re-elected, adding to the executive committee, Dr. Geo. B. Warrne.

The secretary's report showed old bills paid with the exception of \$250 that was hired one year ago to meet urgent demands; a bill of \$389 for fuel and repairs on roof, and \$150 for furniture, leaving a total balance of \$889. All running expenses for the year had been met except the bill for fuel, and some of the old bills paid that were carried over from last year would have more than balanced that.

The number of students enrolled during the year was seventeen. Four of the first year's class graduated with honors and received diplomas which will be an endorsement from the institution as to their ability, and a recommendation for them to Spiritualists wherever they may present them. We predict that the class of 1904 will go forth in the power of the spirit, imbued with the knowledge they have gained during the two years' study and associations with the highest psychic forces, and become leaders and teachers of these grand truths so in demand in all parts of the country. The names of the graduates are Miss Agnes Chaffin, Miss Alva Bullock, Miss Amelia Penning, and Mr. B. K. Bowen.

An office to be known as Financial Agent was created and Mrs. C. L. Stewart appointed to fill it. The duty of the office will be to solicit funds for the institute both publicly and privately, and she will visit different sections of the country for that purpose, and will call upon those who are interested in the cause of education and Spiritualism for any assistance they may give.

School will open September 27, 1904, and it is hoped will be a large attendance. The term will be a large attendance. The term will be a large attendance. The term will be a large attendance.

Catalogues will soon be ready, persons wishing them can address either the president or secretary and they will be sent at once.

CLARA L. STEWART, Secretary.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Mrs. Margaret Ann Moon, wife of J. H. Moon, died at the family residence, Little Rock, May 19.

Mr. Moon and wife have lived in Little Rock and Argenta for a number of years and their many friends sympathize with Mr. Moon in his sad bereavement.

We have often been asked since the funeral of Mrs. Moon why she was dressed in white, and told that she had, heart and horses white, and why mourning was not worn by the friends?

This white funeral created much comment, and the reply an easy one for true Spiritualists, but not for others. Mrs. Moon was a devout Spiritualist and belonged to a spiritual circle of Little Rock, and Mr. Moon was conforming to the custom and ceremony of that body of religionists, and white is typical of that

THE ETHICS OF SPIRITUALISM. By Nora Batchelor.

There are in the world to-day two distinct theories concerning the nature of ethics, and the origin of moral ideas.

One is, that all moral concepts are the result of religious training; that they have come to the world through revelation, through divine inspiration; that our knowledge of ethics is derived from certain commandments laid upon man by deity in the early history of the race, and which have been preserved in sacred books and handed down from generation to generation; that without these sacred writings man would have been without virtue and without integrity, sunk in bestiality and crime, with no moral guidance and no knowledge of the right. This is the theory of all orthodox religionists, and is based upon authority, tradition, supernaturalism. It looks upon the world as governed by a power outside of nature, who lays upon man his arbitrary commands, and enforces them by a system of rewards and punishments, in a manner similar to that in which the old-fashioned schoolmaster first laid down his rules and afterward enforced them by the vigorous use of the rod.

Ethical Theory of Modern Science.

The other is the theory of modern science, of Spiritualists, Freethinkers, and liberal-minded people generally. It declares that ethics is a science—the science of human duty; that ethical truths are learned through experience, not through revelations from on high; that moral laws exist; that they are as unchangeable as the laws of mathematics, as inexorable in their action as those of physics; that they are not imposed by some supernatural divine power, but are a necessity of man's existence; that a revelation is no more needed to teach ethics than to teach astronomy, geology or any other science; that ethical truths are as readily apprehended by the human mind as are physical truths; that just in proportion as man's intellect and soul expands, does he grasp more and more of moral or spiritual truth.

This theory looks upon the world as governed by immutable law; upon man as an intelligent being, capable of ascertaining through experience, study and observation, the operation of these laws, and of regulating his life, individual and social, in harmony with them. It looks upon happiness, not as a reward given for obedience by some power outside of nature, but as the result of conformity to moral law; upon pain, not as a punishment arbitrarily imposed by a wrathful deity, but as the inevitable consequence of violated physical or spiritual law. This theory is based upon human experience, rather than upon so-called divine revelation; upon science rather than upon tradition and authority; in short, upon naturalism rather than upon supernaturalism.

Ethics the Product of Evolution.

If this theory be true, it follows that no one class of people, no one religion has any monopoly upon moral truths or their inculcation, but on the contrary, that every nation, every religion, has contributed something to our knowledge of moral law, that every people has had its great prophets, seers and teachers, who have grasped more or less of ethical truths, and embodying these in written language, have handed them down to their successors. It follows that our present code of ethics is the result of slow growth and development, during long ages of human experience. Like everything else in the modern world, it is the product of all the past. Like religion, science, art, government, laws and customs, it is the result of evolution. Nothing comes down from the sky ready-made for man's acceptance. Moral laws are not written on tablets of stone by the finger of deity, but in the eternal and unchanging order of nature, which man must study and learn through long and oftentimes painful experience.

These two theories are in the world to-day, but intelligent, thinking men and women are casting aside the old for the new. The well-informed, up-to-date student of nature and of man can no longer hold to the old idea that any one book contains the sum of moral and spiritual truth; that to any one man, however pure in character and beautiful in soul, has been given the mission of sole spiritual guide and moral instructor to the race. All men respect the Bible for what good it contains; all men honor Christ for the noble ideal which he held up to view; but to the student of history it is a well-known fact that much of the moral instruction of the Bible is copied from the literature of other and older civilizations; that much of Christ's teaching had already been given the world by other great moralists and teachers who lived before his time. The fundamental principles of Christianity were taught by Zoroaster, Confucius, Buddha, Socrates, Zeno, and other "heathen" philosophers, ages before Christ was born. The ancient writings of the Egyptians, it has been said, "fall short in nothing of the teachings of Christianity." And there are good grounds for believing that Moses in compiling his code of laws, did but translate into Hebrew the moral precepts which he found in this old Egyptian "Book of the Dead."

All this is not said for the purpose of belittling Christ or his teachings, but simply to enforce the fact that moral truths have come to the world, not through divine revelation, but in a simple natural manner, precisely as other truths have come, as from age to age the minds of men were fitted to perceive them; that ethics is a science, like any other science, and that its principles are capable of being grasped, demonstrated, taught and applied, without supernatural aid. Spiritualism is the first great philosophy which has given to the world a clear statement of these facts. It has forever divorced ethics from supernaturalism; has demonstrated the fact that it can stand alone on its own foundation, separate and apart from all creeds, dogmas and theological conceptions whatsoever. It has swept away the rubbish and debris of six thousand years of ignorance and superstition, and has given us in their stead new, fresh, clean, pure and exalted conceptions of life, of duty and of justice.

Law in the Spiritual World.

And what are these conceptions? That law reigns in the spiritual world, no less than in the material. That happiness follows obedience to spiritual law. That peace, harmony and sweet content are the result of a life lived in conformity to the highest moral ideal. That pain and suffering follow a violation of moral law as inevitably as effect follows cause. That neither God, man nor crucified Savior can step in between the commission of a sin and the penalty which of necessity follows it. Pain follows a violated moral law as inevitably as it follows a violated physical law. Put your hand in the fire, and you suffer the consequence. No power in this world nor any other can step in and prevent those consequences. You have transgressed the law of your physical being and you suffer physical pain. Transgress the law of your moral or spiritual being and you suffer just as surely. There is no escape in this life nor in the life to come.

That the consequences of wrong-doing can be escaped, is the most colossal falsehood that the human mind ever conceived. Yet this monstrous error has been taught by the Christian church for nineteen centuries, and is still believed by the majority of so-called Christian people. And worse, it is held that an innocent man, by his voluntary suffering and death, has taken upon himself the penalty for the misdeeds

of the whole world, and that through this suffering the real culprits may escape, and enjoy an eternity of bliss which they have not earned and do not deserve. This is the creed of every orthodox church in Christendom to-day. A more pernicious and immoral doctrine never was formulated by the mind of man.

Spiritualists have too much respect for the man of Nazareth, too high an opinion of his wisdom, virtue and exalted spiritual nature, to believe that he ever uttered one word which can be construed as forming a basis for the orthodox scheme of salvation. We believe that he was too well versed in the things of the spirit, that he had too clear an understanding of spiritual truths, ever to promulgate the hideous doctrine of "vicarious atonement." This is but one of the nightmare dreams of theology, one of the insane phantasies of ignorant priests in an ignorant age—a man-made scheme, falsely termed divine. Christ never taught it. Nature does not teach it. The whole course of nature plainly teaches, that whoever violates a natural law, he himself must suffer the consequences. The real savior, and the only savior, is he who points out to you the law and teaches you how to live in harmony with it. The savior is the man who points out the error of your way, and shows you the right course, the man who shows you a moral or spiritual truth. In this sense Christ was a savior, and in this sense only.

The Only Salvation.

This, says Spiritualism, is the only salvation; to learn truth and to square your life in harmony with it; to learn to recognize and obey spiritual laws. The only salvation from sin is to stop sinning, that is, stop doing the things which bring upon you the inevitable penalty of wrong-doing. If you would escape suffering, here and hereafter, stop doing the things that bring suffering. Don't insist upon committing the sin, and then pray for some divine power to step in and save you from the natural consequences. You will be disappointed. The universe is not built on that plan. If it were, there would be neither morality nor justice in the world. No, if a study of human life, individual and social, teaches anything, it teaches that law reigns in the moral world, inexorable, beautiful, supreme.

If you would win an eternity of happiness, says Spiritualism, attain your life in harmony with spiritual law; develop the higher side of your nature; stamp out the animal passions; put down greed and selfishness; open your soul to all that is pure, beautiful, inspiring; live the spiritual life now, the life of love, kindness, truth, purity, sincerity, the life of just and upright dealing with your fellow man; cultivate the altruistic impulses; let your personal aims and ambitions lose themselves in a desire for higher, more impersonal and humanitarian ends; let your love grow broader, deeper and higher, until it includes nothing less than the whole of humanity, until you feel that you are one with the invisible forces of the angel world, whose one great aim is to guide, uplift, strengthen, purify and exalt the minds and souls of men in this life and in the life beyond. If you would win a heaven of happiness, live the life that will bring that heaven—the life in conformity with spiritual law—and you may have your heaven here on earth no less than in the world beyond.

On the contrary, says Spiritualism, if you would prepare for yourself an eternity of wretchedness, ignore the law of your moral and spiritual being, go down into the mire of sensuality, give free rein to your animal passions, trample upon the rights of your fellows, pile up your wealth regardless of consequences, spare neither man, woman or child in your greed for gain; turn a deaf ear to the cry of suffering and distress, give never a thought nor a word to any question involving the public good, refuse aid to every cause which does not subserve your personal ends, make your own selfish gratification the one great object of your existence, and be assured you will find your hell all ready for you when you land on the shores of the hereafter. It will not be one of fire and brimstone, but it will be in your own heart and conscience. Stripped of your earthly possessions, a penniless bankrupt in a country where there are none to bid you welcome, you will have no alternative but to take your shrunken and shriveled spirit to some hospital for undeveloped souls, and there under the guidance of angel instructors, with tears and bitter regrets, humiliation, and the sharp pangs of conscience, go back to the very beginning and learn the lesson of life all over again, strive to make reparation for the wrongs you have done, and beside the memory of every unkind act or heartless or evil deed, place one of kindness and sympathy and love.

Spiritualism has brought to the world new and exalted conceptions in many lines of thought, but in none has she brought a clearer vision or higher ideals than in the domain of ethics.

New Interpretations.

"We stand in mortal need of new interpretations," said a great philosopher, not many years ago. "Spiritualism is helping to bring these new interpretations." "Do unto others as you would have others do unto you." This is the old commandment which has come down with remote antiquity. Ancient civilizations, ages before the Christian era, had adopted this precept as their guide. Under different expressions we find the same commandment in all of the old religions. Probably no better general guide to right conduct can be given. We of to-day recognize its value, but we give it a new and broader interpretation.

"Do unto others." But who are these others? Men of our own tribe, nation, race, color, religion? This has been the interpretation of all nations and all peoples, until very, very recently. Men of another nation, of another race or color, and above all, of another religion, have no rights which we are bound to respect. The red men of America had none which Christian Europe was bound to respect. The black man of the South had none over which the Christian white man need trouble his conscience. The Boers of South Africa, none which Christian England need stop to consider.

And to-day the Filipino has none which need trouble Christian America, nor the little yellow men of Japan any which need cause twinges of conscience in Christian Russia. All because of too narrow an interpretation of that old, old commandment, "Do unto others that which you would have others do unto you."

But the nations of the earth, and the masses of the people generally, are behind the few highly unfolded, spiritually illumined leaders and teachers in the field of modern ethics. There is in the world to-day a class of men and women, small to be sure, but rapidly growing, who have outgrown the narrow conceptions of a barbaric past, and who believe in the principles of universal brotherhood. To this small class of people, who would put into actual practice the teachings of the great Galilean, Spiritualists belong.

Again, we recognize the fact that society is one great body, no part of which can suffer without affecting the well-being of the whole; that men are bound together in indissoluble bonds, and that only as we recognize these bonds, and the duties which grow out of them, can we hope to attain the highest moral and spiritual development. We have learned that that

course of conduct is right which brings the greatest happiness to the greatest number; that our duty is not alone to father, mother, wife, child and neighbor, but to the whole of society.

These immediate duties have long been recognized by the majority and lived up to in a manner more or less perfect; but the more remote duties have been unrecognized or neglected. To the sufferer near at hand, the poor within our gates, the helping hand is extended; but to the poor of London or New York, the tollers in the mines and sweatshops, the little children whose lives are being crushed in the factories of the South and East, but little heed is given. Is there no duty which we owe to these? Does duty to one's fellows extend no farther than the family doorway, the neighborhood or the city limits?

But, it is said, what can we do for these people, except to send contributions? Will contributions remove the evils under which they suffer? It is not charity that earth's sufferers want, but justice. Too long has the Christian world devoted its energies to the alleviation of suffering by means of almsgiving. This has been the ideal of the church for lo, these many centuries. And the world is deeper in the depths of misery to-day than ever before. Why? Because the causes which produce poverty and misery have not been removed. They never will be by any such system of teaching and preaching as we have had for the last two thousand years. Works of charity and benevolence are very good as far as they go, but they are not enough.

Flaw in Economic System.

To every thinking mind it is clear that within our social fabric are deep-seated wrongs which should be removed, that there is a flaw somewhere in our economic system which results in monstrous injustice and consequent suffering to untold thousands. Almsgiving is not a remedy for these evils. Nor does it embrace our whole duty to our fellows. It is not enough to give the dollar, to send a basket of provisions, a load of coal and some cast-off clothing to a brother in distress, and then swell with pride as having performed our Christian duty. No! we have not discharged our full duty until we take hold of this great human problem and make some effort to right the giant wrongs under which our brother man is suffering, until we try to find some answer to the question of why, in a land where there is more than enough for all, thousands are ill fed, ill clad and poorly housed; shut out from all the enjoyments of life, chained to the wheel of endless toil, doomed to an existence worse than that of the savage in the heart of Africa. Verily, we stand in mortal need of new interpretations. That system of ethics which is not broad enough to include under the word duty our relations to the whole of society, which does not demand absolute justice to the lowest and the weakest member of the social organism, is not the system which Spiritualism teaches.

Nor is it the system which Christ taught. Better for humanity if the church would drop her creeds and dogmas and go back to the simple teachings of the great Nazarene. We have had nineteen centuries of Christianity, but the Christianity of Christ is something which the world has never seen. Only a small class of people, at this late day, are beginning to understand the real significance of Christ's ethical teachings, are beginning to realize that the brotherhood of man cannot be established upon any other foundation than that of justice and economic equality.

"Do unto others." What others? Spiritualism would not only sweep away the old restriction of race, color, nationality, wealth and caste, but those of sex likewise. She declares that this old commandment includes not only man, but woman; that she, too, has rights which man is bound to respect; that to her, also, is due the right of suffrage and perfect equality before the law. If Spiritualists were in control of our legislative halls, the barbaric laws, which discriminate against woman, and which are a disgrace to our civilization, would be speedily wiped off our statute books. From the beginning, Spiritualism has placed woman on an equality with man in all public work. A large proportion of leaders in the cause, speakers, writers and mediums, have been and are to-day members of the gentler sex. To the everlasting honor and glory of Spiritualism, let this fact be known.

Humanitarian Ethics.

There is yet one other interpretation which we would read into the old commandment. Spiritualism looks forward to the time when, under her uplifting and purifying influence, men will have progressed so far beyond the animal stage of development, will have risen to so high a spiritual plane that duty to others will not be circumscribed even by the words man, woman or children, but will extend to the lesser creation as well, to the four-footed creature, the little furred and feathered things of field and forest. She looks forward to the time when civilized man will no longer load his table with the broiled and roasted flesh of his "younger brothers," when he will no longer find sport in doing to death the innocent, harmless things of the forest, the stream and the mountain-side; when fashionable ladies will be ashamed to appear in public decked in the fur of slaughtered animals and wings and plumes torn from the quivering flesh of tortured birds; when little boys, fresh from the Sunday-school, will no longer seize the rod, the peacock or the bow and arrow, as the most delightful means of spending a holiday.

The old conception of ethics is giving place to new and higher ideals. Into the old interpretations of the words love, justice, duty and brotherhood, we are reading new and wider meanings. There is to-day in the hearts of men a rising tide of humanitarian feeling which is destined to increase in strength and volume until it sweeps away the old boundaries of race, religion, nationality, rank and caste, and fuses humanity into one great brotherhood, having a common aim, and interests, and sympathies in common—a brotherhood that is founded upon the principles of absolute justice! that will brook no wrong to even the lowest of human kind; that will include within its protecting arms of love every living, harmless, sentient thing—a brotherhood that will do away with the horrors of war and the horrors of industrial competition; that will do away forever with the curse of poverty, wipe out the distinctions between pauper and millionaire, take the children out of the mines and factories, abolish the sweatshops and the slums, give to every man a just compensation for his labor, an equal right to the earth and its bountiful resources, and see to it that every child born into the world has an equal right with every other to life, liberty and the pursuit of happiness, along the lines of education, culture and true spiritual unfoldment—a brotherhood that is in harmony and conscious co-operation with the invisible throng of workers in the spirit world, whose one aim is the uplifting, purifying and spiritualizing of all life everywhere, on the earth plane and in the worlds unseen.

To this work of broadening the minds of men, widening their sympathies, deepening their love, enlarging their conceptions of duty and of right, Spiritualism is devoting her highest powers, and her most concentrated energies, with what result time alone can tell.

Spiritualism Gathers All Good.

Now in conclusion: Spiritualism throws away nothing that is of value in the religions and philosophies of the past; but gathers and hoards all the golden grains of truth garnered by every nation, tribe and people. This grain which she has gathered from all corners of the earth, she has threshed and winnowed, preserving the precious kernels, and blowing to the four winds the useless chaff. Spiritualism presents ethical conceptions that are scientific and up to date. She represents the latest and best thought of the world. To the old moral teachings she has added new interpretations. She was not born in the middle ages; she is the child of modern thought. She does not cling to the dead past; her face is toward the future.

As this age is superior to any previous age in intellectual achievement and in spiritual unfoldment, so must the conceptions, the ideals, the philosophies, the ethical systems of this age rank highest; so must they be broader, more complete, more nearly perfect. To deny this is to deny the fact of progress. Evolution goes on in the moral world no less than in the material, "And the thoughts of men are widened with the process of the suns." NORA BATCHELOR.

Ashland, Oregon.

THE MOTHER 'N' LAW.

There's a person meanly rated who is oft without a flaw,
And that's no other being than the average mother 'n' law.
Off the papers madly roast her when they try to be real smart,
But they cannot altogether know the fullness of her heart.

When a husband goes to dinner, if a husband good and true,
He expects his wife to meet him in a manner that is due,
But he oft lets passion rule him as he fills his empty craw,
And skulks off to some gay club-house to escape his mother 'n' law.

He can joke his wife and tease her, he can take her witty flings;
He can give and take with kindness many kindly cutting things,
But his feeling rises madly to the level of his jaw,
At a cut from her old mother, for she's his mother 'n' law.

He forgets 'twas she who gave him that "dear treasure of his life";
He forgets that she's the mother of his tender loving wife;
He forgets that his own coldness makes the bonds the tighter draw;
He forgets that his own mother is his wife's own mother 'n' law.

Man may win a girl's affection and by law make her his own,
But the law of love and duty are the mother's law alone.
Men oft leave their wives for trifles, some imaginary flaw,
Then lay all domestic troubles to "an awful mother 'n' law."

But the angels are not truer in their watchfulness and care,
Than a mother to her children; she will all man's curses dare.
Ah! the child that once she fondled lies forever near her heart,
And no man by club-house tactics e'er will pull the tie apart.

There may be times when she is wrong, but oftener she is right,
And the man who calls her "terror," better search for inner light,
For the chances are, within himself there is the awful flaw,
That he'd point to as a mountain—within his mother 'n' law.

DR. T. WILKINS.

TWIN-BORN.

Greeting to thee, O Death, angel divine
Whose hand of healing charms away our tears.
Hopeful I wait the hour thy welcome sign
Shall seal me safe throughout eternal years.
For me thou hast no terror. This, the dream,
And that wide door where others shrink agast
Shows to my soul a lovely morning gleam
In promise of these tempests overpast.

Welcome, my brother Death, twin-born with me,
And walking this hard pathway by my side.
Thy face hath lost its veil of mystery
And in thy faithful promise I abide.
Ever thy low voice murmurs, "Patience yet;
I wait the appointed hour. Be brave of heart
For soon the little sun of earth will set.
Then shall I draw the gates of life aside.

"Behold, they walk in fields of asphodel
All whom thy soul held dear. They wait for thee.
Listen, and thou shalt hear them as they tell
The gladness of their rest and victory.
I, Death, am but the underbreath of life;
The soul's companion on a weary way,
Leading the wanderer from a scene of strife
Into the splendor of immortal day."

Brothers and friends are we. The way is long
But he is faithful ever, and I go
Gladly, with heart of courage, lips of song
What way he leads me from the rocks below,
Knowing that hour when he shall loose my hand
And lay aside the wardship of my soul,
My feet shall press the fadeless Summer Land.
My brow be crowned with Love's pure aureole.
Kenilworth, Ill. BEATRICE ST. GEORGE.

When a man wants to murder a tiger, he calls it sport; when the tiger wants to murder him, he calls it ferocity. The distinction between crime and justice is no greater.—G. Bernard Shaw.

The age of chivalry is never past so long as there is a wrong unredressed on earth, or a man or woman left to say, "I will redress that wrong or spend my life in the attempt."—Rev. Charles Kingsley.

When, through your bigness of heart, you give more of yourself to another than he is capable of understanding, and because of his ignorance he takes advantage of your bigness, then it is that you have cast pearls before swine.—H. C. Morse.

Christianity surged up from below, from the dregs of the world; it arose among an obscure sect of local fanatics, even in its own narrow provincial birthplace; and it brought with it, to cultivated Rome and Hellas, the common ideas and practices of the less civilized medium in which it had its origin.—Allen.

Some Experiences in Spiritualism.

To the Editor:—I first began to investigate Spiritualism about 1874 or 1875. When I was yet at home in Baden, Germany, I in a vision saw the city of New Orleans, La., two years before I came to America. Two years after that vision I arrived at New Orleans. There was the city before me, everything just as I saw it in my vision. At Quincy, Ill., about 1874 or 1875, my spirit sister with twenty-two more spirits with her, spoke to me, just as natural as if in mortal body. There they were in full form; I had no light of any kind burning in my room, but the immortal spirits brought their own beautiful and brilliant light. I was the only mortal in that room. My sister and I spoke on Spiritualism and other religious matters. She advised me to keep on, that I was on the right track—Spiritualism. She had not been acquainted with Spiritualism while in the mortal body, neither did I know anything about Spiritualism before I came to America.

Another time it was my spirit father, mother and two brothers who appeared before me in full form, arms in arms; they stood and looked at me, and I returned looking at them, not a word was spoken by any of us. I had no light burning, but the moon was shining through the window. They, the immortal spirits, came just as they were, through the locked window. No chance for fraud here either, as I had doors and windows shut, and I was the only mortal in that room.

Another time the immortal spirit form of my grandfather appeared before me, in broad daylight, in his big Napoleon hat and his knee pants with buckles; and every thing just as he wore when he was in mortal body in Germany. While I was practicing medicine through Missouri and Illinois, I had my horse in board by a man in Lewis county, Missouri. I myself was in Quincy, Ill. I received a notice from the man with whom I had my horse, that my horse was gone—stolen. I went to a girl medium, aged 12 years, here in Quincy, Ill., where I received a spirit message telling just where my horse was taken to after it was stolen. I sent notice to the man in Lewis county, Missouri, to go and get the horse, there where the spirit message had said to go, with the result that my horse was found just exactly where it was said in spirit message.

While I was practicing in Missouri I was called to Illinois to see a very sick man. When I arrived there I attended to the patient, then I retired in the same house. Just as I had retired, there appeared before me three immortal spirit M. D.s, also one Indian. They correctly diagnosed the case I had just attended to; they told me the man would be a corpse within forty-eight hours. This man was a corpse within the time stated by the spirits.

These are only a few of my many experiences in Spiritualism, at sickbeds, and otherwise. I believe because I positively know that Spiritualism is solid truth, and that the return and communication of immortal spirits with mortals are a fact. Now will some skeptic or anti-Spiritualist please explain the foregoing on the "subjective mind theory," or the "wholly of human origin theory." DR. F. BACHER.

Quincy, Ill.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

A marvelous discovery has been made by that Scientist and Inventor, Gen. W. C. Wilson. He has invented a restorative, "Actina," through which all afflictions of the eyes and ear, such as blindness, cataracts, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and tortuous methods practiced by oculists, and aurists, but at the same time perfectly restores the eyes and ears, and restores the patient to his normal state of vision and hearing. Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most wonderful discoveries of the age. I have seen my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing. Mr. A. L. Howe, Tulsa, N. Y., writes: "Actina" has removed catarrhs from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind if I had not used 'Actina.' A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given the method so thorough a test on hundreds of cases pronounced incurable and hopeless. They now positively assure a cure. 'Actina' is sent on trial postpaid. If you will call or send your name and address to New York and London Electric Association, Dept. T. B., 99 Walnut St., Kansas City, Mo., you will receive absolutely free, a valuable book—Prof. Wilson's 'Treatise on the Eye and on Diseases in General,' and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed."

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The above is the number of the present issue of the Progressive Thinker, as printed at the top of the page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued to date. Keep watch of the number on the tag of your wrapper.

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.. GENERAL SURVEY ..

THE SPIRITUALISTIC 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 statements uttered in an article may be diametrically opposite to his belief, but that is no reason why they should be suppressed; yet we wish it distinctly understood 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 that must make speed equal to about four compositors. That means rapid writing and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will have to be submitted to the editor, and in order to do so, 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. It 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 sent into the waste basket.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett, of Syracuse, N. Y., for the month of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 162, Syracuse, N. Y.

Dr. Green, secretary of the Missouri State Spiritualist Association, with headquarters at 518 Commercial building, is arranging a World's Fair Parliament of Advanced Minds. Dr. Green is well known as a student and lecturer on spiritual, occult, new thought and brotherhood topics. His original plan was to have a world's international convention of Spiritualists, but this has been abandoned with a view of making it more general to a Parliament of Advanced Minds. The meetings will be held in the auditorium tent at the Canva Cottage City, north of the World's Fair. Dr. Green has been corresponding with the advanced thinkers and a large gathering of these bodies is expected. St. Louis Post Dispatch.

Because they were superstitious and wanted their jewelry made into fetiches such as are worn in some of the far eastern countries, Mrs. Fannie Moul, 622 Calumet avenue, and Mrs. J. F. J. App, of the same number, are becoming the loss of their valuables and are seeking the arrest of Martha Sabat, a woman with a great occult power, who was formerly at 1806 Michigan avenue. They say they were hypnotized into giving the woman \$500 and \$1,000 worth of jewelry. But this time it was not the magnetic eye which did the trick. It was the pleading and seductive voice. According to the story told by the police the two women heard of Mrs. Sabat's occult powers and visited her out of curiosity. Then they were hypnotized by her voice and returned. They wanted "other deeper mysteries revealed," and they were. They left their jewelry to be "fetichized" so it would ward off trouble, and instead it only "dematerialized." Now the woman has disappeared, too.—Chicago Journal.

Six weeks, to the very day, after the foretelling of her death at a local Spiritualist meeting, Mrs. Mary L. Orchard, of 332 East Second street, died at her home after an illness of more than two years. Mrs. Orchard came to Los Angeles about five years ago and with her husband took up spiritualistic work with members of the cult. At a meeting held in Harmon Hall six weeks ago persons present were requested to write out a question regarding their future, which they desired to have answered. Mrs. Orchard was ill at the time, but her husband was there and sent in a request to the leader of the meeting, asking for a prediction, the result of his wife's illness. Without looking at the paper bearing the question, the medium said there was a member present who desired to know the outcome of his wife's illness. She then turned to a table near by and put the question to a supposed spirit, stating that the answer would be given in raps indicating the time of death. Mrs. Orchard would live. Six distinct raps were heard upon the table, and the leader announced that Mrs. Orchard would not survive. Exactly six weeks after the announcement, Mrs. Orchard became unconscious and died within three hours of the time of the day that her death had been foretold.—Los Angeles Times.

Wilkesbarre, Pa.—After four years spent in an insane asylum, Mrs. Patrick Carey, of Ashley, near here, has been restored to health and mental soundness, and her friends believe it is due to a special mass said for her about ten days ago at St. Leo's Church, Ashley. Mrs. Carey returned from the asylum and has been kept quiet since, but she is in every way restored to health, and there is great rejoicing. The Rev. Father Hussie, of St. Leo's, says he has heard that people believe the woman had been cured by a seeming miracle, but he did not care to discuss the matter. Mrs. Carey was badly injured five years ago in a street car accident.—New York Herald.

Dr. Beverly writes: "The Spiritual Science Society of Arlington Hall, 31st street and Indiana avenue, has secured Dr. Temple, of Washington, D. C., who has lately returned from Texas, to serve them for two months. He can not be excused in his public tests that reach the life and heart of every one. Walter DeVoe will lecture every Sunday evening, and you will always enjoy a rich feast at the table he sets for his hearers. His expositions of spirit and astral life are the deepest and most profound. Our meetings will be open all summer, and we invite all to come and enjoy themselves in our large, cool and comfortable hall."—New York Herald.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS.—During June, July and August the Progressive Lyceum will be sent to Lyceums for you to increase your subscription one-half its present number with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Dr. Watkins wishes to announce to those interested that he is again located in Boston, and will devote his afternoons to experiments in the Westland, corner of Westland and Massachusetts avenues. In reference to the seances he wishes to state that this is the first time in fifteen years that he has given private seances for independent state-writing for the general public. He makes no charge unless the experiments are successful. Engagements for a seance should be made in advance. Address all letters to C. B. Watkins, M. D., "The Westland," Boston, Mass.

Mrs. R. S. Lillie, the well known medium and teacher is again on the east coast side of the Rocky Mountains, and is holding seances for the month of June at 358 West Robt street, St. Paul, Minn. Mrs. Lillie is one of the most expert and logical speakers in our ranks, and we bespeak for her a most cordial reception among her old friends and admirers.

Mrs. Emma Hess writes from Peoria, Ill., that the circle held there has been named by a spirit, The Rosebud Club, and excellent results are anticipated.

Virginia Barrett, residing at 835 Broadway, Indianapolis, Ind., sends the following, which appears in an Indianapolis paper under the head, "Death Blow is Given to the Ghost Trust." "The proposed 'ghost' trust sustained a death blow at the hands of the city council last night when that body passed an ordinance imposing a tax of \$50 a year on all practitioners of the occult. The ordinance is directed at all those carrying on, practicing or professing to practice the business or art of astrology, palmistry, phrenology, life reading, fortune telling, clairvoyance, cartomancy, crystal gazing, hypnotism, mediumship, prophecy, augury, divination, necromancy. It is estimated that 150 persons in this city are engaged in the business. The ordinance is sort will be affected. The original ordinance provided for a tax of \$15 a month, but the finance committee thought this exorbitant and unjust." Mrs. Barrett will answer any inquiries in reference to the law, which, so far as the genuine mediums are concerned, is an infamously, and should be repealed at once. She exhorts the voters to see to it that friends of mediums are in the future elected to office. All such odious laws should be vigorously fought. Mrs. Barrett will accept a few engagements at camps, also fall engagements. Address her as above.

Officers of the Ohio State Spiritualist Association: President, Mrs. Carrie Keith-Cumant of Toledo; first vice-president, Harry B. Boersma of Columbus; second vice-president, Mrs. Mattie C. Webster of Columbus; secretary, C. A. Sollinger, Cleveland; corresponding secretary, Mrs. Anna E. Baird of Elvira; treasurer, F. D. Dunakin of Antwerp; trustees, Thomas Bellis of Cleveland; W. V. Nicum of Dayton; Mrs. Elizabeth Sabat of Toledo; Mrs. J. Q. Bartholomew of Geneva; and Mrs. Anna M. Allen of Cincinnati.

Mrs. A. A. Cawcroft writes from Jamestown, N. Y.: "Chas. Theo. Schneider came here from Warren, Pa., a perfect stranger. He has through inspiration given some beautiful discourses, and his tests were all recognized. He is a true seer, and his address is: Address him at Gen. Del. Jamestown, N. Y., near Lily Dale."

Under the auspices of the Lynn Spiritualists' Association, Unity Camp, Seagoville, was successfully and auspiciously opened to the public, June 5, and the several meetings were well attended. At two o'clock a conference meeting was held, which was opened with an invocation by Mrs. Ida P. A. Whitlock, next, I saw and heard the presence of the light from any source. I have learned from a two-day stay, when the cow does not give down the milk, it makes it come; and so I do the same way, only instead of the milk I use my mind. I am not afraid to learn from Spiritism, as an orthodox believer; but some of your scholars hit us pretty hard sometimes; but you remember the ancient confusion of tongues, which ruined the Tower—you must look out! Sparta, Wis.—Dr. H. B. Hicks, who with his wife, has been in the city for three weeks, and claims to be a clairvoyant, secured \$500 from Martha J. Perkins of Caston and fled to Winona, where he and his wife were captured by Sheriff Coombs. Mrs. Perkins had had a piece of property for \$525, brought the money to the doctor for safe keeping. He told her, it is alleged, if she would leave the money with him he would send her a draft for \$1,000 in a couple of days. Hicks admits that "Queen Mittie," his wife, told Mrs. Perkins of the money they received from her. When asked why he had changed his name after leaving Sparta he said it helped in his business sometimes to change his name. News, Milwaukee, May 30.

I. S. Githell, president, writes: "The Spiritual Science Society of Rockford, Ill., had a very successful meeting, May 27. W. Sprague and wife, N. S. A. missionaries, it being the first anniversary occasion. At the afternoon service several new members were received into the society by a very impressive ceremony, and in the evening the infant son of Mr. and Mrs. Githell was christened by Mr. Sprague, flowers being used in profusion. The service was greatly enjoyed by a large and appreciative audience. As our plan for conducting the society has gone beyond the experimental stage, and believing it may be helpful to others, I would say that we have a 60-cent membership fee; 25-cent quarterly dues, and take a 10-cent collection at all our meetings. With this seemingly small amount, our budget is burdensome to none, our auditing committee has reported that during the year we have raised \$686.78; paid \$34.40; balance in our treasury of \$652.38. We have held 12 public meetings. We have a fine young lady, Miss Mary, who is a fine medium."—Chicago Journal.

B. W. Sprague and wife, N. S. A. missionaries, are now at home, enjoying their vacation. Their camp-meeting engagements are as follows: Snowflake Camp, Central Lake, Mich., July 31 to Aug. 5; Vicksburg, Mich., Aug. 7 to Aug. 12; Haslet Park, Mich., Aug. 14 to Aug. 19; Ashley, Ohio, Aug. 21 to Aug. 23. They will spend the first three weeks of July between Jamestown, N. Y., and Central Lake, Mich. Societies of individuals wishing their services en route, please address them at 618 Newland avenue, Jamestown, N. Y.

Goldwin Smith, writing on "The Bible, Its Critics and Its Defenders," says: "Inspiration must be universal or none. We are not content with picking out certain passages and pronouncing them divine while the rest are but human utterances."—New York Herald.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

man. A single error or immorality is fatal to the divine origin of the whole. That a divine being should err or mislead is inconceivable. Not less inconceivable is it that he should have subjected himself in his eyes to such a law as evolution, and then waited for Darwin to explain the dispensation to mankind. Gladstone, maintaining the divine source of Genesis, in effect makes the Creator guess at the process of creation and come strikingly near anticipating the Nebular Hypothesis.

J. O. Stephens writes from St. Joseph, Mo.: "Our society has decided to continue our meetings through the month of June, having engaged Mr. J. A. Bailey, who has served us so satisfactorily as speaker for the last month, to remain with us through June. Our society at present is in a very satisfactory condition. When Mr. Bailey came here we were divided, but we were united, and are all working for the success of the cause. Mr. Bailey will answer calls for week-day meetings or lectures within a reasonable distance. Address him at 8th and Olive street, care of Winona Hotel."

Alister Evans, son of Dr. John Henry Evans, Marquis d'Evans, died at No. 4 Rue Oudinot, Paris, from the effects of a revolver shot. It is as yet uncertain whether it is a case of accident, murder or suicide. About six months ago Mr. Evans became acquainted with a Mme. Oyaga, a native of Peru, and about thirty years of age, who was separated from her husband and traveling on the continent with her two children. Evans fell desperately in love with her and they lived together at Cannes till Dr. Evans stopped his allowance. They returned to Paris and took up residence at the Hotel du Rivoli in the Rue Jean Goussier. On Wednesday evening last at 10 o'clock a shot was heard in their room, and Mme. Oyaga, who was later, burst out and called for assistance, saying that Evans had shot himself. He lingered for four days, being at times delirious, but several times ejaculating, "I did it myself; accidental! Evans alleges that his son has been under the influence of a hypnotic influence for several months, and that it was exerted by Mme. Oyaga. This is as yet unconfirmed by Dr. Berillon, the hypnotic specialist, who found traces of mesmeric influence and by the fact that the wounded man felt no pain, although the bullet pierced the intestines and lodged in the right side. A post-mortem examination is being made by the authorities.—World, Toronto, Cal.

Mrs. L. Robinson, speaker and medium, writes from Baltimore, Md.: "I have with great pleasure that I send another subscription for our beloved paper, Words full to express how deeply I appreciate The Progressive Thinker. It is rightly named. It is without doubt the redemption of Spiritualism from the degradation to which it is daily and hourly subjected by false mediums and good work continue. All honor to Mrs. Laura Hyland. She is a brave woman. She is making history, and opening the gates to thousands of people who, while they are connected with their churches have been shut along the lines of religious thought. We are looking to Spiritualism for soul food."

Taking with him to the woods his son "Dody," who is a cripple, has St. Vitus dance, and is an imbecile, John Dayton of Walcott, N. Y., left word behind that he would kill the boy and himself as the "sacrifice unto the Lord." Neighbors found the father and son in the woods praying, and took away the old man's razor, with which he intended to perform the sacrifice. How differently would this case strike us from the story of Abraham, which we heard read in Sunday school! And yet if the Bible narrative is historical, Abraham was undoubtedly as crazy as John Dayton.—Truth Seeker.

Amos Stackel (orthodox) writes: "I have been paying close attention to a time for your paper, expecting to quit at the end of the time, but when the time is up I feel as though I wished to see what else some of your patrons and friends will present. There are enough wonders disclosed in print to revolutionize religion, and yet, like there was at the building of the Tower of Babel—what one builds up in one article another is apt to knock down in another; or it may be nearer like the war news from Russia and Japan—the fact asserted one day is deserted the next. I am, however, ready to receive light from any source. I have learned from a two-day stay, when the cow does not give down the milk, it makes it come; and so I do the same way, only instead of the milk I use my mind. I am not afraid to learn from Spiritism, as an orthodox believer; but some of your scholars hit us pretty hard sometimes; but you remember the ancient confusion of tongues, which ruined the Tower—you must look out! Sparta, Wis.—Dr. H. B. Hicks, who with his wife, has been in the city for three weeks, and claims to be a clairvoyant, secured \$500 from Martha J. Perkins of Caston and fled to Winona, where he and his wife were captured by Sheriff Coombs. Mrs. Perkins had had a piece of property for \$525, brought the money to the doctor for safe keeping. He told her, it is alleged, if she would leave the money with him he would send her a draft for \$1,000 in a couple of days. Hicks admits that "Queen Mittie," his wife, told Mrs. Perkins of the money they received from her. When asked why he had changed his name after leaving Sparta he said it helped in his business sometimes to change his name. News, Milwaukee, May 30.

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Arzelia C. Clay writes from Grand Rapids, Mich.: "Yesterday, an attorney, who is a Spiritualist, and before Judge Jewell and he, with the aid of the fifters which have bound me in the past, I received illegal imprisonment, and then a brother became guardian over me. I have got to struggle for a few months, but I think the future will be a bright one."—Chicago Journal.

San Bernardino, Cal.—Hiram Jones, May 31, reported considerable excitement by capturing his 10-year-old daughter near the postoffice, and taking her, despite her struggles, to the Catholic convent, three blocks away. The little girl, who had been living with her grandmother, resisted with all her might, and was lawfully kidnapped and taken to the Sisters' school. The pair were followed by a large number of the girl's schoolmates in the Fourth street school, which she has been attending. The father finally landed his daughter behind the door of the convent. The grandmother, Mrs. Huffman, was soon apprised of the action of the father, and she immediately applied to the District Attorney's office for assistance. The District Attorney ordered the Mother Superior of the school to keep the little girl within the walls until he could investigate the matter. Jones and his wife have parted. She has left the city on a visit, and the little girl has been living with her grandmother, attending the public school. The District Attorney believes that the case is one for the civil courts.

A. C. P. writes: "Mrs. Kate Henry, the well-known inspirational and clairvoyant medium of 71 Thirty-first street, will leave early in June for the East, where after a visit with her friends, she will sail June 10th on the steamer Arabia of the White Star line for Queenstown. Before leaving Ireland, she will visit not only the many spots of interest and rare beauty which the ordinary tourist, but some of the more especially noted for spirit manifestations, where mediums and exhibitions of intelligence and power are commonly attributed to the brownies and fairies. She hopes to visit some of the 'wishing wells' and those whose waters have healing powers, and, with her spiritual vision and clairvoyant powers, to receive some of the mysteries of the love-spirit island, whose sensitive, warm-hearted people are once more beginning to lift their bowed heads in hope of better conditions. The best wishes of Mrs. Henry's many friends for a safe and pleasant voyage attend her, and they will await her return with joy and a recital of her experiences, with great interest."

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Charles Progress, Mowerland Park, Upper Swanton, Mass. Correspondent writes: "This society for summer open air meetings for promulgating the tenets of the sect, called Spiritualists, as our state charter reads, held its first meeting for this season on Sunday, June 5. It was a grand success, both in interest, quality and numbers. The audience was full and large numbers were standing around the trees and more were strolling among the trees and enjoying the beauties of Nature. The association is taking on a new lease of life, and is rapidly increasing its membership, and has well arranged plans for its future usefulness and prosperity. Our president, Mr. B. H. Blaney, is a most able thinker, and a broad, liberal-minded man, and is well calculated to build up and build out. Our vice-president, Mr. E. H. Holden, is also our musical director, and keeps the music to a high standard of excellence. The other officers have held office before, and have proved themselves to be good workers. We shall be glad to welcome any speaker or worker who will kindly visit us, and if they will come to the office they will be cordially welcomed. We have on sale on the grounds spiritual papers. For the inner man we have fish and clam chowder, cold drinks, ice cream, cake and grounds free. Lyman and William Scott station ten minutes' walk."

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that meets once a week, and although it only takes a few minutes of time, financially, it now has some \$35 in its treasury, to say nothing of visiting the sick and the many things the ladies seek to do to promote an interest in the society. We have endeavored to organize to work, and with all our old officers elected (with the exception of vice-president), new members joining our ranks at nearly every meeting, and perfect harmony reigning, we feel that we have much to be thankful for in the past; we will continue forward to better things in the future."

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Ever remember that when you hear anyone denouncing The Progressive Thinker for allowing prominent workers in our cause to expose the Blue Book and the frauds that infest our ranks, you will find them almost invariably dishonest in heart and purpose. Each one who writes for this paper is responsible for what he (or she) says, and not the editor. The discussion they have inaugurated will result, no doubt, in good."

The Harmony Grove Spiritualist camp-meeting Association, of Escondido, Cal., will hold its yearly camp-meeting on July 17 to 31 inclusive. The management is making an effort to have this season's camp-meeting the best in the history of the camp, and has already secured the services of some very able workers, such as Rev. D. W. Hull, Mrs. Nettie Allen, Mrs. M. C. Viachant, of Los Angeles, and a number of San Diego Spiritualists, who are fine rostrum workers. Every body is invited to come, with the promise of a rare spiritual treat for all. The officers are J. L. Dryden, president; Mrs. C. A. Dodge, director, and T. J. McEwen, secretary, of San Diego, and E. D. Lowman, Escondido, and C. H. Lewis, directors, and F. C. Foster, assistant secretary of Escondido.

Mrs. LeSueur writes: "The third benefit Band of Harmony society was held at the home of Mr. and Mrs. Drulliner, Thursday, June 9, No. 93 Bowen avenue, South Side. We enjoyed every moment of the time, and our program was an inspiration from first to last. We were glad to welcome home Mr. and Mrs. LeSueur, who had been away for some time. We are obliged to say goodbye to Mrs. Richmond, and bid her good-speed for a little while, as she goes forth on her mission of love to bless others with the light of the gospel of truth. The parting is not a sad one, as we are inseparable in spirit. We are cordially invited to the home of Mr. and Mrs. Dexter, No. 1000 N. Halsted street, Thursday evening, June 23, our next social."

T. W. Sherer writes: "Services Sunday, June 5, at the Church of Spirit Communism, 4308 Cottage Grove avenue, consisted of conference in the afternoon and in the evening a lecture by Dr. Randall. The subject of the lecture was 'Materialization in Science and Philosophy.' The doctor has not only made a thorough study of the subject, but has also had a number of experiences that enable him to speak authoritatively upon it. A very interesting lecture, bearing upon materialization was related by Mrs. M. C. Viachant. He has for some time been attending one of Mr. Coates' classes, very earnestly endeavoring to learn more of spiritual things. Being in his own room one evening last week, alone, he was looking at the portrait of one who came to him as an inspiring spirit when he distinctly felt a hand upon his shoulder, becoming at the same moment conscious of a presence. Upon speaking he received repeated response by the patting and caressing of the materialized hand. Next Sunday the lecture will be delivered by H. F. Arnold, subject, Overtones or Forgotten Lessons in Spiritualism."

Mrs. Ida C. Cross writes: "The Hyde Park Occult Society will give a social on Friday evening, June 11th. The evening will have a short musical and literary program; and the rest of the evening will be given over to Mrs. Georgia Gladys Cooley, who has kindly consented to be with us on that occasion. We Chicago people know that means something good, and that depends on; lots of strawberries and cream cake afterwards. On Sunday evening, June 13, we will be favored by a lecture from Mrs. Irene Smith of Seattle. Her subject will be 'The Duality of Forces, or Man Made in the Image of God.' She will give a most interesting lecture, so all Spiritualists and those who are not, also better come and hear. The lecture will come early to a seat. The lecture always draws a full house. Services at 219 East 55th street, at

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers department is a place where all questions are given equal consideration. The answers to be made in this most condensed form, and often brevity is sacrificed to the clearness of the answer. It is to be understood, however, that the answers are given in the best of ability, and are not to be taken as a final word. The questions are given in the best of ability, and are not to be taken as a final word. The questions are given in the best of ability, and are not to be taken as a final word.

NOTE.—No attention will be given to questions of a purely personal nature. The questions must be given, or the letters will not be read. If the question is of a general nature, it will be read. The questions must be given, or the letters will not be read. If the question is of a general nature, it will be read.

A. C. Dunn: Q. How is it that you do not believe in the power of the spirit to manifest its presence through the physical plane? Your statement to that effect has a wonderful influence with investigators, and with my experience I can hardly reconcile your experience with mine. If it has led to the conclusion it has with you—and to such a different one with myself and friends in this neighborhood.

A. Our esteemed correspondent will, if he reads carefully, the answer to which he refers, see that he has misunderstood. The possibility of materialization is not denied, but some of the forms in which it is presented. There is no doubt as to the ability of spiritual beings to draw around themselves a sufficiency of matter to reflect light and thereby make themselves visible.

J. P. K. Hamner: Q. Why are there no writings by Jesus Christ? What is meant by the Holy Ghost, and what is the sin against the Holy Ghost, which cannot be forgiven?

A. Neither Christ, nor his apostles wrote anything, the books referred to them were written many years after their death. The apostles were not, uneducated people, and there is no account of Christ having been educated. The many good men, or saviors of the world, contained themselves with teaching the followers gathered around them, and wrote nothing. These disciples might write of what they said and did; the miracles they performed, and in the gathering gloom as time receded, the stories grew into legends; there was no occasion for the "saviors" to write books. The writing was an afterthought. The biography of one of these "sons of God" happily applies to all.

Perhaps no question of theology has received more attention, been more begged by speculation, and remained more completely incomprehensible than that of the Holy Ghost. The contention began with the earliest Christians and continued until the repeated decisions of councils made it damning heresy to believe otherwise than these bodies decreed.

As defined by a leading theologian, "The spirit" (Holy Ghost) is the infinite personal "I" of God, and is his infinite personal "Word." The Athanasian creed says: "The Holy Ghost is from the Father and the Son, neither made nor created nor begotten but proceeding." Exactly what is meant by "proceeding," has never been made clear. The Trinity is made up of the Father, Son and Holy Ghost, and how an infinite God can be separated into three factors all as powerful as the original, for a mind not cultured in the schools of theology is difficult to comprehend.

The early Christians were constantly disputing as to the nature of the three persons of the Trinity, some declaring one and some the other superior, but the majority settled down to the dogma that the son was subordinate to the Father and the Holy Ghost to the Son. The Gnostics advocated that both the terms Holy Ghost and Christ meant Gods. The Aryans held that the Holy Ghost was a creature of Christ. German theologians have defined it to be the "spirit of God in nature" and in church.

The fact is that this Holy Ghost has no reason for being, and can find no place unless embodied in a dogma which is held too sacred to question. The sin against the Holy Ghost, is the rejection of the spirit, and heresy. Especially after once believing, becoming an apostate. This sin is so heinous and dreadful it is never pardoned. The weakness of this belief required special strengthening by the priests.

It is peculiar that there is only one sin in the world that is not pardonable, for which an excuse will not be received, and this dreadful crime is against a being which is entirely the creation of speculative theologians.

There can be but one Supreme God, and as such, infinite. He cannot be subject to division. If divided each part would be infinite or large as the whole.

C. C. Ames: Q. Is there any scientific explanation for the apparent fact of intermarriage among near relations, as first cousins, etc., often producing inferior offspring, idiots, etc.? The same effect is seen among animals. Although the marriage of those near related has been considered detrimental, and so recognized by law, the objection does not rest against the relationship but similarity. People as near related as brother and sister are often more widely different physically and mentally than those who are not, and often those not related are almost identical in temperament and mental endowments. The distinction made by the law is arbitrary and coarse. Organic beings gain by a distinction of

the sexes. Only the lowest species combine both in the same individual. The differentiations of functions allows a greater variety and opportunity. Each offspring starts as it were anew, as a new creation, whereas in the animals multiplying by division, there is constant continuance of the original being. The stronger and more pronounced the characteristics of the father and mother the more conspicuously will these reappear in the offspring. If the deficiencies of one is opposed by excess in the other, the offspring will inherit a balance of these qualities. If there is excessive activity or development in any direction, or deficiency, this will be intensified in the offspring, becoming even a畸形 physically or mentally abnormal. Near relations, in the olden times when the opinion which the law embodied, were more alike—more nearly related—than at present. When people lived in tribes, the whole tribe became related closely, and often descended from a single family.

As a rule with exceptions as stated—the deficiencies and excesses, tendencies to certain diseases, etc., are alike in families and hence for members, even of branches remote as cousins, to unite may produce offspring with these traits intensified. Nature, however, is a wonderful conservator, and often under the most disadvantageous circumstances produces astonishing results. A corn plant, for example, the seed of the roots on a bleak mountain side, and cradled by storms, may by her fostering care develop into a magnificent tree. Men like Stanley, who blazed the way for the advance of civilization into the heart of "darkest Africa," may be born in an alms-house, and grow strong by neglect until they come to their great achievements.

In a careful study of this subject, the conclusion was reached that the stress laid on this marriage of cousins was too strong to be warranted by the facts. A standard example of writers on the subject is the intermarriage of the reigning European families, especially the Bourbons. It probably had some influence, but there were other causes more potent in the development of nations.

In the animal world there is no attention given to kinship, but there is a vigorous selection; of the strongest, fleetest, most courageous, or cunning. The weaker are driven from the herd. In breeding under the care of man, when desirable characteristics are obtained it is essential that both parents possess them in order to insure their preservation in the next generation. When possible distinct strains are selected from, but it is often necessary to blend, even to brother and sister. This might be injurious if continued, but under man's own observation, four generations of such intermarriage resulted in most perfect animals, and with robust constitutions.

Has He Flinched or Fled?

The Progressive Thinker of three weeks ago published a request from Wm. F. Langdon of Chicago, that such of your readers as were interested should name the time and place, or appoint a committee to take charge of, and report upon the success, or failure, of his attempts to demonstrate under test conditions "that there is such a thing as genuine phenomenal mediumship," and further offered to submit to the public a test of the phase of materialization. The Editor appended to Mr. Langdon's article a suggestion that the Illinois State Spiritualists Association should furnish that gentleman with the opportunity for which he sought. The officers of that body knew nothing of his proposition until it appeared in type. An offer of its services was promptly made in the following form:

May 26, 1904.

Wm. F. Langdon, Esq.,
70 East 24th Street, Chicago.

Dear Sir and Brother:—My attention has been called to your communication in The Progressive Thinker, dated May 28, and also to the note of suggestion following thereon.

The object of the test proposed by your offer will certainly commend the approval of very many Spiritualists, indeed of all, who are anxious to be assured of the existence of genuine mediumship in any and all of the phenomenal phases.

Is it your pleasure to submit to test conditions before a committee to be named by the official board of the Illinois State Spiritualists Association?

Not a word in answer has been received from Mr. Langdon. Has he been suddenly stricken deaf, dumb and blind, or is he lost, stricken or stolen? Did he write his communication in good faith, or with a view to judicious advertising on distant fields? His brief article seemed so impressed with the stamp of sincerity that it is too bad to even think that he yielded to the second thought that he who bluffs and runs away may live to bluff another day.

There were Spiritualists who believed a few years ago when Mr. Langdon retired from the public stage of mediumship that he had acted for the best good of their cause. If he again courts public identification with it, let him place his efforts on a plane that will disarm all suspicion.

GEO. B. WARNE,
President Ill. S. S. A.

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

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absolutely interesting volume, one of the most suggestive and wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

Metaphysical Puzzle Solved.

To the Editor:—Somewhere it is written, that "as a man thinketh, so is he," or words to that effect. Now, Thomson J. Hudson, in writing voluminously. He has also invented an idea that surpasses in its working even the trinity. That idea is the "objective" and the "subjective mind." As to an explanation of this invention that is another thing. The practical working is that the objective mind, or "self," makes a statement and the subjective fellow contradicts it. The logic of the operation is that the subjective knows more, always, than does the objective. But to this writer, both objectively and subjectively, it has been a matter of curiosity how Hudson came to conceive or propound the idea. And it is so yet.

We had been used to the trinity riddle; to the change of shortcake and wine into a flesh and blood repast, but this two in one, always in opposition, has not yet outgrown its novelty. True, we had been taught that marriage made one out of two, but our divorce courts have exploded that idea. But how did Hudson get his?

A chance copy of a magazine called "Suggestion," suggests a plausible solution of the conundrum—in a short sketch of the now deceased author. Let us put two or three of his propositions together. In one place he says like this:

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant."

Now, stick a pin there to hold it, and note what he next says:

"Science has at last succeeded in unraveling the whole mystery, removing every phenomenon from the domain of superstition, and demonstrating that all the manifestations of whatever name or nature, proceed from the subjective minds of living persons."

No comment will be made here on the grotesqueness of such a statement, or in criticism of the mental cohesiveness that indites it, but to get a clue to its origin.

In the last contribution of this scribe to The Progressive Thinker, attention was called to the tenacity with which the concept that this was a "made" world was adhered to by so many able minds. In reading of this suggestion notice of Mr. Hudson's last book, in addition to the above quoted paragraphs this one was found. He says:

"If man has a soul it is of the utmost importance that he should know it."

Now, read that over carefully—and if you are ever so far from the sentence—and get the scope and compass of the logic involved, and then look at the opening one of this notice—"as a man thinketh so is he." The difference between the Spiritualist and the old thinker can be stated in very few words. Let us read it as Hudson does:

"If man has a soul."

And then as the Spiritualist would state it: "Man is a soul."

The "has" and "is," explain the whole question with a luminosity that needs no farther explanation. Discussion would only confuse the thought.

It is just here that the trouble lies. After God had made light, land, grass and fruits, sun, moon, whales, birds, cattle and man, he closed up the work. And then he added an appendix: He breathed into man's nostrils the breath of life; and man became a living soul."

And from this has come to us the idea that the body is first the man, and that he got a soul as an additional thing, after he was man.

"This is the basis of all orthodox credulism—Christian or Mohammedan—and has held not only theology and Hudson, but many text-book scientists of our endowed colleges and universities. And it is the one main obstacle to spiritual thinking—coloring all that follows."

When you think "has" Dr. Hudson's theories are readable, but when you think "is" they are mere curiosities in dogmatic speculation. "As a man thinketh, so is he."

SAR'GIS.

think all genuine mediums are willing to do so when they are assured of fair and honest treatment in return.

Nearly a dozen different contributors to The Progressive Thinker have made the fair and honest suggestion that mediums for the phase in question hold seances under the mosquito-bar test, but thus far, to the best of my knowledge none have complied. This may be due in part to the fact that they have generally been approached in a hostile mood, and without due appreciation of their sensitiveness to unfavorable conditions. With this idea in mind the balance of this article is written.

If the same percentage of mediums for materialization prevails in Chicago as elsewhere, there should be from twenty-five to fifty of these mediums in Chicago alone.

Good B. Warner, of 4203 Evans avenue, Chicago, vice-president of the N. S. A., and president of the I. S. S. A., is a firm friend to all true mediums; he understands the requisite conditions for the production of genuine phenomena; and he also has the confidence of every reader of The Progressive Thinker.

My suggestion is that one or all of these mediums in Chicago step forward, and show their regard for the cause whose interests they should be endeavoring to promote, and dispel once and for all time these doubts and objections to materializations, by arranging with Dr. Warner to hold a seance under the mosquito-bar test, he to select a place where there is no possible chance for confederates, and also with the understanding that if successful readers of The Progressive Thinker are to be made acquainted with the facts. I make this suggestion without consulting Dr. Warner, but I am quite certain that he would be willing to do this much to confirm the wavering faith of many Spiritualists in this class of phenomena.

And the conditions under which such a seance would be held would be entirely free from unreasonable, skeptical and adverse conditions of any kind, for the circle could be composed of staunch and impartial Spiritualists. There are several Chicago Spiritualists well-known to the public, such as Mrs. Richardson, Harry J. Moore, Drs. Conger, Dr. Wilkins, Walter DeVoe, Dr. Hewitt, A. M. Griffen and many others; and I have no doubt that they one and all would be willing to attend and form a harmonious circle and perfect conditions in order to dispel the doubt and skepticism concerning this phase that is constantly increasing. The ordinary public circle is held before an audience of mingled doubt and credulity, of doubtful character sometimes, while in a test circle under the conditions named above, spiritual gifts should be at their best and conditions would be a thousand times better than at the ordinary materializing seance.

Such a circle would be above the plane of mercenary motives; and I have unwavering confidence that every genuine materializing medium in Chicago will be willing and anxious to hold a test seance under these conditions, and thus remove the sentiment of opposition so prevalent at the present time. And meanwhile the entire Spiritualist world awaits the outcome.

GEORGE B. FERRIS.
Grand Rapids, Mich.

Sin may be clasped so close we cannot see its face;—
—C. H. Toller.

Vile intercourse where virtue has no place;—Somer-
—Vile.

Thou keep each passion down, however dear,—
—Thou keep each passion down, however dear,—

Thou pendulum betwixt a smile and tear.—Byron.
—Thou pendulum betwixt a smile and tear.—Byron.

Thou shalt and skill to ruin and betray;—Crabbe.
—Thou shalt and skill to ruin and betray;—Crabbe.

Some are too high to fall, but stoop to rise;—Mas-
—Some are too high to fall, but stoop to rise;—Mas-

Womans grove of all that we despise.—Cowley.
—Womans grove of all that we despise.—Cowley.

Obdurate rancor that odious self-esteem;—Beattie.
—Obdurate rancor that odious self-esteem;—Beattie.

Rather have wings and grandeur is a dream.—Cow-
—Rather have wings and grandeur is a dream.—Cow-

Think not ambition wise because 'tis brave.—Sir Wm.
—Think not ambition wise because 'tis brave.—Sir Wm.

The path of glory lead but to the grave.—Gray.
—The path of glory lead but to the grave.—Gray.

What is ambition? 'Tis a glorious cheat.—Willis.
—What is ambition? 'Tis a glorious cheat.—Willis.

Only destructive to the brave and great.—Addison.
—Only destructive to the brave and great.—Addison.

What's all the gaudy glitter of a crown?—Dryden.
—What's all the gaudy glitter of a crown?—Dryden.

The way to bliss lies not on beds of down.—Quarles.
—The way to bliss lies not on beds of down.—Quarles.

How long we live, not years but actions tell.—Wat-
—How long we live, not years but actions tell.—Wat-

kins.
—kins.

That man lives twice who lives the first life well.—
—That man lives twice who lives the first life well.—

Herick.
—Herick.

Make, then, while ye may, your God your friend.—
—Make, then, while ye may, your God your friend.—

Wm. Mason.
—Wm. Mason.

Whom Christians worship, yet not comprehend.—Hill.
—Whom Christians worship, yet not comprehend.—Hill.

The trust that's given guard, and to yourself be just.—
—The trust that's given guard, and to yourself be just.—

Dann.
—Dann.

Conceive how we may, yet die we must.—Shak-
—Conceive how we may, yet die we must.—Shak-

—Shak-
—

—The Unique Monthly
—The Unique Monthly

Another Proposition.

Presented to the Public for the Good of the Cause.

In view of the unreasonably severe criticism of materialization, it is nearly time that mediums for that phase of phenomena endeavor to give satisfactory proof of the genuineness of their manifestations. I agree with many contributors to The Progressive Thinker that the acceptance of Mr. Hale's offer would be to make merchandise of mediumship and for that reason should not be accepted. Mediums who refuse for that reason are actuated by noble motives and their unselfish example should be emulated. Then, the hostile conditions that would be encountered may deter others from accepting the offer, and this is also a reasonable excuse.

But this does not remove the responsibility of mediums for this phase to give a scientific demonstration of the truth of their work and thus silence the opposition and doubt that has arisen concerning all mediums for this phase of work.

A. Leah Underhill, one of the Fox sisters says in her well-known book, "The Missing Link in Modern Spiritualism," when speaking of materialization:

"Now, then, why should there be any need of so conducting circles for manifestations as to cause suspicion or leave the minds of investigators in doubt? Should a medium be allowed to enter a cabinet without any precautions on the part of the sitters to require test conditions, and deliberately clothe him or herself in the habiliments of angels, and then softly glide forth into a dimly lighted room, scarcely visible to the eye, and call it a 'materialization' or a 'transfiguration'? Shame on such cruel deception. I am astonished that people are willing to be so imposed upon. When I was before the public, I expected and wished to give every satisfaction in my power. I believe all persons who wish to know the truth, and are willing to pay mediums for their time and trouble, should demand their rights, search the cabinets, and hold the mediums by joining hands until they are fully satisfied of the truthfulness of the manifestations. We have never objected to being held, and we have never submitted to being stethoscoped and gaged to settle the question of ventriloquism, after every other test had been applied."

"I do not wish to be understood as condemning all cabinet seances. We, for our part, never used cabinets nor had occasion to do so. I know, through the best of testimony, that with honest mediums and select confidential circles, marvelous phenomena have taken place through that means since my day. But I do disapprove of such seances before promiscuous parties, when not accompanied with precautions against the possibility of deception; for when test conditions are not required by the sitters, or insisted upon by the mediums as their only protection against malevolent suspicions, they open the door to fraudulent mediums for the practice of abominable deceptions."

Are these words from one of the pioneers of Modern Spiritualism worthy of attention? If the Fox sisters were willing to undergo test conditions to prove the truth of their manifestations, should not mediums of the present day be willing to do likewise? And I

A LITERARY CURIOSITY.

The following poem was sent by one of our subscribers with the statement that its composer spent a year in its compilation. It is a mosaic, each line being taken from some well-known English or American author, whose name in every instance is given. The compilation of the poem is not only a tribute to the patience of the author, but the perfection of the rhyming and the fitness of each line to the other in producing complete sense makes it a most decided novelty. It is entitled

Life.

Why all this toil for triumphs of an hour?—Young.
—Why all this toil for triumphs of an hour?—Young.

Life's a short summer—man is but a flower.—Dr.
—Life's a short summer—man is but a flower.—Dr.

Johnson.
—Johnson.

By turns we catch the fatal breath and die;—Pope.
—By turns we catch the fatal breath and die;—Pope.

The cradle and the tomb, alas! how nigh.—Prior.
—The cradle and the tomb, alas! how nigh.—Prior.

To be is better far than not to be;—Sewall.
—To be is better far than not to be;—Sewall.

Though all man's life may seem a tragedy;—Spenser.
—Though all man's life may seem a tragedy;—Spenser.

But light ears speak when mighty griefs are dumb;—
—But light ears speak when mighty griefs are dumb;—

Daniel.
—Daniel.

The bottom is but shallow whence they come.—Sir W.
—The bottom is but shallow whence they come.—Sir W.

Raleigh.
—Raleigh.

Thy fate is the common fate of all;—Longfellow.
—Thy fate is the common fate of all;—Longfellow.

Unmingled joys have no man befall;—Southwell.
—Unmingled joys have no man befall;—Southwell.

Nature to each allots his proper sphere;—Congreve.
—Nature to each allots his proper sphere;—Congreve.

Fortune makes folly her peculiar care;—Chaucer.
—Fortune makes folly her peculiar care;—Chaucer.

Custom does not reason overrule.—Rochester.
—Custom does not reason overrule.—Rochester.

And throw a cruel sunshine on a fool.—Armstrong.
—And throw a cruel sunshine on a fool.—Armstrong.

Live well; how long of short permit to heaven.—
—Live well; how long of short permit to heaven.—

Milton.
—Milton.

They who forgive most shall be most forgiven.—
—They who forgive most shall be most forgiven.—

Baileys.
—Baileys.

—The Unique Monthly
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My suggestion is that one or all of these mediums in Chicago step forward, and show their regard for the cause whose interests they should be endeavoring to promote, and dispel once and for all time these doubts and objections to materializations, by arranging with Dr. Warner to hold a seance under the mosquito-bar test, he to select a place where there is no possible chance for confederates, and also with the understanding that if successful readers of The Progressive Thinker are to be made acquainted with the facts. I make this suggestion without consulting Dr. Warner, but I am quite certain that he would be willing to do this much to confirm the wavering faith of many Spiritualists in this class of phenomena.

And the conditions under which such a seance would be held would be entirely free from unreasonable, skeptical and adverse conditions of any kind, for the circle could be composed of staunch and impartial Spiritualists. There are several Chicago Spiritualists well-known to the public, such as Mrs. Richardson, Harry J. Moore, Drs. Conger, Dr. Wilkins, Walter DeVoe, Dr. Hewitt, A. M. Griffen and many others; and I have no doubt that they one and all would be willing to attend and form a harmonious circle and perfect conditions in order to dispel the doubt and skepticism concerning this phase that is constantly increasing. The ordinary public circle is held before an audience of mingled doubt and credulity, of doubtful character sometimes, while in a test circle under the conditions named above, spiritual gifts should be at their best and conditions would be a thousand times better than at the ordinary materializing seance.

Such a circle would be above the plane of mercenary motives; and I have unwavering confidence that every genuine materializing medium in Chicago will be willing and anxious to hold a test seance under these conditions, and thus remove the sentiment of opposition so prevalent at the present time. And meanwhile the entire Spiritualist world awaits the outcome.

GEORGE B. FERRIS.
Grand Rapids, Mich.

Sin may be clasped so close we cannot see its face;—
—C. H. Toller.

Vile intercourse where virtue has no place;—Somer-
—Vile.

Thou keep each passion down, however dear,—
—Thou keep each passion down, however dear,—

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