

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

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Interesting Notes and Comments by
Hudson Tuttle.

A party of wealthy Japanese he just arrived after an extended tour of European countries. They came for the purpose of investigation. They will visit the factories, rolling mills, iron yards and mills of this country; investigate the conditions of the poor, the charity institutions and administrative workings of the Christian religion. One of the party, a graduate of the University of Tokio, 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 was, but what it might be, that evened up the ledger. Now Japan is ungrateful after the millions of lavished money and hosts of missionaries have devoted their lives for the salvation of the heathen! Will they find the Christianity of America better to their mind than the European? When will they find their lives more profitable than the lives of the missionaries? Will they find it makes for a higher moral character, than their own? Will they be home converted? Now is the time for an evangelist, like Moody, or S. Jones, to set in his work, and have the report convert a great nation!

The human race would be too unhappy if it were as common to commit atrocious things as it is to believe them. —Voltaire.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with.

THE FUTURE OF MAN AS ILLUSTRATED BY DR. MOORE.

By Nature's law designed,
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty and scorn?
Or why has man the will and power

Interesting Reflections and Conclusions Thereon.

for the development of animalcules directly from the scum or pellicle which forms on the surface of infusions. His views have remained those of a heterodox scientist, hardly noticed by the biological world, but th

SOME THOUGHTS ON THE RIPENING GRAIN.

Begs for More Time at First Call and Then Obeys the Next.
Fairview, Utah.—Summoned by angel, Mrs. Josie Fuller died to-day. Twice she received the call. Twice

Let the Penitentiaries Become Reformatories.

Where all are selfish, the sage is better than the fool, and only rather more dangerous.—Froude.

NO CLERGYMEN ALLOWED TO OFFICIATE AT THE FUNERAL OF ISAAK N. EVANS. FUNERAL CO.

I th' third he is a man, and doth begin
To nurture vice, and act the deeds
 sin;
I th' fourth declines; I th' fifth
 eases clog
And trouble him; then Death's his End

LIFE'S TRAGEDY.

Man's life is a tragedy; his mother
wounds,
From the womb he enters, is the tir
room;
This spacious earth the theatre, P
the stage
That country which he lives in: P
snans, Rage,
Folly drive Vice and actors; the first c
The Prologue to the ensuing tragedy
The former act consisteth in dur
shows;
The second, he to more perfect
grows;
I 'th' third Vice and actors; the first c
To nurture vice, and act the deeds
sin;
I 'th' fourth declines; i' th' fifth d
eases clog
And trouble him; then Death's his B
logue. —Sir W. Raleigh.

I would exhort you to refuse the
fered shelter, and to scorn the base
pose, to accept, if the choice be free
upon you, commotion before station
ing, the use of the torrent before the
ment of the swamp—Tyndal.

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 clipped 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 a 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 brains," 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 Wooten's Hall each Sunday evening, with Mrs. 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 special 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 Spiritual thought 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 ROYAL 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 I 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 parlour. To her deep interest and helping hand we as a Lyceum are greatly indebted, for she has been untiring in her love and devotion. Mrs. Hattie Cratts has 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 ardent friends have been of great aid 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 now for "The Progressive Thinker." It is the open doorway to something better than we 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 fund by 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 as "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 "essies" and "gullibles!" Persons whose Spiritualism hinges on whether or not some one or two mediums are exposed as frauds, are not Spiritualists at all; but simply phenomena fads 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 fact. If every one of materializing mediums known to the public should be exposed, it would have no effect upon the writer's opinion of materialization, because he knows it to be a fact.

If there is one place in the United States where the mediumship business is "rotten," it is certainly in Los Angeles—and San Francisco. "Fakes" and partly developed mediums seem to be 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 Mrs. 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 "faked" enough to pay her for lessons on how to do the materializing act be any proof that she herself always did, 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. Hyland "because ashamed of the dishonest work, and so gave seances '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 results sufficient to attract a good number of students, and therefore was 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, and 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 reliable and 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 seances 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 the manifestations 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 seance.

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 if, or such things as doubted 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. The committee might be allowed to touch it and might not. There might be several forms and might be only one. 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 materializing 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. Hudson Tuttle has said in your paper that Mr. Allen's offer is a straightforward 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 not been favorable. I visited Annie Stewart, of Terre Haute, Ind., some twenty-five years ago. She was considered one of the best materialization mediums of her time.

After a week of careful investigation I found she was practicing deception; however, hundreds went away convinced that they had talked with their departed friends, when they had only talked with Annie Stewart. What has become of the great Annie Stewart? Her methods were exposed, and she went down the same as all others.

Is there no way of demonstrating the truthfulness of materialization? I say there is a way to test every materialization medium practicing before the public. Every materialization medium should be required to go before the State Association, and be examined under test conditions. Let said association have a screen basket made of wire large enough to drop over the medium when setting down. Then secure the basket to the floor. This will in no way interfere with the medium's comfort, and in no way interfere with the condition of materialization. Those that can stand the test under the above conditions, let the association award them a recommendation properly signed with the seal thereto attached.

Those that ignore the above test condition should be condemned and exposed by all True Spiritualists. This will drive from our ranks all impostors and leave nothing but the genuine.

J. J. CRANE.
Summertown, Pa.

A Plea for a Kindly Spirit in Discussing Materialization.

What a variety of opinions in regard to materialization. How contradictory! Many times the amenities of civilized life are overlooked, and common politeness and decency are ignored, and the methods of the slum politician adopted. He offers \$1,000 for a genuine materialization. Why should his motive be questioned? Why should any one question his honesty? There is his offer stands. Accept it, or reject it, and in doing so don't forget that YOU are a gentleman (or lady), and show yourself a blackguard. Be kind, gentle and considerate in the treatment and criticism of others.

J. S. SMITH.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Elliot.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Success is full of promise till men get it; and then it is last year's nest from the bird has flown.—H. W. Beecher.

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 spiritual 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 NOSE-AS HE OR SHE MAY CHOOSE TO BE PLACED), WITH A SHEET OF MUSQUITO NET, AND TIE EACH FOOT 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 seance 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 seance 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. GRIFFEN,
Care The Progressive Thinker,
40 Loomis street.

THE WORLD'S POOR JUDGMENT.

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

We neither ask nor care how far A man has had a 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 monitions wholly out of and beyond himself. These monitions 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 candidate 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, are 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 to 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 unperception 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 plighted and despaired them; for the true and natural eye of the simple, in looking about itself, traced the evidence 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 paragon of their own narrow and artificial laws. They will not much longer attempt to restrain her freedom or limit her spirit; 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 spiritual 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 questions 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 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 loss and tumble their black waters mercilessly and disastrously to all within the current that flows madly rushing onward and onward, leaving the wreckage along its uneven shores.

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 investigators must receive some demonstrations 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 and unfold in this higher phase of life experiences.

Psychic science has discovered that does not faith 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 a with it we would remember

A Lecture by John W. Ring.

A Comparison of the Fundamental Principles of Modern Spiritualism and the Spiritual Basis of the Religion of Jesus Christ.

In making a comparison of the Fundamental Principles of Modern Spiritualism and the Spiritual Basis of the Religion of Jesus Christ, we shall take the statements adopted by the National Spiritualist Association, in 1893, and parallel them with quotations from the New Testament.

"We believe in Infinite Intelligence." Personality limits, circumscribes and binds to location, modifications which should not be placed on Creative Energy. (John, 4:21-24). "Ye shall neither worship in this mountain, nor yet in Jerusalem, Father. God is a spirit and it is they that worship him must worship him in spirit and in truth." No massive structure of elegant furnishings, no gorgeous altar or swelling organ notes is to compare with the devotion of a soul who stands beneath the canopy of starry blue, with sweetly evening breeze and the shrill notes of the nightingale as music, reaching out in spirit for the necessary virtues to bind up the wounded side and heal the bruised heart of Humanity.

(Ephesians, 4-6): "One God and Father of all, who is above all, and through all, and in you all." That sounds something like, "We believe that the Phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence." To feel the pulsations of Infinite Intelligence in the soft kiss of the summer breeze and in the cold blast of winter storm, to hear the voice of truth in the mighty roar of the thunder tones and in the seething of the lazy, lapping ocean tide, to sense the Law of Life, moving through Progression, even higher and higher, sanctifying the very dust and by our every turn lifts us higher. (1 Cor, 3:16): "For none of us liveth to himself, and no man dwelleth in himself." (2 Cor, 4:17-18). Acts, 17:22-23.

"We affirm that a correct understanding of such expression and living in accordance therewith constitutes the true religion." (Romans, 14, "Who art thou that judgest another man's servant? For none of us liveth to himself and no man dwelleth in himself—whether we live, therefore, or die, we are the Lord's." "Let every man be fully persuaded in his own mind." (James 1:27): "Pure religion and undefiled before God and the Father in this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Love to all regardless of religious concepts, for every man is religious as his environment and education has made him so. Had the followers of Jesus been born in India they would have been devotees to Buddha and looked forward to the oblivion of Nirvana, even as the study of Jesus and anticipate the golden payed Jerusalem. The Law of Love unto Life, which is Progression; ever higher the soul climbs by the way of knowledge and trust. Those things which we may know gives pleasure and profit but the abiding truth gives peace; through calm or storm, fear or joy, "all will" is enough to fill every heart with refreshing Peace. (Romans, 13:10): "There is no power but of God, the powers that be are obtained of God—love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Moved by the holy impulse of loving, the love of Infinite Intelligence which is manifest in every Phenomena of Nature, we become kind and tender; the birds and beasts are expressive of some lesson for us, the sinfulness of others becomes our care and looking past the sinfulness we behold the past spirit seeking for expression. (Hebrews, 12:1): "For he is the substance of things hoped for, the evidence of things seen." How much this span of life may realize and how much there is to see if one is but observant; in fact, life is activity and the language of faith must be made expressive of love in action—CHARITY. 1 Cor, 13, charity. "Though I speak with the tongues of men and angels and have not charity I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy and edge and though I have all faith so that I could remove mountains and have not charity I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in the truth; beareth all things, endureth all things. Charity never faileth, but whether there be prophecies they shall fail, whether there be knowledge it shall vanish away, for we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. And now abideth Faith, Hope and Charity, these three; but the greatest of these is Charity."

"We affirm that the existence and personal identity of the individual continue after the change called death." (2 Cor, 12:9-11). Read carefully the story of Saul's visit to the medium, the woman at Endor, and the communication which he had with Samuel. 1 Samuel, 28. Their conversation denotes that they each knew the other, and that Samuel well remembered the affairs of his mortal life. Genesis, 27, the story of Isaac and his decease shows that all ages move to the same end—the fulfillment of the Law of Love. The several times when Jesus returned to his disciples he showed every evidence of retaining his personal identity. Mark, 16, he renewed the promise to believe; in my

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 Six.
Mr. Hudson Tuttle—Dear Sir:—Through the mind of my wife, I became aware that you have accepted the etheric fact. If theory it can be called. This fact attracted me to you so strongly that I, myself, visited you in person who am in the spirit world; and I was delighted to find that you upheld the truth as I find it here.

You, together with many astronomers and some scientists, now recognize the great fact that all space throughout eternity is really not space at all, but ether; and as your influence is very great on the earthly plane, we here, are more than delighted that your enormous influence will be cast in the balance of truth. A greater truth was never given to mankind; and by and through this truth, the world will be able to discover very many other things never thought of before.

My wife also tells me that you have written about rings being thrown off from the suns, which eventually become planets.

Mr. Tuttle, if you could know how my spiritual form vibrated with joy and gratitude that you could perceive this great truth, you would be exceedingly glad that you wrote that fact in answer to a question asked of you and published it in The Progressive Thinker.

Dear Mr. Tuttle: Years ago, when my wife read the writing of the book called The Discovered Country, I had never read or heard of such a theory as planets being formed from the rings thrown off from suns.

You will be pleased to remember that I am, and was, a musician; not given to the study of astronomy or science. I had no time for anything outside of my musical career and studies. I had never read anything concerning world-building or the atom. I had never even seen one of your books, or any of A. J. Davis'. The writing of The Discovered Country, and also Occultism, by the spirit of my father, was the first time I ever heard of these great truths.

To please me, my wife dissembled spirit—no, I am not dissembled, I simply have a finer, more ethereal body—will you, to gratify and please me, if for no other reason, read those two books The Discovered Country and Occultism; kindly bearing in mind, that when they were written, I had never even read the great truths. Mr. Tuttle, suns are formed, according to their size, but all know this is not so; all know that the planets do not shine by their own light, but the light which they reflect from the suns—each sun being the progenitor of its own system of worlds or planets.

I will not say any more just now, but do, kindly, and to please me, read carefully those two books. I declare to you that they were written by the spirit of my father, as I now know, and there can be no mistake about it.

All things in nature bring forth their kind—that is, all natural objects, together with the other half of the expression, and man must have the father, mother and child. These form a family or group; and suns also produce their children, the planets, which also form a family or group. Nature forever repeats itself.

My wife has been reading the following in The Progressive Thinker, as given by the Reverend Dr. Chalmers: "Ab, what a gloomy misery must there be to be chained down to a bed of fire and brimstone, not for ten years, nor for ten thousand times ten, but for as many hundred thousand millions of ages as there are drops of water in the ocean, atoms in the air, or in a word, for an immense eternity." "Nor shall the length of time insure their wretches to the evils which they suffer so as to make them more supportable than as they are, for millions of ages, their torments shall be as fresh and their

things save that which appears proper to us, is causing many to turn from the scenes of mortality with heavy, sordid hearts, often filled with revenge. How mindful we should be that every human soul must undergo the same ordeal; surely then we would remember that it is not the well, but the sick who need a physician. Suppose nine out of ten messages which we receive from the unseen world are from those unfortunate ones who lack spiritual development, and have turned to us for comforting words and helpful strength, how pleased we should be of the opportunity to assist these poor, needy souls who, though perhaps a little below in endowment, are striving to climb to that height from which they can secure a more helpful concept of Truth, Love and Mercy. Then, too, perhaps the tenth out of ten nearest and dearest, who turns to us with the breath of the realms of beauty to speak the words of unchangeable love and watchfulness, what peace is in the heart where angels dwell, what love moves the life that ministering spirits guard.

"We believe that the highest morality is contained in the Golden Rule, 'Whatsoever ye would that others should do unto you do ye also unto them.' The precept of all religions teachers—by Confucius, 500 B. C.—since their doings have been recorded; and regardless of the forms and doctrines which have grown from man's conception of this one great law, it still holds the thought of all lovers of TRUTH.

Surely one who is moved by the sweet spirit of this thought can condemn no other man's conception of God (old); and if the thought of another seems crude to him he can but patiently and sympathetically minister to the lack of development. The Great Spirit, the unknown, that moves in and through every religion to uplift and bring into perfect expression the latent soul qualities, like the sun shines on resplendently regardless of the clouds of your or my 'unbelief.' His ways are ways of Peace and Life and our strife and death are but the shadows which we make by limitations and misconceptions. We know not the future of

the Law, if there be any such thing, but we know the fulness of to-day which is Love. When twilight shades shall gather and one by one the stars appear, when the hum of busy day has melted into the stillness of restful night, when our tired hands are folded on our hearts and our eyes are closed, no more with smile or frown, heavy eyelids close aching eyes, and all that is mortal slips into prolonged repose; when we shall stand shorn of all the clinging things of earth, in the full fact of Inherent Justice, then perhaps we will go forth with Love and Mercy which we have within, possibly we will crave the forgetfulness which will take good care of you, and she is of great use to us just now. Come with me, for a short time, and then we will continue the writing."

Again Denton laughed. "Yes, people ought to know the details concerning such stupendous assertions. I am not at all deep into it, but I must spend the greater portion of his time at the pen, and it may be that he makes use of Satan as a bellow boy. It may be that the Rt. Rev. Chalmers can be made use of to give Satan a rest and a little fresh air. Petersilea, I am glad you have come. You are just the kind of man to help. So tell your good lady not to mourn, for I will take good care of you, and she is of great use to us just now. Come with me, for a short time, and then we will continue the writing."

I went with him as he requested and, as of course, we were near Los Angeles, I did not take the time to call on him. It was a place where they were using large quantities of brimstone for some sort of bleaching purposes. The details of this business did not particularly interest us at the time; it was simply the large beds of burning brimstone that we were now interested in.

"Federal," said Denton, "walk directly through that mine hell-fire, or if you don't like to, follow me."

So we together, laughing, walked directly through it again and again. "Are you much hurt?" he asked as we passed.

"Not in the least." "Fire and brimstone cannot hurt a spirit. It has no power over the spirit of man nor beast. It has no power over the spirit of anything. Spirit is above and beyond fire. Brimstone and fire are of the earth, earthy and the combustion of brimstone ceases as it is turned into other and more ethereal substances—one may say as soon as its spirit is released. Now, let us go to a blacksmith's shop, where chains are forged. Ah, here is one," and we went in. There were four men hard at work and two anvils, each having a bellows-blow, making in all, six persons.

"That's hard work," I remarked. "How black and sooty they look." "Come here, Petersilea," said Denton, "and let me chain you up with one of these chains."

"Why, you cannot even lift it," I replied. "No, No. Can you? No, we are spirit. We cannot lift chains. Chains have no power over us, you see. Now the questions are, who chains the spirits in hell? God or the Devil? and who forges the chains? These are pertinent questions that all who believe in fire and brimstone chains for spirits, ought to ask; they are guilty if they do not ask them; and they should demand answers and reasonable ones at that. No man or woman should stultify his or her reason. Many brutes reason beyond such twaddle."

Now we did not ask these men how long it took to forge a chain, but we could easily see that it took six men, long time to forge one chain, and that it required prodigious labor and a large quantity of iron—moreover, this iron had first been smelted in an iron foundry, and previous to that, had been dug from a mine of iron ore. How many men were engaged in digging the ore, we could not see; but good many; then there was the transportation to the cars and railroad, which of course had employed thousands of men when constructed, the dumping at the foundry that hundreds of other men had built. Now we want to know who made those chains that are used to chain the wicked down on beds of fire and brimstone. Did God forge them, or the Devil? And we want to know how large hell is, and where it is located? You tell us there is but one God and one Devil; now, from the earth alone, there are thousands of spirits ascending every day and have been for millions of years—you say six thousand years, well, let it rest at six thousand years, and thousands of spirits from the earth alone every day for six thousand years; but eternity is filled by countless other earths from which spirits are ascending every day just as they do from the earth upon which you are, and there are as many wicked, or as I shall say, unprogressed spirits as there are good spirits from your own world. Who forges those chains, and where do they get that brimstone? The Rt. Reverend Chalmers is in duty bound to answer these questions. No man should make such awful assertions, that are enough to craze the brain of men and women, without he can prove them.

Some of you who believe these things may say "Oh, but they are spiritual chains, and the fire and brimstone are not literal but figurative." Yet the Rt. Reverend Chalmers did not say so. He said fire and brimstone and chains. If they are spiritual things and not literal, then you are Spiritualists and must come over to our ground.

And now, let us look at the subject from the spiritual standpoint; but before we do this, I, William Denton, want to ask a few more questions. The Rt. Reverend Chalmers has told us of the fire, the brimstone, the chains; but he has said nothing about the floor of hell, nor the staples that fasten the chains to the floor. Is the floor, on which the beds of brimstone rest, made of iron, or of stone, or of wood? These chains must be stapled down somewhere, to something solid enough to hold them, for the burning brimstone could not furnish sufficient support to hold the chains throughout all eternity. We have been told that hell was a bottomless pit. Now, if hell has no bottom, then the bed of brimstone must fall through, for brimstone is very heavy and needs a good support. If the floor is made of wood, that would soon be burned up and destroyed; if of rock, then no rock, be it ever so hard, could stand an eternal fire of brimstone without being shattered into fragments; and now we come to the last, iron. The chains must also be of iron. A brimstone fire would melt an iron chain in a very short time, and an iron floor would soon melt away and fall through to nowhere or somewhere.

Now, mark, I, William Denton, have once more knocked the bottom out of hell, and I will continue to knock it out until it disappears altogether. Be-

sides all this, bodies substantial enough to be bound by chains, would be destroyed in a short space of time.

Such rot could not be believed even by the smallest schoolboy or girl, and anyone capable of perceiving such horrors ought to be confined in a lunatic asylum. They are the ones that are bringing misery and woe upon the world. Could any clear, reasoning brain allow such horrible ideas to rest within it for a moment? Such thoughts alone prove insanity—on this subject if no other.

Now, as we have said before, if all these things are spiritual instead of material, then are those who teach such things Spiritualists? If you say God is a spirit, the Devil is a spirit, and all who have died are spirits, then you are a Spiritualist, and we will take you on that ground, and we will take up the brimstone theory first. Now, as I am a spirit, and have passed through that which you call death, I ought to know something about brimstone, especially as I was one whom the Catholics and orthodox 'abhorred—one whom they thought would surely burn in that brimstone fire.

There is not throughout all the spiritual universe, so far as I know, any substance which resembles brimstone as you understand it; not a particle of brimstone have I seen since I entered this domain. Brimstone belongs entirely to the material earthy world. We have a subtle gas which we call up from the burning brimstone of earth, but even this gas cannot harm a spirit, for spirit is finer, more subtle still; neither have we in all the spiritual realm so far as I know, anything resembling iron. Iron belongs entirely to the earthly planes and does not ascend as iron into the spiritual realm, and iron ore is really a fusion of metallic substances, caused by the intense heat that the earth once endured, it is not known here in the spirit world as iron.

Now, that does away with your brimstone and your chains—now we have left, God and the Devil. Let us see about his Satanic Majesty. What is he to do without brimstone and chains? If he cannot find any brimstone, how can he make those beds in hell? If he has no iron wherewith to forge the chains, then he is chainless, and surely that is the poor fellow to do?

No brimstone, no chains. Methinks I see him sitting mourning and hoping for no brimstone, no chains. Now I have tried very hard to find that creature in the form of a man, with horns jutting out from his forehead, one foot cloven like that of an ox, a long tail like an ape's and forked like a serpent's tongue, whose eyes glare like living coals, and who clutch forth fire and brimstone. I ought to have seen him according to all the teaching of the Catholic and orthodox churches. But, with tears, I must admit that I have not—my tears are those of joy, however, and not of grief. I have searched high and low, everywhere, but not a sign of him can I discover. I have met thousands of spiritual beings in my research, and questioned them each and all, but not one can find him, and they know not where he is. Some here believe he does exist somewhere, but where? that is the question.

Now, I will tell you what I think. If he does exist, which is somewhat doubtful, he is no miserable old fellow of the loss of his fire and brimstone and chains, that he has thrown himself headlong down to earth, with the determination of remaining where he can have that which belongs to him—burning brimstone and iron chains.

Be so careful, all of you down there, and keep out of the beds of burning brimstone, and I would advise you not to allow many of those blacksmiths to forge chains about you. They are pretty clever fellows, usually, and do not often chain people. To be sure they sometimes forge chains for the chaining, and some for prison cells, but I have never heard of their forging chains for his Satanic Majesty, and I have never known a single one of them who has ever seen him.

Now, last and greatest of all, is the God question. I have not seen a personal God, and when I ask the very angels that I have seen, where God dwells, they have invariably answered me thus: "God is goodness; God is love; God is Virtue; God is holiness; God is wisdom; God is truth; God is beauty; God is life; God is heaven; God is everywhere; God is within and without all things; God is all that was, or is, or ever shall be; and without God is not anything; male and female equally blended, for thus are all things created."

WILLIAM DENTON, CARLYLE PETERSILEA, AMELIA PETERSILEA, Medium. (To be continued.)



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Matthew, Mark, Luke and John.

Did either of these historians see him rise from the dead?

No.

Who first visited his tomb on the morning of the alleged resurrection?

Two women, namely, Mary Magdalene and the other Mary.

Mary Magdalene, Mary the mother of James, and Sioam—three women.—Mark 16:1.

Mary Magdalene and Joanna Mary the mother of James and other women—five women at least.—Luke 24:10.

Mary Magdalene alone.—John 20:1.

For what purpose did the women visit the tomb?

To anoint the sepulcher.—Matt. 28:1.

To anoint the body.—Mark 16:1.

No object stated—brought spices.—Luke 24:1.

No object stated by John.

At what hour of the day was this visit made?

At day dawn.—Matt. 28:1.

At sunrise.—Mark 16:2.

Early in the morning.—Luke 24:1.

Before daylight.—John 20:1.

What apparitions did the women see?

An angel sitting on a stone outside the sepulcher.—Matt. 28:2.

Two men standing inside the sepulcher.—Mark 16:5.

Two men standing inside the tomb, and a vision of angels (whatever that may be).—Luke 24:4 and 24:23.

No apparition was visible when Mary Magdalene first came to the sepulcher, but she made a second visit, when she saw two angels, one sitting at the head and the other at the foot, where the body of Jesus had lain.—John 20:1 and 20:12.

To whom did the women communicate their discoveries?

To the disciples.—Matt. 28:7 and 9.

To no one.—Mark 16:7.

To the eleven apostles, and all the rest.—Luke 24:9.

To Peter and John.—John 20:2.

Do you infer from the statements made that Jesus appeared after the so-called resurrection as an incarnate man?

According to Luke he did. He says that he rose from the dead, and he expressly that Jesus disclaimed being a spirit, and claimed to have flesh and bone. He also makes him eat broiled fish and honey.—Luke 24:39, 42. Matthew and Mark are silent on that subject, but John describes him as twice appearing in a closed room.—John 20:19 and 26—acts which a man incarnate could not have performed.

Is there any writing in existence giving the direct testimony of the women mentioned, or either of them, upon this subject?

There is none whatever.

Do Matthew, Mark, Luke and John agree respecting the number of times Jesus appeared after the resurrection, and the places where he appeared?

They do not, nor do either two of them tell the same story regarding such appearances.

How would an action at law for the recovery of a dollar be treated by a unbiased judge and jury, when such action was sustained only by such evidence as has been given in this case?

The judge would charge that the case deserved no consideration whatever—that the statements made were evidently nothing more than idle street rumors which the writers had heard among the ignorant, barbarians, surrounding them and which they had credulously gathered and recorded.

J. CLEMENT SMITH.

Topeka, Kansas.

When vice prevails and impious men lead away, the post of honor is a private station, and free thought.

Nothing is so much to be feared as fear. Atheism may, comparatively, be popular with God—Thoreau.

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.

endowed with the Measiahship wherewith
ed by the unbelief of those with whom
he worked shows how we in our
kind criticism drive our loved or
from communicating with us. Sisters
there is but one life and "only a thou-
sant" hangs between the "here and the
hereafter," we must know that
of classes of spirits come to us. Even
we meet the deceptive and hypocritical
among the true and sincere here, and
may we sometimes receive untruthful
messages from the unseen; yet believe
us, our lack of sympathy for human
weaknesses, our condemnation of

"We believe that the highest morality is contained in the Golden Rule, 'Whatsoever ye would that others should do unto you do ye also unto them.' By the Confession of the Christian Church—Matthew, 500 B. C. since their doings have been recorded; and regardless of the forms and doctrines which have grown from man's misconception of this one great law, it still holds the thought of all lovers of TRUTH.

Surely one who is moved by the sweet spirit of this thought can comprehend the meaning of the words of the Apostle (1 Cor. 13:2), 'If I have the gift of prophecy, and if I have the thought of another, and if I have the love of God, and if I have the love of man, but have not love, I am as sounding brass, or as a tinkling cymbal.' And if the thought of another seems crude to him he can but patiently and sympathetically minister to their lack of development. The Great Spirit, the unknower, that moves in and through every religion to uplift and bring into perfect expression the latent soul qualities, like the sun shines on respectfully more than on the objects of its beneficence, or unbelieve. His ways are ways of Peace and Life and our strife and death are but the shadows which we make by limitations and misconceptions. We know not the future of

tion in this mighty plan of Life to
ward more-fully expression of the Law
which is Love and whose Justice is
Mercy.

BY
J. H. HARRIS

An Easy Way to Make Money.

I have made \$500.00 in 30 days selling Dish Washers. I did my housework at the same time. I don't canvass. People come and send for the Dish-Washers. I handle the Mount City Dish-Washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes in two minutes. It saves water and electricity. I want one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any one who can get as well as I can. I have done. Write for particulars to the Mount City Dish-Washer Co., St. Louis, Mo.

MISS. V. B. HARRIS

An infallible book is an impossible conception, and to-day no one really believes that our present Bible is such a book.—Dr. Lyman Abbott.

Some of us are too ambitious; we want to change the world, and we plant—whereas we should be content with the endeavor to make a single individual less unhappy.—R. D. Stocke

The street is full of humiliations to the proud.—Bacon.

through, for brimstone is very heavy and needs a good support. If the floor is made of wood, that would soon be burned up and destroyed; if of rock, then no rock, be it ever so hard, could stand an eternal fire of brimstone without being shattered into fragments; and now we come to the last, iron; these chains must also be of iron. A brimstone fire would melt an iron chain in very short time, and an iron floor would soon melt away and fall through to where or somewhere.

sonal God, and when I ask the very highest angels that I have seen, where God dwells, they have invariably answered me thus: "God is goodness; God is love; God is Virtue; God is holiness; God is wisdom; God is truth; God is beauty; God is life; God is heaven; God is everywhere; God is within and without all things; God is all that was, or is, or ever shall be; and without God is not anything. God is male and female equally blended, for thus are all things created.

WILLIAM DENTON,
CARLYLE PETERSILIA,
AMELIA PETERSILEA,
Medium.

THE PSYCHOGRAPH
OR
Dial Planchette.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price 75 cents.

LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT WORLD.

FROM SOUL TO SOUL.
By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price \$1.

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For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which progressive lyceum, a spiritual or literary society may be organized and conducted without further assistance. Price 50 cents; by the dozen, 40 cents. Express charges unpaid.

ANGELL PRIZE CONTEST RECITATIONS.
For humane education, with plans for the Angell Prize Oratorical Contest. By Emma Rood Tuttle. Price 25 cents. All books sent postpaid. Address

HUDSON TUTTLE, Publisher,
Berlin Heights, Ohio.

Mary Magdalene alone.—John 20:1.
For what purpose did the women visit the tomb?
To anoint the sepulchre.—Matt. 28:2.
Where was the body.—Mark 16:1.
No object stated—brought spices.—Luke 24:1.
No object stated by John.
At what hour of the day was this visit made?
At day dawn.—Matt. 28:1.
At sunrise.—Mark 16:2.
Early in the morning.—Luke 24:1.
Before daylight.—John 20:1.
What apparitions did the women see?
An angel sitting on a stone outside the sepulchre.—Matt. 28:2.
One young man sitting inside the sepulchre.—Mark 16:5.
Two men standing inside the tomb and a vision of angels (whatever the cause may be).—Luke 24:4 and 24:23.
The apparition was visible when Mary Magdalene first came to the sepulchre, but she made a second visit, when she saw two angels, one sitting at the head and the other at the foot where the body of Jesus had lain.—John 20:1 and 20:12.

agreed respecting the number of times Jesse appeared after the resurrection, and the places where he appeared?

The answer was, either two or three. They told the same story regarding such appearances.

How would an action-at law for the recovery of a dollar be treated by an unbiased judge and jury—when such action was sustained only by such evidence as has been given in this case?

The judge would charge that the case deserved consideration whatever that the statements made were evidently nothing more than idle street rumors which the writers had heard among the ignorant barbarians surrounding them and which they had credulously gathered and recorded.

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Topeka, Kansas.

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HUDSON TUTTLE, Publisher,
Berlin Heights, Ohio.

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

Merlin Heights, Ohio.

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

ism at the 'widows' rest,' the home of Mrs. Rachel Brancher and Mrs. Mary Folsom, two staunch Spiritualists who have been working for the cause a good many years. Mrs. Mary Folsom read a poem written for the occasion, which was very well received. There was music and singing, a seance and a general good time. On the 9th and 10th inst. we had Mr. and Mrs. E. W. Sprague with us again. They coming through and having a few days without dat-

Thomas Himes writes from New
adelphia, Ohio: "It was my pleasure
to be present at two seances rece-
ntly given by Cleon B. Nichols, a mat-
ter of medium, of Andover Ohio, at
the room of a circle of devoted Spiritua-

Mr. John A. Bailey, of Clinton, N. Y., lecturer and clairvoyant, delivered the third lecture to the people in Kew-Forest, N. Y., on the 11th, in a private hall. Mr. Bailey is a thoroughly educated gentleman, and has perfect ease of manner, and thoroughly understands the philosophy

any way to help, and he
awoke he found a gallon jar at the
of his bed filled with whiskey.
Rossa saw the spirit leave the s
She sprang out of bed and 'scre
and the ghost disappeared. The
morrphose the ghost came around
phosphorescent light gown. Rossa
watching, but before he realized
happened a pot of hot coffee
thrown at him. Later the ghost
into the closet and broke some o
Pictures have been moved from

for their assistance. The m
who gave readings during the
were Mrs. Durke, Mrs. King, A
Smith, Mrs. Mendicott, Mrs. L.
Harry J. Moore, we regret to h
quite ill at 5900 LaSalle street.
under careful treatment, and h
regain his health soon.

great lodge of initiates in the Mysteries' has existed in many thousand years, their knowledge being transmuted orally. The man now ready to have it made public at home has been Egypt and India. He was an initiate, and was well versed in its knowledge. He was able to

—Viola Gardner

Brown
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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 to this end brevity is necessary. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always abundant, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full 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 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 abounds with examples proving belief one of the most potent factors in man's life. 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 were 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 their ideas of their god, and when it is said that 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 meeting a crime. Can it for a moment be conceded that belief in the teachings of Calvin and Jonathan Edwards 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 consolation.

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 else did he give? Not things we have seen or may do ourselves, but the sin of Ezo 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 that alone. What a guilt lies between the doctrine of unregeneration believed by our grandparents 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 she nurses 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 nature and of being. Scientists are laboring to discover the elements; analyzing the rays of sun; mapping the stars or with the microscope entering the realm of organ; a invisible to the unaided eye, and all are asked: What use this everlasting gain of knowledge? There is no money in these acquisitions. No value direct 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 of understanding; 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 to surmount over physical pleasure in the thought that standing on this little globe, we can send 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 counted 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 lightning 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 ascension the 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 forecasting 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 thus becomes an example and evidence of the resurrection of the dead. All of them surround the event with supernatural occurrences. Matthew says that there was an earthquake and 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 throes of nature which impressed Mark, he knows nothing of.

Luke tells the same story, but he says there were two young men with "shining garments," evidently meaning angels. 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 unbiased student as purely legendary. Luke tells us that 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 that 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 and 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 of anyone 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 resurrected. 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. Johnson 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 sermons scholarly, But few turned out to hear.

He preached about the danger. That there is in doing wrong. He held that being righteous Goes for 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 were 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 so long stored away in the recesses of our being, spring into active life through expressions.

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 "neuritis 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 if 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 1908, 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 allied with pain and sorrow, yet possessed of a strength of character that held her above it all, even to 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 Hindoo 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 find relief from this palpitating pain?"

In a moment Mrs. Fanner, as she looked at the cards before her, said: "Your question is concerning your heart 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 appeared as if almost entranced, then 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 power; there seemed (from the feeling) to be a breaking through of something inside—something through my clairvoyant powers. I could see 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 helping the sick who came to the temple 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 the affected part. It seemed to me 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 to the senses, I 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 as if both of my spirit friends were 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, 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, with no other discomfort than the natural inconvenience resulting from such a procedure. This would have caused me to faint before the treatment, so 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.



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. Keok, secretary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens — and closes — Information 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, Mancelona, Mich., Box 69.

The Waukegan Camp, Wis.

This camp opens — and closes — For full particulars address the secretary, Will J. Erwood, No. 139 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.

Wonevoo, Wis.

The Wonevoo camp opens this year on — and closes — Address for particulars, Miss Gertrude Spooner, secretary, Wonevoo, Wis.

Delphos Camp, Kans.

Commences — and continues until — C. J. Hallock, president; H. D. Dwight, secretary.

Sumnerland Beach, Camp, Millersport, Pa.

Sumnerland Beach, Camp, Millersport, Pa., held every year, 25 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. 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 — For full particulars address D. L. Haines, secretary, Franklin, Neb.

Haskell 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. It commences — and closes — For programs send to Josephette Fraser, Manager, Vicksburg, Mich.

Grand Lodge, Mich.

This camp opens — and closes — For programs apply to A. 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 every Sunday, ending — at Unity Camp, Saugus Center, Mass. Mrs. A. R. Ayer, 42 Smith street, Lynn, Mass.

Maple Dell, Ark.

The American Spiritualists Religious and Science Union will hold a camp session at Maple Dell, commencing — and closing — For programs, corresponding secretary, address with stamp, Box 45, Mantua, Ohio.

Harmony, Ohio.

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

Camp-meeting at Elba, Wash.

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

Freewill, N. Y.

The Central New York Spiritualist Association will hold its ninth annual camp-meeting at Freewill, N. Y., from — to — For programs, address the secretary, Rhoda E. Smith, N. Y. president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.

This camp commences July 21 and continues for 30 consecutive days. For information and programs address Albert P. Gilman, 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. Voss, No. 1837 East Twenty-third street, secretary, or Mrs. Essie 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 Chickamauga 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, Mo.

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 — 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, very proud.

Reincarnation Considered.

To give a comprehensive answer to the questions proposed by O. P. Bengert in a late issue of The Progressive Thinker, agent 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 the imperfection, 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; they 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 microscopic; we see the petty wrongs, the unimportant mistakes everywhere about us, and they seem to imply an imperfect whole. But could we stand aside, disinterested 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. Thus 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.

Now come to a consideration of the question: "How are spirits created?" When Mr. Bonazzi 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 laws, 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 bounded universe so that to sustain life on earth reincarnation became necessary? Reason answers: No.

QEO. B. FERRIS.

Grand Rapids, Mich.

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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.

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

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