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## MIND MARVELS.

### Curiosities of Mental Physiology.

Love, the Master of Arts, works his favorite miracle by fooling the wise; but has also recipes for endowing fools with transient wisdom, and weakenings with abnormal strength. Alferi mentions a Florentine school-girl who saved her lover's life by stabbing three bullies that had entered his house with murderous intent, and in a crisis of the Peasants' war Baron Hugo von Hanstein carried his bride through forests and over hills to a place of refuge, and only after providing remedies for her sprained foot admitted that he was in personal need of surgery, having been sorely handicapped by a bullet that had broken two of his ribs.

"Mothers make the best nurses," said Dr. Berthollet, of the Marseilles health bureau; they seem able to resist contagion as long as their infants are in danger, and that ability has stood the test of epidemics that depopulated whole hospitals. The imprisoned resolve to keep at bay really seems to enhance the resisting power of the organism, even in homes that violate all the principal laws of hygiene.

A friend of the Swiss naturalist, Tschudi, a few years ago received a South American souvenir in the form of a small, wire cage with two magnificent butterflies, both alive, the largest (the female) measuring nearly ten inches from tip to tip of the extended wings. In transferring his guests to a larger cage, the recipient somehow underrated their enterprise, and to his extreme regret, one of them squeezed out, and darting through an open window, shot off in the direction of a neighboring mountain range. The female remained, and her desolate landlord resolved to try an experiment. After improvising a "butterfly catcher" (a wire ring, with a gauze net and a six-foot handle), he took his remaining prisoner to the foothills of the thickly wooded mountains, and suspending the cage in a bush at the edge of an open glade, sat down to await developments.

An hour passed; captive and jailer were beginning to feel a trifle lonesome, when the door suddenly returned. There was no doubt of it; both its size and color distinguished him from anything ever seen in that part of the world; the excitement of his better half, too, confirmed the proofs of his identity. He managed to rejoin her without his landlord's assistance, and for nearly five minutes continued to vibrate his wings with a low buzz—probably pleading a business engagement to explain the motive of his escape.

But how had he ascertained her change of address? The probability is that love (the preservation of the species, as well as the instinct of self-preservation, now and then stimulates the "sixth sense," the mysterious faculty of direction. Goethe, in a conversation with his Boswell, Herr Peter Eckermann, confessed a Leipzig amour, for the sake of mentioning a curious experience of that kind. For nearly a week the spite of circumstances had prevented a rendezvous, and his impatience rose to fever heat when he called at her residence only to learn that she had slipped out in the hope of meeting him half-way. After an hour's zig-zag hunt through the labyrinth of all possible and impossible streets, he was on the point of relinquishing his search, when a sort of inspiration prompted him to turn a certain corner, and just in time to intercept his innamorata. "I had almost given you up," said he, "but I wanted to try one more street, and something told me I would find you this time."

King Harold's sweetheart found the body of her lover in the Golgotha of Hastings.

"Two friars and twelve forest men Had searched the field all day," but a more indisputable marvel is the achievement of the Guahua mother, under circumstances which Humboldt ventures to relate after cross-examining numerous and not always willing, eye-witnesses. Captured with two helpless children by a gang of Portuguese slave hunters, a starved, wounded squaw escaped repeatedly, in the desperate hope of reaching the haunts of her tribe in the far-off forests of the Rio Madera, but was as often dragged back, and at last shipped to the eastern settlements, where her children were sent in the opposite direction, to the mission of San Fernando. The floods of the rainy season had made the woods almost pathless; the thicket swarmed with beasts of prey; impenetrable mists hid sun and guiding stars; but in spite of all these obstacles, the captive again vanished, this time beyond the reach of her pursuers, till she was recaptured at San Fernando, more than a hundred miles from the slave-pen of the little village where she had torn her fetters with her teeth and disappeared under cover of darkness—and all this in a country traversed by rapidly rising rivers, and as devoid of landmarks as the sea of shifting sands in the Sahara.

Mother love also inspires those remedial instincts that puzzle routine doctors, but serve their purpose, where drugs would fail. Nursing mothers, in pathological emergencies feel a sudden craving for a change of diet or occupation, an irresistible aversion to certain kinds of food or medicine. How? may remain an unanswered question. Where two lives are at stake, nature does not hesitate to effect the miracle of clairvoyance.

To the Editor:—As I am in prison and cannot call upon you in person, I thought I would write and give you some information regarding a Spiritualist's life in confinement. By officials and officers the inmates of this institution are treated kindly, and considering that we are prisoners, not a few very pleasant times are enjoyed. Unlike the prisoners of a few decades ago, we now receive recognition as men—are not looked upon as dogs or other dumb brutes, but as long as we live up to prison rules and regulations, we come out O. K.

I find a great many of the prisoners possess a Christian spirit belief, and some of them have told me of great works accomplished within prison cells. When the evening comes and we are released from work, in the quietude of the cell one's heart goes out to the loved ones at home. Having become somewhat reconciled to my loneliness, and as I can see and hear, I have a great many chats about my loved ones, whom I know I shall not see for years, and who, I trust, will live this life to its full enjoyment, for their pleasures afford me gratification.

Not a few of my brother and sister mediums are writing about the great spirit workings, and it affords me pleasure to present a list which I am certain will justify your readers in their belief.

While boarding at the home of Mr. G., in Detroit, I held seeing and hearing circles, having a good class. Later, in my home circles, Mrs. W., a trumpet medium, who was finishing her development, came up, and we formed a seeing, hearing and trumpet circle, with most wonderful results. One evening, as I well remember, we held a circle after our friends had arrived. My dear friend Mabel, who afterward became my wife, usually sat beside me, but that evening, not feeling well, she had lain down on a couch in the next room.

I have a baby daughter in the spirit world, and she loved Mabel very dearly. So she said, "Papa, don't you think mamma is sleeping, and she don't wake up for her baby Ella." Now my guide was called on to pray, and as he controlled me, baby rang the bell. So they told me. I am a full trance medium. When we had finished praying, they sang a well-known song, and she in her babyish way joined in, afterward saying, "Papa, why don't mamma come in here?" I told her to take the bell out and ring it for mamma. We waited in silence, and much to our amusement she had taken the bell into the other room, and such a ringing you never heard! as she was doing for Mabel, whom she loved so much.

I thought this a great test; it was surely a true proof to my class that our loved ones do return.

Shortly after this I was called to Grand Rapids by my partner in business. On the evening of my arrival I called on Mrs. Spencer, and she held a trumpet circle. My guide was ready to give some tests and did. I was a stranger in the circle, but he told me the full name of every person in the room. Just as I had finished, baby Ella came into full view of every one in the room, and said: "Papa, come home to mamma."

I said, "I can't come home to-night."

"Oh, dear, you is a bad papa, isn't you?"

I said I was.

"You know you is, don't you?" she replied.

Now, believers of the great work, it is a wonder to me how so many people are interested in spirit working, yet go out and say it is the work of the devil. When you have passed into the hereafter, I trust that no one will call you devil when you return to earth in spirit form.

Many, many times my dear old mother has said to me, "Willie, you get away from the spirit business, for it is the work of the devil and his angels." But the next word would be: "Will, get Jim to tell you if Ella is coming home, and if Johnny is going to get well."

Well, my Uncle Jim would read her and tell her a great many things about those days at home, yet she would always say, "Willie, it's all works of the devil and his angels." I would ask her how it was that she allowed Della McK. to come and talk to her, and she always insisted that Della was an angel whom God permitted to return to earth. I would ask her: "Ma, was Della my sweetheart?"

"Yes."

"Then it's very funny where Della comes from if the spirits are all works of the devil and his angels."

My mother was a Methodist and a good Christian, but a better medium never lived, for she could always read me to the soul whenever I went home to visit her.

So many people are walking in darkness because they do not know the truth! For my part, I believe that every true Christian Spiritualist ought to be careful in what he or she does or says, for it is not through works of darkness that the light has come into the world, but the light has come to us through those loved ones who have departed from this world, and entered that hereafter where there is perfect peace.

Now that I am for a long time dead to the world, I can look back and see the errors which I should have known better than to make. Is it not true that members of the Christian church in general neglect to guard against those temptations which ever are before their sons and daughters? To rightly bring up children in a Christian family, they must be taught that there is a soul, and to save that soul they must help the spirit that wants to help them, that they may guard against spirit punishment, and let me say that I know from my own experience that there is a spirit punishment, and if we continue to offend by cards, dancing and drinking, we surely will offend the spirits of the light, for they want our conduct to be above reproach.

Some years ago I was at a home in Erie, Pa., where all the family were true Spiritualists. Every night at the retiring hour, a song was sung for the spirit world, and then a prayer offered to God for the three departed loved ones. In this family there was no sorrow, and the songs were happy and joyful. The daughter was an unusually good pianist, but this evening there was no one at the piano. While I was singing, my guide, a Mexican, induced me to place my hand on the piano top, when from it there came such celestial music as I had never heard. I may say that I have knocked about, all over the world, yet I never found a truer condition than existed at that home, and I was not a little ashamed to admit that their loyalty far exceeded mine.

Let us seek the truth and become true Spiritualists. Let us lay aside those things which to the spirits are displeasing, and then the spirits can use us to redeem the world. I don't mean that we are to wear long

ever clamor for treadmill gymnastics, plunge baths in ice water, or drugs.

The philosophy of fear has puzzled many philosophers, with the paradox of fainting fits. What can be their purpose under circumstances requiring presence of mind in a more than usual degree?

A possible explanation can be found in the fact that they simulate death, and that death has a disarming effect on various wild beasts. Bears have been known to shrink from a corpse with a sort of startled awe. Even Cromwell at the coffin of Charles the First was seized with a sudden horror.

—perhaps a premonition of a time when poets would contrast the "beef to death; many a manly gianted spee: a big owl came suddenly flopping down, and the face of that silent king, with the kiss of Melpomene on his pallid

and solemn faces, but that our hearts shall be pure and our faces happy. And now, spirit believers, is a point to carefully consider. Christ and his disciples taught the power of the true Spirit, and greater works were never done than were performed by them. Remember that the Spiritualism taught by Christ was put down by the Romans, and was lost for two hundred years, but was recovered, though its finders did not dare to use it or face the death which its use would have brought to them. At last it came to a Christian nation and was again revealed to the world. God bless the Fox sisters! is my prayer.

In conclusion I enclose a bit of poetry written in my cell during the long winter evenings. Should anyone care to write me, without expecting a reply, such letters will be appreciated. Most sincerely, Michigan State Prison, Jackson. WILLIAM STANSBURY.

### From a Prison Cell.

Sweet spirit voices sing over me  
Tuneless and jubilant. How can it be  
That the songs of gladness which float so far,  
As if they fell from an evening star,  
Are the mates of one who never may see  
Visible music of flower and tree?  
Purple of mountain, or life of the free,  
Or ruby and gold of the sunset's glow,  
Or never the sight of a loving face,  
Must not my cell be a desolate place?  
For my soul is sealed with the seal of years:  
Mine eyes are opened only to tears.  
How can I live in the dark like this?  
Where is my fountain of life and bliss?

Oh, my spirit can see! My spirit can see,  
And its sight is strong, and swift and free.  
Never the ken of mortal eye  
Could pierce so deep, and far and high  
As the eagle vision of hearts that dwell  
In the lofty, sunlit citadel  
Of Faith; that overcomes the world;  
Its banners of Hope and Joy unfurled;  
Garrisoned with spirits of perfect peace,  
Ringed with harps that never cease,  
Flooding with glory from throne above,  
Celestial host of the Spirit of Love!

My soul can see! My soul can see!  
Well may I sing so joyously.  
For my guides themselves, with tender grace,  
Have shown me the brightness of spirit face.  
And who shall pine for a glow-worm light,  
When the spirit goes forth in radiant might?  
I can read his word as a shining chart,  
For his finger hath written it from the start,  
"Thou shalt not from this path depart."  
Through joy and sorrow, every day,  
His hand has written it all the way,  
And so from the path I'll seek not to stray.

My spirit can see, my spirit can see  
Beyond the gloom and the mystery  
Glimpses of glory not far away,  
Neering and bright'ning every day.  
Golden crystal and emerald bow,  
Lustrous of pearl and sapphire glow,  
Sparkling rivers and healing tree,  
Evergreen palms of victory,  
Harps and crowns and raiment white,  
Holy and beautiful dwellers in light.  
And the holiest sight in that holy place  
Is the radiant smile on my baby's face!

My darling Mabel, 'tis joy for me  
That my ears can hear, my spirit see.  
I am drawn by love and faith so strong;  
That my thoughts flash forth on the pathway long.  
I am in prison, but you up there  
Dwell 'mid the spirits' tend' rest care.  
My prayers are for you whom my soul loves best,  
And I ask the angels to give you sweet rest.  
O Mabel, what shall our greeting be,  
When our spirits shall meet and our eyes shall see,  
When the severing sea with its restless tide,  
Never shall hinder, never divide!

WILLIAM STANSBURY, Medium of Spirits.

### INGERSOLL AT THE TOMB OF NAPOLEON.

A little while ago I stood by the grave of the great Napoleon, a magnificent tomb of gilt and gold. I saw him take an empire by the force of his genius; I saw him upon the frightful field of Waterloo, when chance and fate combined to wreck the fortunes of that former King; and I saw him at Saint Helena, with his hands crossed behind him, gazing out at the sad and solemn sea; I thought of the orphans and widows he had made; of the tears that had been shed for his glory and of the only woman who had ever loved him. Pushed from his heart by the cruel hand of ambition, and I said, I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut, with the vines growing over the door and the grapes growing in the amorous kisses of the autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out in the skies, with my children upon my knees, and their arms about me. I would rather have been that man and gone down to the tongueless silence of the deadness dust than to have been that imperial impersonation of force and murder, known as "Napoleon the Great."

There are strange understrata of human nature in brute souls, and a fury of crazed ruffian will stand abashed at possible fatal results of his violence; but even when the eclipse of consciousness should fade into eternal night, an ex-erted Cuban highland cottage. See-planation is suggested by perils in the life of primitive nations—perils that of a swift refuge in the arms of death. A fatal syncope, in such cases, would be analogous to the lethargy resulting from wounds that preclude the hope of recovery—merciful nature granting the oblivion of Nirvana as a lesser evil.

And it would be a mistake to suppose that only human beings can be scared; a dog, many a manly gianted spee: a big owl came suddenly flopping down, and the face of that silent king, with the kiss of Melpomene on his pallid

organic resisting power has been weakened by wounds or disease.

A few months after the capture of Santiago a gang of American explorers came across an emaciated dog sleeping in the sunlight near the porch of a deserted Cuban highland cottage. See-planation is suggested by perils in the life of primitive nations—perils that of a swift refuge in the arms of death. A fatal syncope, in such cases, would be analogous to the lethargy resulting from wounds that preclude the hope of recovery—merciful nature granting the oblivion of Nirvana as a lesser evil.

seared to the extent of a momentary collapse, but will often pull themselves together and fly out in comical fits of rage, biting their own paws, or chewing away viciously at the offending object, which may be a tumbling stone, perhaps, or an open umbrella, moved by a sudden gust of wind.

That men in the prime of their vigor, can die from fright, admits of no doubt. Gibbon, in his notes on the curiosa of the Byzantine Empire, mentions a pirate who fell dead on the shore of the Mediterranean, when suddenly confronted by a missing sea-monster, and a young officer in the suite of Mohamed Ali hung lifeless in the coil of a liana that had lifted him out of the saddle and barely scratched the skin of his neck, but probably horrified him with the idea of a gorilla reaching upon to strangle him in the grip of his superhuman fists. The liability to such results of fright is aggravated by circumstances that keep the nerves in a state of high tension, and, according to the chronicle of Judge Hitzig, as tough a customer as the chief of a Polish smuggler band died from the effects of a panic near the end of a perilous expedition. With a snug sum already in his credit, and on the point of retiring from active business, the stout contrabandist had been over-persuaded to invest his capital in a last venture; a guide was found, and after a week of stealthy reconnoitering, the outlaws agreed to try their luck under cover of a night mist. All went well for the first six hours. The offer of high bounties had doubled the vigilance of experts, who had learned the art of moving with noiseless steps, and an hour before daybreak the frontier was almost in reach, when a young merchant, a chief stockholder of the enterprise, grasped the leader's arm, with a frightened whisper: "There they are now," pointing to the ford of a little brook, a few rods ahead. Down went the vanguard, to dodge out of sight, after the fashion of their craft, but one of their guides ventured to advance a few steps and soon returned with a chuckle: "Come on, boys; it's nothing but a row of old wood stumps." The crouching forms then rose, with one exception: The chieftain, with all his earthly possessions at stake, had succumbed to the shock of the false alarm.

Free nations might find it difficult to realize the possibility of a nervous collapse under trifling provocations, but such disappointments are often caused by a sudden change in the burden of wretchedness. There are thousands of Americans who would not give a penny for the privilege of examining the "Santa Claus Bargains of a dry-goods shop; many of them would go out of their way, rather than see the mixture of misfits and mythology; but a few years ago, when New York citizens had to hide their jumping-jacks on Saturday night for fear of harvesting the feelings of a saint, the next morning a little girl died from the effects of a rebuff on her way to a free Christmas exhibition of that kind. Her mother's refusal staggered her like a blow in the face; with a despair too deep for tears she groped back in the dark to the kitchen and swallowed what poison-like substance she could lay her hands on, including coffee grounds, ammonia and a few matches.

Help was instantly summoned, but the antidotes lacked the co-operation of Nature. Week after week the little daughter of Eve had had the promise of a peep at the glories of paradise in that free Santa Claus shop. On that hope the little girl's soul had been leaning, and its sudden removal acted as a collapse of all that had made life endurable.—Felix L. Oswald, M. D., in Vim.

King Mammon, too, has ruled mankind and held the poor in bondage dire: With king and priestcraft oft combined, He's robbed the weak of righteous hire. His golden sceptre long has awayed, Enslaving people, priests, and kings, Who have an equal homage paid, And given their souls as offerings. The money-kings are tyrants bold, Who hold the people in their power, They hold the land, and own the gold, Which ought to be the people's dower. They take advantage of the poor, To make them work for wages small, And thus the wolf comes in the door, Devours their homes and takes their all. These tyrants three have held their sway, And dealt damnation 'round the land. The people long have been their prey, And moanedly bowed at their command. Of rights so long they've been deprived That still to wrongs they're willing yield; Bad laws and creeds have thus survived Whose doom long since should have been sealed. The voice of Justice pleads in vain For truth and right 'twixt man and man, While lust for power and greed for gain Puts right and duty under ban. The Golden Rule is laughed to scorn, Where selfish passions have full play, And hope for justice seems forlorn, While men believe it will not pay. In marts of trade, in social life, In all the religious schemes, Great wrongs prevail, and selfish spite Bedouls mankind from Love's warm beams. "The dogs of war" are being trained In every boasted Christian land, Where Christ-like love has never reigned Nor Heaven's kingdom that he planned. The "Peace on earth, good will to men" Of which the angels sang of yore, Can never be heard on earth again. Till all have plenty in their store, But strife and greed will prevail, Till equal rights for all are won, And every prayer for peace will fail. Till wrong is dead, and justice done. Thy soul, O Justice, now is stirred By these great wrongs that you endure, And though the end seems long deferred 'Twill come at last, though slow 'tis sure. The reign of despots all shall cease, Such is thy fiat and decree, And thy dominion shall increase Till all the world shall yet be free. DR. DEAN CLARKE.

### "PRO ET CON."

#### A Comprehensive Letter on a Cyclonic Subject.

It takes a very little disturbance sometimes to stir up a great buzzing in a hive of bees; and generally the disturber gets several smart stings before the irate colony settles down to house-keeping again. "The Harrow attacked quite a lively 'hive' when she introduced that blue book to public notice. Of course she expected the stings—would have been disappointed if she had not received a few, for it would have been evidence of a stagnant condition in the defensive force of the colony.

However, the stirring-up will do us all good, drones and all. All cyclonic conditions leave the atmosphere clearer when they have passed.

Physical mediumship is the target just now under fire—probably inspirational speaking will be the next mark set up, though Moses Hull has already shot off several blank cartridges at that phase of public speaking.

I am not trying to apologize for anything false in mediumship, but I am ten years known of fraudulent practices among mediums, I would have given due notice to the public.

I have been victimized and knew I was being cheated at a materializing seance, and I made it known publicly. I have also been the recipient of genuine manifestations; and I know that just as conclusively.

There never ripened a field of wheat that some shrunken kernels were not found, but the pure kernels remained uncontaminated.

Spiritualism has always taught that we are our own saviors. If there are those in our ranks who knowingly practice fraud, they are covering their otherwise white garments with "scarlet letters," and I fear we will none of us find our robes any too white, when the best we can. When an orthodox minister secedes from his church, or speaks of weakness within his ranks, how quickly the liberal press heralds the news abroad. This internal warfare in the spiritual ranks will meet the same fate, but it all serves to keep the pot boiling; let us hope when the froth and foam has all run off, there will be a few drops left of pure Spiritualism.

### FIAT JUSTITIA.

Eternal Justice, in whose hand The Scales are held, O'er weak and strong, Thou standest now in every land, Their beam to poise 'twixt Right and Wrong.

I see thee look with face that frowns, O'er every nation ruled by kings, Who wear their titles and their crowns, Upheld by power that tribute brings.

Thy frown doth make these monarchs shake, With fear and trembling in their bones, For revolutions it shall wake, To hurl them from their gilded thrones.

Too long they've held despotic sway, And peoples crushed to lift the crown, But now, thank God, they've had their day, And soon Thy might shall cast them down.

The nations long have been the slaves Of tyrant priests as well as kings, And millions to untimely graves Have gone through priest-made sufferings.

Thy sacred name has been profaned By drenching earth with martyr's blood, While priests and kings together reigned, And scourged mankind in name of God!

With thumb-screw, fagot, and the rack, They've held the mass in fear and awe, From truth and knowledge kept them back, And forced obedience to their law.

They've tortured all who dared to doubt, That they held sway by right divine, And if distrust they could not root, Their blood has flowed as free as wine.

O, Justice stern, in thy dread name, What fiendish deeds have oft been done, Ten thousand here have burned in flame, To find hell's torments just begun!

How vast thou been misunderstood, By priests and rulers of this world, For vengeance here thy name has stood, Then souls to hell-fire they have hurled!

King Mammon, too, has ruled mankind And held the poor in bondage dire: With king and priestcraft oft combined, He's robbed the weak of righteous hire.

His golden sceptre long has awayed, Enslaving people, priests, and kings, Who have an equal homage paid, And given their souls as offerings.

The money-kings are tyrants bold, Who hold the people in their power, They hold the land, and own the gold, Which ought to be the people's dower.

They take advantage of the poor, To make them work for wages small, And thus the wolf comes in the door, Devours their homes and takes their all.

These tyrants three have held their sway, And dealt damnation 'round the land. The people long have been their prey, And moanedly bowed at their command.

Of rights so long they've been deprived That still to wrongs they're willing yield; Bad laws and creeds have thus survived Whose doom long since should have been sealed.

The voice of Justice pleads in vain For truth and right 'twixt man and man, While lust for power and greed for gain Puts right and duty under ban.

The Golden Rule is laughed to scorn, Where selfish passions have full play, And hope for justice seems forlorn, While men believe it will not pay.

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"The dogs of war" are being trained In every boasted Christian land, Where Christ-like love has never reigned Nor Heaven's kingdom that he planned.

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Till wrong is dead, and justice done. Thy soul, O Justice, now is stirred By these great wrongs that you endure, And though the end seems long deferred 'Twill come at last, though slow 'tis sure.

The reign of despots all shall cease, Such is thy fiat and decree, And thy dominion shall increase Till all the world shall yet be free. DR. DEAN CLARKE.

mediums all—engaged in this movement, not alone—but altogether they have made Spiritualism the leading factor in the progress of the age—and this in face of all untoward circumstances. No amount of lying will kill truth. Dam up a mighty river and it will force a new channel. The spirit-force of this movement will find its way, and time will be the great eliminator when all that is objectionable will be removed, and truth become too dear unto all to longer be subverted.

MARY WEBB BARNER.

He surely is in want of another's patience who has none of his own.—Lava-ter.

Yon gray lines that fret the clouds are messengers of day.—Shakespeare. People do not lack strength, they lack will.—Hugo.



## The Strangest Puzzle on Record.

### Letter From Goshen, Ind.

### Morris Pratt Institute Convention.

1-10



# OCCULT FORCES.

They Illustrate the Existence of an Operating Intelligence.

Mlle. Nydia, a Swiss lady, recently gave a remarkable performance at the Hotel Cecil, London, Eng.

While hypnotized, and with her eyes bandaged with alternate black and white cloths, she played on the grand piano at which she was seated any piece of music which was placed upon the instrument.

Among these pieces were several original compositions, but it made no difference to Mlle. Nydia, who played them as if she had known them all her life.

A still more remarkable feat was when Mlle. Nydia, after a moment's hesitation played to the satisfaction of the audience a piece of music the name of which had been placed in a sealed envelope.

In the course of a conversation after the performance Mlle. Nydia said that she neither recollected what she played nor knew what had happened. "In fact," she said, "from the moment I was hypnotized to the time I woke up I remember nothing."

Dr. York-Davis, who felt the pulse of the lady, said, in reply to the question as to whether she was hypnotized or not, "I can't say because I had not the opportunity of thoroughly examining her."

The name of the hypnotist was not given. It leaked out, however, that he was Samson, the strong man.

The audience included many scientists, musicians—among them Dr. Hans Richter—doctors, and journalists, the majority of whom left the building mystified.

Locates a Missing Person.

J. H. Wickwire, the veteran printer, relates to the Patriot the manner in which the body of James McQuillan was recently recovered from the river. McQuillan had been an old friend of the Wickwire family.

"Mrs. McQuillan asked Mrs. Wickwire to use her clairvoyant power in ascertaining the whereabouts of her husband, who had disappeared," said Wickwire, "and she said she would do what she could if she was given some article worn by Mr. McQuillan." She also ascertained that McQuillan's usual route home was down the Saginaw railroad tracks from Mechanic street.

"Mrs. Wickwire took the slipper and followed this route. But she no sooner reached the open bridge, spanning the river just above the Jackson Lumber & Coal Company's yards, than she stopped.

"You need search no further," she said; "he's in the river."

"Mrs. McQuillan acted on this information, and secured two men to search the river in a boat. It was but a few hours later when the body was found at the Gannon street bridge.

Mr. Wickwire claims that his wife's clairvoyant power located the horse recently stolen from Fred Fisher of this city, and a boy drowned at Petoskey five years ago, whose parents believed he had run away—Jackson (Mich.) Patriot.

Death Foretold in a Dream.

Hinton, Ok.—The body of Frank Lane, who was drowned in a creek three miles southeast of here Thursday, has not been recovered, although dragging has been going on continuously day and night since that night. Lane's mother, who is a resident of Anadarko, dreamed recently that her son had been drowned near here and last Monday she wrote to him, requesting him not to go fishing any more. Lane thought little of the warning and on Thursday went to his fate in the manner described by the mother's dream.—Kansas City Times.

RUSSIA A CHRISTIAN NATION.

Yet Witness the Diabolical Cruelties Practiced in Its Name, Proving That Its Officials Are About Equal to Savages.

Greek Catholicism, the state religion of Russia, is the Simon-pure Christianity. Roman Catholicism is a split-off Russia, therefore, is the real Christian country of the world in this year of our Lord and Savior, 1904.

In the dispatches from London, dated May 26, we find the following items of information concerning the country:

The recent disturbances in Warsaw have been followed by wholesale executions by administrative order without trial.

Six hundred persons were hanged in Warsaw alone.

There is frequent intelligence of persons suddenly disappearing from various towns, presumably on suspicion of being implicated in political plots.

There have been executions under military law at Cronstadt, it being alleged that the persons executed were connected with attempts to injure the forts.

An informant in Moscow says that he saw eighty coffins escorted by soldiers out of the city at dead of night by an unattended route, which was protected by troops. The bodies are presumed to have been buried in the woods.

That is a picture of the conditions in the most Christian country in the world. Russia became officially Christian at the latter end of the tenth century, a Russian emperor being baptized into that creed in 988. Four years previously, however, the religion had been dominating itself throughout the country, as being better adapted to the savage population that reigned then the old Northern mythologies, even with their fierce and bloody gods.

We are constantly assured with damnable iteration that Christianity has civilized the world. Has it civilized Russia? Six hundred persons hanged without trial in one town only in order to keep the church and empire aglow, it reminds one of the Middle Ages in Europe when the state, slow without mercy at the behest of the church, that the church might not be overthrown by the heretics. The church is back of these wholesale executions in reality, because it animates, endows, and sways the rulers in all their doings. The czar himself makes pilgrimages to shrines to obtain light just as the sultan of Turkey goes to the holy tomb at Jerusalem in performance of vows made in their numerous wars. Russia is saturated with religion—superstition—and the people are governed by the hangman and the army.

Russia is and always has been a nation of savages. A Russian peasant is, as some one said the other day, a hundred and ninety pounds of meat. If Christianity possessed any civilizing power within itself it had and it has in Russia a glorious opportunity to show it. Instead, we see corruption, bestiality, cruelty, ignorance, superstition, tyranny, without limit. There is no liberty in Russia, no education except in a few centers, and that among heretics, and it is in all respects a medieval nation.

What, then, becomes of the claim that Christianity civilizes?—Truth Seeker.

# An Earnest Plea for Honesty

A Prominent Speaker and Medium Reviews the Situation, and Shows the Existence of the Blue Book.

Thank God for so much! Probably no other paper in the world would dare to publish the truth as The Progressive Thinker does, and at last it has hit hard and well. The articles in Nos. 753 and 758 about the notorious "Blue Book" are to the point, and I have been expecting to see something of the kind for a long time, and now to read the names of such illustrious advocates of Spiritualism as H. D. Barrett, Lizzie Harlow and N. P. Ravlin signed to such articles must give honest Spiritualists courage, and cause fakes to fear that a move will be made which will put them out of business.

More than ten years ago I was made acquainted with the fact that many so-called mediums were using what is to-day called the Blue Book.

I was then in a prosperous city in Michigan, where I was informed by a venerable magnetic healer of good reputation, "that a noted medium had been at his home staying some two weeks and giving a great number of private sittings. When this wonderful medium (?) left his home, he forgot to take a little book of perhaps fifty pages of closely and finely written names and dates of deceased persons of that same city, together with the names of many of their living relatives."

Soon after this was told me another medium (?) made his appearance. This one was a wonderful slate-writer, and also received communications from the dear spirits by the aid of a telegraph arrangement he had rigged up in a very crude box; also answered questions by ballots or pellets. (Others who have witnessed such tests (?) will recognize these terms.) This medium soon had big business, and scores flocked to see him.

A prominent Spiritualist of that same city who passed to spirit life but a few weeks since, told me "he knew this same wonderful medium (?) was a fake, and used the Blue Book, and at the same time he was sure he possessed rich mediumistic powers."

Since the time of the above items, I have traveled almost constantly in the interest of Spiritualism in many states. I have lectured in small villages, and large cities, I have visited ten spiritual camp-meetings, and have found it to be an open secret that the Blue Book was a fact. I can mention the names of many platform test (?) mediums who are hailed as wonderful beings, "so closely are they related to the dear spirits."

Now all these fakes must be supported. Who are their supporters? Let us see. I do not believe there is one prominent lecturer in our field to-day who will not agree with the following statement:

Let anyone say anything in a crowd of Spiritualists where a lecture is being held, and more especially at a camp-meeting, about any certain medium that would tend to question their honesty, and there will always be one or more who will immediately become the champion of the medium and tell of the wonderful test he or she has received from said medium. If some person actually knows such a medium is a fake, attempts to argue the case and prove his statement, then numerous others will join the first champion, and in nine cases out of ten the argument will be brought forward that mediums are very sensitive, and being so, they are, of course, subject to all kinds of influences, and as there are evil as well as good spirits in spirit life, it is hard to tell what a medium will or may be influenced to do. "But as for them particularly, they will know that their test was genuine." Would their true medium be influenced to use the Blue Book to deceive?

But who are these who offer such puerile argument?

Certainly not the skeptic. Not but usually it is the oldest Spiritualists. They are the ones who will always be found at dark seances, visiting new mediums, attending camp-meetings to stay through the season—always to return to their homes to relate the wonderful things seen, and the test they received; but when asked to attend the meeting at home and help support that, they will be so poor that they can't afford it, or else will be too busy; or, as I, and I know my co-workers will testify, they will say, "they have been to camp and have got enough to last them until camp opens again next year." These are not Spiritualists; they are spiritists.

Fakes, Blue Books, undeveloped mediums, public dark seances, etc., would not be, if Spiritualists would not patronize them; and the general public, that is those who know nothing of Spiritualism would not attend such shows, if the Spiritualists or spiritists did not first advertise said fakes, etc.

When such a person as Lizzie Harlow stands before an audience and says "she knows that the Blue Book is a fact," you may depend upon it that she knows what she is talking about. I know her personally. I know her to be a lady, talented. She has had a wide field of labor, and her means of information have been almost unlimited. Her integrity can not be questioned, and he or she who dares to assail her ver-

acity, must thereby show their assidue qualities. The same with H. D. Barrett; his knowledge of fakes and fraud most likely has been one cause of his being forced from a prominent position. He has written more over his own signature that has caused fakes to squirm than most any other public advocate of Spiritualism.

The other gentleman, Rev. N. P. Ravlin, whose article appears in a late number of "The Progressive Thinker," I have not the pleasure of being personally acquainted with, but he is honest in his purpose, as I have heard many say who are of his personal friends. He has become an advocate of Spiritualism because evidently his former belief did not answer the question of a future life and he therefore would be the more apt to resent any imputation of his honesty.

But loud be the praise of Editor Francis for allowing such articles to appear in his paper. Spiritualism has had many things to contend with. The Fox sisters came near being mobbed. Many other faithful and true mediums have had to suffer simply because they were Spiritualists, and there are but few true mediums in this country to-day that have a decent living by their own work, and these true mediums can be counted by the thousands, and the one great reason why the decent, honest mediums do not succeed is because there are so many traveling so-called mediums passing through the country, filling the newspapers in every town they stop at with anywhere from four inches of space to two columns, telling the people they are the seventh son of the seventh son or daughter, or have appeared before the rotten royalty of Europe, and can tell all the past, present or future; can restore lost lovers; can tell where your husband was last night, or where your wife went last Thursday; can tell your name as you enter their presence. These are the principal fakes. They never attend a spiritual lecture or go to a public meeting; they are after the dollars, and they get them, too.

I knew a woman in a city in Massachusetts who was a fairly good medium. She could not make a decent living by her mediumship at home. She had a cousin who was a traveling medium. They formed a partnership, and in two months afterward she showed me a roll of money amounting to over two hundred dollars. How did she get it? "By fooling the people." So she told me. She had many people whom she knew call on her after she changed her name and disguised herself, who paid her dollars, where before this they could not pay her twenty-five cents.

One man I knew well called on her, and she charged him five dollars for a sitting of less than one hour. He refused to pay. Her cousin came in and they had an argument, and finally compromised for two dollars. This man told me she did not tell him anything past, present or future. This circumstance was five years ago. This woman is still a medium (?) She is still making money.

There is not a public lecturer upon the spiritual rostrum to-day, hardly, that does not know of something of the kind.

Don't let anyone say it is not the Spiritualists who patronize these fakes. I know it is; so do the honest mediums throughout the country. How? Because these same dupes afterwards visit the true mediums and tell their experiences. The man who gave me his experience told me in a public hall after my lecture. He was a contributing member of the society, and a laboring man, too. I told him "it served him right."

Now, what is the remedy for all this? There are many Spiritualists who say the N. S. A. is trying to build up a creed, and so bind all mediumship to one common standard. Everyone who has a small modicum of common sense knows that cannot be done. What then? In union there is strength. Let every honest medium register with the N. S. A. or state association, and let such state association or the N. S. A. issue a certificate. Let the possessor retain such certificate and present it to the association where he or she may be.

Then let every Spiritualist refuse to have anything to do with any medium who does not hold such a certificate.

Then let every association in every state petition the legislature of that state to pass a law prohibiting the practice of mediumship to all who do not hold such a certificate.

Now, how, oh, ye fakes! Say what ye may, but others are howling for pure Spiritualism, and until the weeds are cut down and burned there can be no hope of purity. If the spirit world is not able to take care of its instruments, then it is time mortals commenced to do something. If evil spirits predominate in spirit life, then, as was said by one some time since, "Get thee behind me, Satan." It is high time the thing should be repeated.

Why not all become Christs, and standing upright in the image of the highest ideal of Christ, assert the mighty power of the eternal soul and banish the darkness which seems now to overwhelm the greatest light of time, and bring "Peace on earth and good will to man?"

M. F. HAMMOND.

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From the beginning of the Christian religion to Wesley's time, so far from leading in progress, the church and state united in oppressing the people. The priests played the part of the people to hold the tyrant rulers in power, and these rulers maintained the power of the priests as the bulwark of their safety.

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The "revival of learning" introduced into Europe by the Arabians, with whom the ancient wisdom had been preserved, was met by the implacable hatred of the supporters of Christianity. It is said in swelling periods that Roman civilization perished because of the inundation of the northern barbarians. It really perished because of the discussions and effeminacy brought on by the Christian faith in its conflict with the old religion. The church hates Gibbon, and has no word of praise for his lucid and noble history of the Decline and Fall of the Roman Empire, because he tells the truth on this subject.

After trampling that old civilization in the dust; substituting the priest for the philosopher; the lying chronicler for the historian; the dehumanized nun for the ideal woman; the pale mother of pain, the impossible virgin for Ceres, the goddess representing the perfect type of woman; for Apollo, the ideal of strength, wisdom, and power, and self-reliance, the weak and boastful ideal of submission; after destroying all the writings of the ancients, and substituting the lying tales of monks and priests, the world had become reduced to the lowest depths of ignorance and superstition. The splendors of the Augustan Age, had become shrouded in the night of the Dark Ages. Christianity had brought about the result for which its advocates labored, and had no other force been brought to bear, the Christian nations would to-day have been in a lower condition. They were redeemed by the advent of knowledge. The fetters of religion were shaken off, but the conflict was terrible. Theology had mankind by the throat and like a swollen bull-dog would not release his hold. Every one who asserted the right to think, was relentlessly destroyed. In Spain, this process was carried to the limit and the result speaks for itself. Galileo was thrown into a dungeon and Bruno burned, and a million others suffered by rack, gibbet, or dungeon. No war in ancient or modern times has had such a list of slaughter. Down to the present the combat has come, although the law restrains the church and the priest can no longer throne kings and emperors, or set up presidents, as in the past. But the spirit exists, and appears in the resistance offered every new thought. Slavery was supported in this country all its clergymen arguing from the Bible, until the latest moment. When a mob dragged William Lloyd Garrison through the streets of Boston, a minister of the gospel his leader. The temperance movement, now almost absorbed by the churches, because it furnishes stock in trade, was not begun by the clergy, but opposed in the good old times when the "decanter" of rum was preserved against the call of the parson.

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After years of investigation and sorrow seeking for knowledge, with different results, I have at last been able to prove myself in my keeping silent, which, probably because I am a woman, is insupportable, and I want to tell you about it.

In his pretty home at 3422 East 10th street, Kansas City, Mo., I met the sensitive, the psychic whose name is Aber—a name not unknown to fame, and whom I consider stands clearly at the head of his science and profession. Utterly destitute of personal vanity, self-esteem or appreciation; with but a meager knowledge of his own rare gifts, betrayed, outraged and discouraged, I found him clinging to one idea—adhering to one thought—that of absolute honesty and the courage of his convictions, that is, only in-so-far as he holds to the truth and purity of his purpose will he reap the fruits of his efforts—his high spiritual development, a will which, with the zealot's fervor, he so strongly and ardently longs and seeks.

In view of the fact so well known to all, that the generality of mediums transcend their actual gifts, with their opinion of their power, to the end that they transcend their real ability, with the most deplorable results, this phase of Aber's character was, to me, and must be to every thinking person, most gratifying.

But to the seance. It fell to me to execute the test conditions, which I performed under my own protest, doing work therefore none the less faithfully. These conditions consisted in sewing him firmly to the carpet, and secondly fastening his hands, which were then filled with flour. The cabinet is built of some cotton curtains thrown over a cord or wire stretched across the corner of the room. There was one door—the room being a bedroom on the second floor. The furniture consisted of a table, desk and chairs. No throne-shaped affair with multitudinous drapery and cushions, no doors or windows to be looked after and suspected—nothing but the scant curtains and the little medium, helpless on the chair.

Results? By actual count fifty fully materialized forms. Many of them coming out three or four feet into the room. When not recognized, as most of them were, they told their names clearly and plainly. A good light burned all through the seance, enabling us to readily distinguish color of hair, jewels, etc.

The writer was in Kansas City on business of great importance which entailed a premature seance, and was an entire stranger to the man, who, surprised, the cabinet control took it up and discussed it, pro and con, keeping in view the necessity of secrecy, making herself intelligible only to myself. And this, with no power to read my mind, as I had completely dismissed all thoughts of business on entering the Aber home. This, and much more I could and would gladly relate—for much, in the way of startling facts, came up—old time, space permit; but as it is to say, that there was not, and is not a shadow of doubt ever in my mind to-day, as to the reality of this work that W. W. Aber is doing, nor of the complete fulfillment to him of the promise made him for the great literary work he is now about entering upon for the spirit world.

In conclusion I wish to say to those who, like myself, are going here and there, seeking the confirmation of our hopes and desires along these lines, spending our time and money in fruitless efforts to see and hear and examine for ourselves, why not go to the highest authority for knowledge? Why not see the best and the most authentic? Personally, Mr. Aber is a most genial, kind and generous gentleman, and his wife is a charming hostess, and a visit to them inclines one to a speedy repetition of it.

Courage, Brother Aber, you have naught to fear—you, on whom the mighty gifts of progress and revelation are bestowed—you, who are of the chosen.

MARGARET MAYNE HELSLEY.

Omaha, Neb.

Success and How to Win It. By B. F. Austin, B. A., D. D. The Austin Publishing Co., Geneva, N. Y. Price 25c.

This most excellent work of 67 pages comprises a lecture, and a course of twenty-four Success Lessons given by Dr. Austin in his summer classes and through his monthly magazine, "Reason." It is one of the best works to place in the hands of young people, wisely teaching the way to success, through proper mental culture combined with high ideals. It is worthy of wide circulation, and is commendable in every respect.

Healing Currents from the Battery of Life.

Teaching the doctrine of the Positive and Negative Mind of God, and of the Lord Jesus Christ as the mediator between the two states of being; revealing how the Truth awakens the Soul to its natural inheritance as an immortal co-worker with God, giving it dominion over sin, sickness, poverty and death. By Walter De Vos, Chicago. Price, 32c.

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In his pretty home at 3422 East 10th street, Kansas City, Mo., I met the sensitive, the psychic whose name is Aber—a name not unknown to fame, and whom I consider stands clearly at the head of his science and profession. Utterly destitute of personal vanity, self-esteem or appreciation; with but a meager knowledge of his own rare gifts, betrayed, outraged and discouraged, I found him clinging to one idea—adhering



## A New Light Here.

A NEW LIGHT IS BREAKING IN UPON SPIRITUALISM. IT HAS BEEN BROUGHT TO EARTH BY THE ANGELS AND GIVEN TO MRS. JOSIE K. FOLSOM OF ST. LOUIS. ON THE ROSTRUM, IN THE FULL LIGHT OF DAY, MOST REMARKABLE MANIFESTATIONS OCCUR THAT CAN NOT FAIL TO CONVINCE THE SKEPTIC AND INVESTIGATOR THAT SPIRITS CAN COMMUNICATE WITH MORTALS. WITH THE BLUE BOOK ON ONE SIDE AND BOGUS MATERIALIZERS ON THE OTHER, IT IS REFRESHING AND ENCOURAGING TO WITNESS THE MANIFESTATIONS THAT OCCUR IN THE PRESENCE OF MRS. FOLSOM. HER SUCCESS WILL CAUSE A HEALTHY, HOPEFUL VIBRATION TO ANIMATE EVERY HONEST SPIRITUALIST.

## A REMARKABLE SEANCE.

## Fine Public Manifestations of Spirit Power.

To the Editor:—One of the most remarkable manifestations of spirit power on record occurred at Howard's hall, in St. Louis, on Sunday evening, May 29. After an exceptionally interesting, able and suggestive lecture by C. W. Stewart and some readings by Miss Ella Preston, Mrs. Josie K. Folsom prepared to give her manifestations. Mrs. Folsom had but partially recovered from a very serious illness, and this was her first appearance at the hall for three weeks. She first selected a committee from the audience, composed of two skeptics and one investigator, and placed in their hands a number of cards and two tablets of paper, with the request that the committee examine them carefully and report whether there was any writing on them or not. After a careful examination the committee reported that there was no writ-

ing or other marks of any kind upon either cards or tablets. Mrs. Folsom was then blindfolded by a skeptic and proceeded to give spirit messages in answer to written request from the audience. After giving messages and names to perhaps the number of twenty-five, which were all recognized, she passed under the control of Spirit Carson, the expert in spirit writing, who has been in spirit life since 1776. Mr. Carson then called for the cards and tablets and selected a committee to read the messages and deliver them to the parties to whom they were addressed, and the medium, standing in the full glare of electric light, took the cards one by one, held them to her forehead for the space of three seconds each, and handed them to the committee, with messages, pictures and flowers inscribed upon them, some in pink, some black, and some in gold. After giving fourteen messages on the cards, and all of the names signed were recognized, Mrs. Folsom, still under control, took up one of the tablets, and after more singing she held the tablet to her forehead, and began tearing off the pages until some eight messages were given in that form, all recognized. Some receiving them being entire strangers. The messages were all couched in beautiful language, grammatical in construction and of a high spiritual character.

It is only a short time since Mrs. Folsom received this wonderful development and it has been evolved during the most trying period of her life.

Mr. Carson has said that when she is restored to health, and with proper conditions, he will be able to stand before an audience and give such manifestations for an hour at a time.

The convincing character of such manifestations ought to settle the question in the minds of all thinking people, but like all other great truths that have come to the world, even this the highest and grandest must make a place for itself, along the lines of evolution. ON LOOKER.

St. Louis, Mo.

## THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

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TO FOREIGN COUNTRIES: The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, JUNE 18, 1904.

## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

## WORDS OF CAUTION.

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

## The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spiritualists to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. Address all orders to HUDSON TUTTLE, Berlin Heights, Ohio.

## New Religion of Japan.

An editorial in the Chicago Tribune expresses some very interesting and deeply thoughtful and philosophical ideas concerning the religious status and outlook in a country which to-day attracts the sympathetic attention of the world.

Says the article referred to and it is perhaps of deeper interest to Spiritualists than any other, for the decided trace of Spiritualism in the Japanese Shinto cult:

To a people expecting a great religious teacher, will not a great religious teacher come? If thousands and thousands of minds are speculating profoundly on moral questions, is not an atmosphere created in which one may expect moral answers? Japan believes that it will give birth to a sage who will melt Shintoism, Confucianism, Buddhism, Bushido, Christianity, Positivism, and all other philosophies in a moral boiling pot and then, after the elimination of the dross and the slag, produce by purity of life and by reverence of insight a system respondent and suitable to new Japan and the twentieth century. It is not the first requisite to such a development, the conviction that such a development is impending? What more nutritious surroundings could be devised for the youth of the founder of a religion than a nation searching with all its heart for a new religion?

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## MEDIUMS RELIEF FUND, ETC

Important Announcements from the N. S. A. Office.

To the Editor:—It gives me much pleasure to announce that the Mediums' Relief Fund has so nearly raised the necessary thousand dollars, to secure the other thousand promised for the first of June, that the kind friend who offered the thousand, provided another thousand could be raised from the Spiritualists at large, has extended the time for one month longer, and he has authorized me to state that it will close the first of July. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars more than the needed sum, and so, for it will give some of the friends who have not been able to contribute to the fund time to do so during June, while those who have signified their intention of aiding in this work, as soon as their spring duties were paid, will now have an opportunity to do so. If during the month, we should happen to raise a little more than the required sum, the contributions will be listed in the special fund, and printed in the spiritual papers. All will be welcome, for we must not forget that the medium beneficiaries must be regularly paid, and that a constant expense for their care is going on. But a few days ago, the sum of \$24 was sent to aid a veteran medium in San Jose, Cal., who is quite disabled and about 85 years of age. All the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please, friends, those who have not already contributed to this fund, send what you can, and the angels with mortals will sing your praises. The entire list, not less than 100 names, will be printed in the papers early in July.

## Summer Meetings in St. Louis.

It gives me pleasure to announce that the Spiritualists will be held in St. Louis during the summer, by the N. S. A. and its auxiliary, the First Spiritual Society of St. Louis, in the Temple of the said First Spiritual Society in St. Louis. Sunday meetings will be held, morning and evening which will be free to the public. Week evening meetings will be held two or three times a week. The people will be open daily for the reception and registering of visitors, with a free reading room, where the spiritual papers and other literature will be found, and also a list of desirable rooming-houses. The best of talent among the platform speakers and mediums of our cause will present Spiritualism at these summer meetings. Full particulars will be learned from Rev. Thomas Grimshaw, at 5355 Theodosia avenue, St. Louis, Mo.

## Attention.

Anyone not able to show a plain and unequivocal endorsement from the N. S. A., has no right to claim to represent the National Association, and will not represent the National Association. We have their certificates of endorsement signed by the president and secretary of the N. S. A., and bearing date of the present year—fiscal year, to October, 1904—only. Some years ago, the N. S. A. issued certificates for contributing membership, but they did not endorse anyone, and were merely receipts for contributions. These certificates were abolished years ago, as we found they might be mistaken for credentials from a superficial examination. The public is warned against anyone who may present such a paper as an endorsement from this office.

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

## Making War on Cruelty.

The annual meeting of the Illinois Humane Society was held in Chicago, Saturday, June 4. President Shortall reported on the work of the last year, saying that efforts have been directed particularly toward the abolition of vivisection throughout the state, and especially in Chicago.

Ways to abolish fox hunting, vivisection, live pigeon shooting, and dog fighting were discussed. The meeting was held at the society headquarters, 560 Wabash avenue.

"The horrors of vivisection, emphasized by its comparative uselessness, continue to appeal to the sympathy and and deter the condemnation of the beneficent and to unity forward the campaign of restriction within proper limits," said President Shortall. "The merciless experimenter continues in the name of science the infliction of agony beyond description upon sentient creatures, committing such educated humanity revolt at the contemplation of it as revolting as the revolting practices of this kind before the eyes of children in our schools could be cited without number."

"We have also had occasion many times during the year to prevent that depraved species of so-called sport known as chicken fighting, and in this connection the highest praise is due our chief of police, Francis O'Neill, and the officers under him for their co-operation."

Mr. Shortall also recited instances where the society has interfered with dog fights and fox hunts, bringing police interference to bear in their efforts to prevent the practices.

Walter Butler, secretary of the society, furnished some statistics of the year's work. They are in part as follows:

Complaints of cruelty to animals, 2,396  
Animals relieved, 4,385  
Horses laid up as unfit for service, 728  
Disabled animals removed by ambulance, 231  
Abandoned and indolent animals killed, 256  
Cases prosecuted, 170  
Fines imposed, amounting to, \$1,093  
Complaints of cruelty to children, 646  
The organization has been strengthened and aided by the Illinois Society for the Prevention of Cruelty to Children, and under the name of the Illinois Humane Society fulfills the functions of both organizations.

For the coming year officers will be as follows:  
President—John G. Shortall.  
Secretary—Walter Butler.  
Treasurer—Charles E. Morrison.  
Executive committee—John G. Shortall, John T. Dale, Miss Ruth Ewing, Walter Butler, Alton E. Clark, William A. Fuller, Henry N. Hart, Charles E. Morrison, William Penn Nixon.  
New directors elected—Mrs. Philip D. Arnold, George E. Adams, and Mrs. T. B. Blackstone.

## A LUCID STATEMENT.

B. F. Underwood Explains His Attitude on Materialism, Etc.

Editor of The Searchlight:—I appreciate the kindness of your remarks on reprinting an article by me from The Progressive Thinker, but I am not impressed with the great importance of making a statement of my views, in answer to what I have said and written from time to time the last few years. My general philosophical position, in opposition to Materialism, I have during the last quarter of a century, stated again and again in my lectures and debates, editorials and contributions. In the Boston Index, when I conducted that paper, 1880 to 1887, in The Open Court, in The Religio-Philosophical Journal, in The Arena, in The Metaphysical Magazine, in Mind, in Intelligence, in Secular Thought, in The Investigator, in The Christian Register have appeared addresses or essays by me exposing the fallacies of Materialism.

I was in my earlier life a Materialist and wrote in defense of philosophical Materialism, but the system never satisfied my understanding, and with larger knowledge and more matured thought I came to see its utter untenableness and for years I have advocated the philosophy which regards matter, not as the ultimate basis of all phenomena, and in special organized forms, as the cause of life and mind, but as itself only a phenomenal manifestation of the Universal Reason, or the philosophy of Herbert Spencer, thoroughly anti-materialistic in all its implications, has most commended itself to my reason. In exposition of this philosophy I was lecturing early in the 70s.

In late years my own personal investigations have carried me into a field not explored by Spencer, Darwin, Huxley and Haeckel, and in which I was left for other observers and thinkers to blaze the way for future investigators. In this field are observed phenomena which purport to be manifestations of the life and intelligence of extra-mundane beings. My own observations and experiences, extended through years, guarded with a care and precaution by others, increased by my skepticism and full realization of the liabilities of imposition or mistake, have satisfied me of the reality of such beings and of their agency in certain psychic and psychophysical phenomena with which I am familiar. I do not expect others to accept this statement as evidence. Certainly such a statement would have produced much impression on me in the absence of those personal experiences and proofs which have convinced me beyond all reasonable doubt of man's survival of death.

In saying this I do not, of course, endorse as genuine, all or most which passes under the name of Spiritualism, or other as regards the character of the phenomena or the doctrines and theories which are advanced. I say this not because I think that all such phenomena are spurious or all such doctrines false, but to obviate the necessity of any critic citing against me the exposures, deceptions and frauds which commercialism and greed on one side and ignorance and credulity on the other have fostered in connection with Spiritualism.

Much that I have said and written as to claims and pretensions made by many Spiritualists still expresses my views, and indeed knowing more of the subject than I did when I made those strictures, I could now speak with more positiveness and truthfulness and could explain where I once could only object.

I will add that for me investigations of alleged spirit phenomena, as ordinarily conducted, have possessed little value and for years I have not cared to witness them nor have I wasted time in reading reports of them.

This is just as true of some of the investigations which have resulted in references to dishonesty, or the part of the mediums as of some that have been convincing to undiscriminating explorers in a field demanding patience, experience and judgment, as well as the scientific spirit and the determination to accept nothing as conclusive in the absence of unequivocal proof and of verification where it is claimed to be possible.

The main point here is that my experiences and investigations have satisfied me—satisfied in the word—that death is not the end of man, but a transition to another stage of being from which, under certain conditions, come evidences of the continued personality of those who have lived and passed away on this earth.

It may be said that I should not expect my own cathartic statements to be accepted as evidence. I certainly do not. I do not ask, I do not wish it. No other person's word would have been proof to me. I can only expect that those who know me will accord to me sincerity and truthfulness in my convictions. To get the evidence, the evidence needed to satisfy them, they will have to make researches for themselves, without which they can get nothing except the testimonies of others who have examined the subject.

A record of my investigations and of my reasonings and conclusions based upon my observations and experiences would require a large volume. It would be useless to attempt to go into any of the details except in a series of articles, which I have not the time to write at present, and which I will not undertake to prepare for publication until I can get the leisure to do the work, at least, fairly satisfactorily to myself. These will, with me, have to wait until I can find the time and have the opportunity to write on the subject as its merits, and even justice to my conclusions, demand. At present, in the midst of daily newspaper work, I have little time or strength for anything else.

B. F. UNDERWOOD,  
In Searchlight.

## Want More Power.

At the 19th quadrennial session of the Protestant Methodistists, convened in Washington as we write, some 200 delegates being present, it is reported a project is on foot to unite that body with the Congregationalists, the United Brethren, and probably some of the other minor orthodox sects, with the view of strengthening their influence.

There is not a church in Christendom, save the Roman Catholic, which does not feel the necessity of widening its borders to resist the inroads of Spiritualism and Agnosticism. By the latter we mean those who reject the teachings of Christianity, though many, perhaps most of them, are believers in a continued life.

## A Plea for Honesty.

A Foremost Worker Declares for True Mediumship.

To the Editor:—It is with no small degree of interest that I read the various articles in The Progressive Thinker about the "Blue Book" question, as they appear from time to time, and while I regret that there should be any possible chance of imputing fraud among the many who profess to be representative Spiritualist workers, I am heartily glad that the time is arriving when Spiritualists are beginning to see what is good for the cause, and are taking steps to eradicate the evil that looms so great before our eyes.

It is singular that so many of us are afraid to let the public know that we are aware of the fact that we exist, and that we are trying to stamp out entirely; moreover it seems to me eminently worse to try to conceal that fact when we know it to be true, than it is to speak out and let the world see that we are alive to the needs of the hour, and are determined to place Spiritualism upon the highest possible plane.

We cannot deny that there is fraudulent work done in nearly every quarter of the country, and it seems to me the sooner we stop crying "fraud-hunter" whenever we find a man or woman who makes a plea for honest mediumship, the better it will be for all concerned.

While I am not in possession of much evidence concerning the matter of the "Blue Book" affair, I believe I may say that I have passed the "embryonic stage" as an investigator of spirit phenomena to such an extent as to be enabled to know that there are many whose phenomena are connected with BUT ONE SPIRIT—AND THAT ONE THE CONSCIOUS OCCUPANT OF THE SO-CALLED MEDIUM'S BODY.

Bitter facts though these things may be, it is not the part of valor, or a desire to benefit the cause, that will prompt our keeping silence in the face of the flagrant practices of the many who are destroying the faith of people in Spiritualism. Not that I am afraid that Spiritualism will fall, self-deception or deception by others, increased by my skepticism and full realization of the liabilities of imposition or mistake, have satisfied me of the reality of such beings and of their agency in certain psychic and psychophysical phenomena with which I am familiar. I do not expect others to accept this statement as evidence. Certainly such a statement would have produced much impression on me in the absence of those personal experiences and proofs which have convinced me beyond all reasonable doubt of man's survival of death.

The writer was once one who feared to say that there were any Spiritualists who would do other than right; but thanks to the Angel world and their ministrations, that stage is passed, and

WILL J. ERWOOD.

LaCrosse, Wis.

## The Kansas State Spiritualist Association.

Resolved, 1. That we hail with joy and unhesitating satisfaction the discovery made at Hydesville, N. Y., March 28, 1848, by which it became known that death does not terminate human existence, but that the so-called dead are living still and under favorable circumstances may communicate with their fellow-men, who have not passed through the experience called death. That discovery when properly understood and appreciated greatly lessens the fears of mourners, terminates religious strife, promotes higher and nobler ethics and in place of a cowardly scene of fear, renders death a tranquil and holy passage.

2. Mediumship is a blessing of inestimable value to mankind, and should be encouraged, guarded and defended with zeal and energy. That the late assault by an anonymous book in which it is classed with crime, is a base and cowardly libel, whose author is out of time and place while permitted to roam at large. Mediums, while not perfect are in all useful departments of life the peers of any body of religious teachers on earth.

3. Provision is made for the punishment of crime by the natural law of cause and effect. The effect of an act invariably follows its commission and becomes its ample punishment. For this reason we recommend that mild educational means be employed for the reformation of the guilty, in lieu of what would supplant public vengeance with kindness and fraternity and substitute the gospel of love for the gospel of hate as taught in our jurisprudence.

4. Efforts to make mankind good by legislation have always been and must continue to be failures. Kindness and correct mental and physical education are the only means known for the accomplishment of that object and hence we recommend their adoption and the repeal of those summary laws that abridge legitimate human freedom and personal liberty. We hold that no liberty to do wrong is a personal right that ought to be deemed inviolate.

5. Human efforts to obtain Divine favors, constitute what we call religion. When such efforts are innocent and harmless, good results follow, for they merge into aspirations for better conditions, better thoughts, better lives. There is however great divergence between such religions and true piety, and it is the latter that forms the basis of all manly excellences. It is constituted of an intellect, cultivated to discover and appreciate truth. A conscience to detect and uphold justice and an affectional nature equipped to bestow a generous wealth of love. As Spiritualists we should love religion while our admiration for piety should excel all known forms of expression.

6. We are seekers for truth and hence hold all opinions we now entertain ready to exchange for better ones. This position places us in direct contact with written records, all of which we would abolish, did we possess adequate power. They are fetters to human thought, fetters to progress and friends only to superstition and bigotry.

7. Knowledge of the healing art is not possessed only by those practitioners who have graduated at medical schools. We are cognizant of many cases in which effective cures have been accomplished by parties who possessed no diplomas and had no training in medical science. To such parties the art is bestowed by inspirational power and instead of being obliged to combat with persecution and suffer reproach and obloquy they should have ample protection by law and public opinion.

8. We admire the real and energy displayed by the president and his associates in the establishment and to some extent endowing the Morris Pratt Institute, and trust their efforts may result in arousing among a general desire for better educational equip-

ment and a purpose to make the acquisition of knowledge a life-long occupation.

9. The National Spiritualist Association has proved to be a universal blessing and merits our hearty co-operation.

10. Our thanks are merited by, and are hereby tendered, to the President of the Association, and his official staff for their able and efficient manner in which the affairs of this association have been managed during their administration.

Approved and adopted by the Kansas State Spiritualist Association, in session, June 6, 1904.

JOHN BEYER,  
Secretary to tem.

## INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a wealth of matter so well as this to enrich the mind. Send in a subscription now.

Success, and How to Win It.

A little book with the above title has just been issued by its author, Rev. B. F. Austin, which should be in the library of every man, woman and child, but more particularly in the hands and open to the eyes of every young man and woman. Indeed, the more advanced in years would profit much by its perusal. It contains a series of lectures and lessons given to his pupils on "Success, and How to Win It," in the First Spiritual Church, Buffalo, May 9, 1904, and published by the request of those who heard them. They are nuggets of pure gold from Mr. Austin's rich cerebral mine. It is well printed in clear type upon first-class paper, and costs only 25 cents.

H. V. SWERINGEN.



# THE ETHICS OF SPIRITUALISM. By Nora Batchelor.

There are in the world to-day two distinct theories concerning the nature of ethics, and the origin of moral ideas.

One is, that all moral concepts are the result of religious training; that they have come to the world through revelation, through divine inspiration; that our knowledge of ethics is derived from certain commandments laid upon man by deity in the early history of the race, and which have been preserved in sacred books and handed down from generation to generation; that without these sacred writings man would have been without virtue and without integrity, sunk in bestiality and crime, with no moral guidance and no knowledge of the right. This is the theory of all orthodox religionists, and is based upon authority, tradition, supernaturalism. It looks upon the world as governed by a power outside of nature, who lays upon man his arbitrary commands, and enforces them by a system of rewards and punishments, in a manner similar to that in which the old-fashioned schoolmaster first laid down his rules and afterward enforced them by the vigorous use of the rod.

## Ethical Theory of Modern Science.

The other is the theory of modern science, of Spiritualists, Freethinkers, and liberal-minded people generally. It declares that ethics is a science—the science of human duty; that ethical truths are learned through experience, not through revelations from on high; that moral laws exist; that they are as unchangeable as the laws of mathematics, as inexorable in their action as those of physics; that they are not imposed by some supernatural divine power, but are a necessity of man's existence; that a revelation is no more needed to teach ethics than to teach astronomy, geology or any other science; that ethical truths are as readily apprehended by the human mind as are physical truths; that just in proportion as man's intellect and soul expands, does he grasp more and more of moral or spiritual truth.

This theory looks upon the world as governed by immutable law; upon man as an intelligent being, capable of ascertaining through experience, study and observation, the operation of these laws, and of regulating his life, individual and social, in harmony with them. It looks upon happiness, not as a reward given for obedience by some power outside of nature, but as the result of conformity to moral law; upon pain, not as a punishment arbitrarily imposed by a wrathful deity, but as the inevitable consequence of violated physical or spiritual law. This theory is based upon human experience, rather than upon so-called divine revelation; upon science rather than upon tradition and authority; in short, upon naturalism rather than upon supernaturalism.

## Ethics the Product of Evolution.

If this theory be true, it follows that no one class of people, no one religion has any monopoly upon moral truths or their inculcation, but on the contrary, that every nation, every religion, has contributed something to our knowledge of moral law, that every people has had its great prophets, seers and teachers, who have grasped more or less of ethical truths, and embodying these in written language, have handed them down to their successors. It follows that our present code of ethics is the result of slow growth and development, during long ages of human experience. Like everything else in the modern world, it is the product of all the past. Like religion, science, art, government, laws and customs, it is the result of evolution. Nothing comes down from the sky ready-made for man's acceptance. Moral laws are not written on tablets of stone by the finger of deity, but in the eternal and unchanging order of nature, which man must study and learn through long and oftentimes painful experience.

These two theories are in the world to-day, but intelligent, thinking men and women are casting aside the old for the new. The well-informed, up-to-date student of nature and of man can no longer hold to the old idea that any one book contains the sum of moral and spiritual truth; that to any one man, however pure in character and beautiful in soul, has been given the mission of sole spiritual guide and moral instructor to the race. All men respect the Bible for what good it contains; all men honor Christ for the noble ideal which he held up to view; but to the student of history it is a well-known fact that much of the moral instruction of the Bible is copied from the literature of other and older civilizations; that much of Christ's teaching had already been given the world by other great moralists and teachers who lived before his time. The fundamental principles of Christianity were taught by Zoroaster, Confucius, Buddha, Socrates, Zeno, and other "heathen" philosophers, ages before Christ was born. The ancient writings of the Egyptians, it has been said, "fall short in nothing of the teachings of Christianity." And there are good grounds for believing that Moses in compiling his code of laws, did but translate into Hebrew the moral precepts which he found in this old Egyptian "Book of the Dead."

All this is not said for the purpose of belittling Christ or his teachings, but simply to enforce the fact that moral truths have come to the world, not through divine revelation, but in a simple natural manner, precisely as other truths have come, as from age to age the minds of men were fitted to perceive them; that ethics is a science, like any other science, and that its principles are capable of being grasped, demonstrated, taught and applied, without supernatural aid. Spiritualism is the first great philosophy which has given to the world a clear statement of these facts. It has forever divorced ethics from supernaturalism; has demonstrated the fact that it can stand alone on its own foundation, separate and apart from all creeds, dogmas and theological conceptions whatsoever. It has swept away the rubbish and debris of thousands of years of ignorance and superstition, and has given us in their stead new, fresh, clean, pure and exalted conceptions of life, of duty and of justice.

## Law in the Spiritual World.

And what are these conceptions? That law reigns in the spiritual world, no less than in the material. That happiness follows obedience to spiritual law. That peace, harmony and sweet content are the result of a life lived in conformity to the highest moral ideal. That pain and suffering follow a violation of moral law as inevitably as effect follows cause. That neither God, man nor crucified Savior can step in between the commission of a sin and the penalty which of necessity follows it. Pain follows a violated moral law as inevitably as it follows a violated physical law. Put your hand in the fire, and you suffer the consequence. No power in this world nor any other can step in and prevent those consequences. You have transgressed the law of your physical being and you suffer physical pain. Transgress the law of your moral or spiritual being and you suffer just as surely. There is no escape in this life nor in the life to come.

That the consequences of wrong-doing can be escaped, is the most colossal falsehood that the human mind ever conceived. Yet this monstrous error has been taught by the Christian church for nineteen centuries, and is still believed by the majority of so-called Christian people. And worse, it is held that a sinner, man, by his voluntary suffering and death, has taken upon himself the penalty for the misdeeds

of the whole world, and that through this suffering the real sinners may escape, and enjoy an eternity of bliss which they have not earned and do not deserve. This is the creed of every orthodox church in Christendom to-day. A more pernicious and immoral doctrine never was formulated by the mind of man.

Spiritualists have too much respect for the man of Nazareth, too high an opinion of his wisdom, virtue and exalted spiritual nature, to believe that he ever uttered one word which can be construed as forming a basis for the orthodox scheme of salvation. We believe that he was too well versed in the things of the spirit, that he had too clear an understanding of spiritual truths, ever to promulgate the hideous doctrine of "vicarious atonement." This is but one of the nightmare dreams of theology, one of the insane phantasies of ignorant priests in an ignorant age—a man-made scheme, falsely termed divine. Christ never taught it. Nature does not teach it. The whole course of nature plainly teaches, that whoever violates a natural law, he himself must suffer the consequences. The real savior, and the only savior, is he who points out to you the law and teaches you how to live in harmony with it. The savior is the man who points out the error of your way, and shows you the right course, the man who shows you a moral or spiritual truth. In this sense Christ was a savior; and in this sense only.

## The Only Salvation.

This, says Spiritualism, is the only salvation; to learn truth and to square your life in harmony with it; to learn to recognize and obey spiritual laws. The only salvation from sin is to stop sinning, that is, stop doing the things which bring upon you the inevitable penalty of wrong-doing. If you would escape suffering, here and hereafter, stop doing the things that bring suffering. Don't insist upon committing the sin, and then pray for some divine power to step in and save you from the natural consequences. You will be disappointed. The universe is not built on that plan. If it were, there would be neither morality nor justice in the world. No, if a study of human life, individual and social, teaches anything, it teaches that law reigns in the moral world, inexorable, beautiful, supreme.

If you would win an eternity of happiness, says Spiritualism, attain your life in harmony with spiritual law; develop the higher side of your nature; stamp out the animal passions; put down greed and selfishness; open your soul to all that is pure, beautiful, inspiring; live the spiritual life now, the life of love, kindness, truth, purity, sincerity, the life of just and upright dealing with your fellow man; cultivate the altruistic impulses; let your personal aims and ambitions lose themselves in a desire for higher, more impersonal and humanitarian ends; let your love grow broader, deeper and higher, until it includes nothing less than the whole of humanity, until you feel that you are one with the invisible forces of the angel world, whose one great aim is to guide, uplift, strengthen, purify and exalt the minds and souls of men in this life and in the life beyond. If you would win a heaven of happiness, live the life that will bring that heaven—the life in conformity with spiritual law—and you may have your heaven here on earth no less than in the world beyond.

On the contrary, says Spiritualism, if you would prepare for yourself an eternity of wretchedness, ignore the law of your moral and spiritual being, go down into the mire of sensuality, give free rein to your animal passions, trample upon the rights of your fellows, pile up your wealth regardless of consequences, spare neither man, woman or child in your greed for gain; turn a deaf ear to the cry of suffering and distress, give never a thought nor a word to any question involving the public good, refuse aid to every cause which does not subserve your personal ends, make your own selfish gratification the one great object of your existence, and be assured you will find your hell all ready for you when you land on the shores of the hereafter. It will not be one of fire and brimstone, but it will be in your own heart and conscience. Stripped of your earthly possessions, a penniless bankrupt in a country where there are none to bid you welcome, you will have no alternative but to take your shrunken and shriveled spirit to some hospital for undeveloped souls, and there under the guidance of angel instructors, with tears and bitter regrets, humiliation, and the sharp pangs of conscience, go back to the very beginning and learn the lesson of life all over again, strive to make reparation for the wrongs you have done, and beside the memory of every unkind act or heartless or evil deed, place one of kindness and sympathy and love.

Spiritualism has brought to the world new and exalted conceptions in many lines of thought, but in none has she brought a clearer vision or higher ideals than in the domain of ethics.

## New Interpretations.

"We stand in mortal need of new interpretations," said a great philosopher, not many years ago. "Spiritualism is helping to bring these new interpretations."

"Do unto others as you would have others do unto you." This is the old commandment which has come down with remote antiquity. Ancient civilizations, ages before the Christian era, had adopted this precept as their guide. Under different expressions we find the same commandment in all of the old religions. Probably no better general guide to right conduct can be given. We of to-day recognize its value, but we give it a new and broader interpretation.

"Do unto others." But who are these others? Men of our own tribe, nation, race, color, religion? This has been the interpretation of all nations and all peoples, until very recently. Men of another nation, of another race or color, and above all, of another religion, have no rights which we are bound to respect. The red men of America had none which Christian Europe was bound to respect. The black man of the South had none over which the Christian white man need trouble his conscience. The Boers of South Africa, none which Christian England need stop to consider.

And to-day the Filipino has none which need trouble Christian America, nor the little yellow men of Japan any which need cause twinges of conscience in Christian Russia. All because of too narrow an interpretation of that old, old commandment, "Do unto others that which you would have others do unto you."

But the nations of the earth, and the masses of the people generally, are behind the few highly unfolded, spiritually illumined leaders and teachers in the field of modern ethics. There is in the world to-day a class of men and women, small to be sure, but rapidly growing, who have outgrown the narrow conceptions of a barbaric past, and who believe in the principles of universal brotherhood. To this small class of people, who would put into actual practice the teachings of the great Galilean, Spiritualists belong.

Again, we recognize the fact that society is one great body, no part of which can suffer without affecting the well-being of the whole; that men are bound together in indissoluble bonds, and that only as we recognize these bonds, and the duties which grow out of them, can we hope to attain the highest moral and spiritual development. We have learned that that

course of conduct is right which brings the greatest happiness to the greatest number; that our duty is not alone to father, mother, wife, child and neighbor, but to the whole of society.

These immediate duties have long been recognized by the majority and lived up to in a manner more or less perfect; but the more remote duties have been unrecognized or neglected. To the sufferer near at hand, the poor within our gates, the helping hand is extended; but to the poor of London or New York, the tollers in the mines and sweatshops, the little children whose lives are being crushed in the factories of the South and East, but little heed is given. Is there no duty which we owe to these? Does duty to one's fellows extend no farther than the family doorway, the neighborhood or the city limits?

But, it is said, what can we do for these people, except to send contributions? Will contributions remove the evils under which they suffer? It is not charity that earth's sufferers want, but justice. Too long has the Christian world devoted its energies to the alleviation of suffering by means of almsgiving. This has been the ideal of the church for lo, these many centuries. And the world is deeper in the depths of misery to-day than ever before. Why? Because the causes which produce poverty and misery have not been removed. They never will be by any such system of teaching and preaching as we have had for the last two thousand years. Works of charity and benevolence are very good as far as they go, but they are not enough.

## Flaw in Economic System.

To every thinking mind it is clear that within our social fabric are deep-seated wrongs which should be removed, that there is a flaw somewhere in our economic system which results in monstrous injustice and consequent suffering to untold thousands. Almsgiving is not a remedy for these evils. Nor does it embrace our whole duty to our fellows. It is not enough to give the dollar, to send a basket of provisions, a load of coal and some cast-off clothing to a brother in distress, and then swell with pride as having performed our Christian duty. No! we have not discharged our full duty until we take hold of this great human problem and make some effort to right the giant wrongs under which our brother man is suffering, until we try to find some answer to the question of why, in a land where there is more than enough for all, thousands are ill fed, ill clad and poorly housed; shut out from all the enjoyments of life, chained to the wheel of endless toil, doomed to an existence worse than that of the savage in the heart of Africa. Verily, we stand in mortal need of new interpretations. That system of ethics which is not broad enough to include under the word duty our relations to the whole of society, which does not demand absolute justice to the lowest and the weakest member of the social organism, is not the system which Spiritualism teaches.

Nor is it the system which Christ taught. Better for humanity if the church would drop her creeds and dogmas and go back to the simple teachings of the great Nazarene. We have had nineteen centuries of churchmanship, but the Christianity of Christ is something which the world has never seen. Only a small class of people, at this late day, are beginning to understand the real significance of Christ's ethical teachings, are beginning to realize that the brotherhood of man cannot be established upon any other foundation than that of justice and economic equality.

"Do unto others." What others? Spiritualism would not only sweep away the old restriction of race, color, nationality, wealth and caste, but those of sex likewise. She declares that this old commandment includes not only man, but woman; that she, too, has rights which man is bound to respect; that to her, also, is due the right of suffrage and perfect equality before the law. If Spiritualists were in control of our legislative halls, the barbaric laws, which discriminate against woman, and which are a disgrace to our civilization, would be speedily wiped off our statute books. From the beginning, Spiritualism has placed woman on an equality with man in all public work. A large proportion of leaders in the cause, speakers, writers and mediums, have been and are to-day members of the gentler sex. To the everlasting honor and glory of Spiritualism, let this fact be known.

## Humanitarian Ethics.

There is yet one other interpretation which we would read into the old commandment. Spiritualism looks forward to the time when, under her uplifting and purifying influence, men will have progressed so far beyond the animal stage of development, will have risen to so high a spiritual plane that duty to others will not be circumscribed even by the words man, woman or children, but will extend to the lesser creation as well, to the four-footed creature, the little furred and feathered things of field and forest. She looks forward to the time when civilized man will no longer load his table with the broiled and roasted flesh of his "younger brothers," when he will no longer find sport in doing to death the innocent, harmless things of the forest, the stream and the mountain-side, when fashionable ladies will be ashamed to appear in public decked in the fur of slaughtered animals and wings and plumes torn from the quivering flesh of tortured birds; when little boys, fresh from the Sunday-school, will no longer seize the rod, the penguin or the bow and arrow, as the most delightful means of spending a holiday.

The old conception of ethics is giving place to new and higher ideals. Into the old interpretations of the words love, justice, duty and brotherhood, we are reading new and wider meanings. There is to-day in the hearts of men a rising tide of humanitarian feeling which is destined to increase in strength and volume until it sweeps away the old boundaries of race, religion, nationality, rank and caste, and fuses humanity into one great brotherhood, having a common aim, and interests, and sympathies in common—a brotherhood that is founded upon the principles of absolute justice! that will brook no wrong to even the lowest of human kind; that will include within its protecting arms of love every living, harmless, sentient thing—a brotherhood that will do away with the horrors of war and the horrors of industrial competition; that will do away forever with the curse of poverty, wipe out the distinctions between pauper and millionaire, take the children out of the mines and factories, abolish the sweatshops and the slums, give to every man a just compensation for his labor, an equal right to the earth and its bountiful resources, and see to it that every child born into the world has an equal right with every other to life, liberty and the pursuit of happiness, along the lines of education, culture and true spiritual unfoldment—a brotherhood that is in harmony and conscious co-operation with the invisible throng of workers in the spirit world, whose one aim is the uplifting, purifying and spiritualizing of all life everywhere, on the earth plane and in the worlds unseen.

To this work of broadening the minds of men, widening their sympathies, deepening their love, enlarging their conceptions of duty and of right, Spiritualism is devoting her highest powers, and her most concentrated energies, and what result time alone can tell.

## Spiritualism Gathers All Good.

Now in conclusion: Spiritualism throws away nothing that is of value in the religious and philosophies of the past; but gathers and hoards all the golden grains of truth garnered by every nation, tribe and people. This grain which she has gathered from all corners of the earth, she has threshed and winnowed, preserving the precious kernels, and blowing to the four winds the useless chaff. Spiritualism presents ethical conceptions that are scientific and up to date. She represents the latest and best thought of the world. To the old moral teachings she has added new interpretations. She was not born in the middle ages; she is the child of modern thought. She does not cling to the dead past; her face is toward the future.

As this age is superior to any previous age in intellectual achievement and in spiritual unfoldment, so must the conceptions, the ideals, the philosophies, the ethical systems of this age rank highest; so must they be broader, more complete, more nearly perfect. To deny this is to deny the fact of progress. Evolution goes on in the moral world no less than in the material, "And the thoughts of men are widened with the process of the suns." NORA BATCHELOR.

Ashland, Oregon.

## THE MOTHER-IN-LAW.

There's a person meanly rated who is oft without a law,  
And that's no other being than the average mother-in-law.  
Off the papers madly roast her when they try to be real smart,  
But they cannot altogether know the fullness of her heart.

When a husband goes to dinner, if a husband good and true,  
He expects his wife to meet him in a manner that is due,  
But he oft lets passion rule him as he fills his empty craw,  
And skulks off to some gay club-house to escape his mother-in-law.

He can joke his wife and tease her, he can take her witty flings;  
He can give and take with kindness many kindly cutting things,  
But his feeling rises madly to the level of his jaw,  
At a cut from her old mother, for she's his mother-in-law.

He forgets 'twas she who gave him that "dear treasure of his life";  
He forgets that she's the mother of his tender loving wife;  
He forgets that his own coldness makes the bonds the tighter draw;  
He forgets that his own mother is his wife's own mother-in-law.

Man may win a girl's affection and by law make her his own,  
But the law of love and duty are the mother's law alone.  
Men oft leave their wives for trifles, some imaginary flaw,  
Then lay all domestic troubles to "an awful mother-in-law."

But the angels are not truer in their watchfulness and care,  
Than a mother to her children; she will all man's curses dare.  
Ah! the child that once she fondled lies forever near her heart,  
And no man by club-house tactics e'er will pull the tie apart.

There may be times when she is wrong, but oftener she is right,  
And the man who calls her "terror," better search for inner light,  
For the chances are, within himself there is the awful flaw,  
That he'd point to as a mountain—within his mother-in-law.

DR. T. WILKINS.

## TWIN-BORN.

Greeting to thee, O Death, angel divine  
Whose hand of healing charms away our tears.  
Hopeful I wait the hour thy welcome sign  
Shall seal me safe throughout eternal years.  
For me thou hast no terror. This, the dream,  
And that wide door where others shrink aghast  
Shows to my soul a lovely morning gleam  
In promise of these tempests overpast.

Welcome, my brother Death, twin-born with me,  
And walking this hard pathway by my side.  
Thy face hath lost its veil of mystery  
And in thy faithful promise I abide.  
Ever thy low voice murmurs, "Patience yet;  
I wait the appointed hour. Be brave of heart  
For soon the little sun of earth will set.  
Then shall I draw the gates of life aside.

"Behold, they walk in fields of asphodel  
All whom thy soul held dear. They wait for thee.  
Listen, and thou shalt hear them as they tell  
The gladness of their rest and victory.  
I, Death, am but the underbreath of life;  
The soul's companion on a weary way,  
Leading the wanderer from a scene of strife  
Into the splendor of immortal day."

Brothers and friends are we. The way is long  
But he is faithful ever, and I go  
Gladly, with heart of courage, lips of song  
What way he leads me from the rocks below,  
Knowing that hour when he shall loose my hand  
And lay aside the wardship of my soul,  
My feet shall press the fadeless Summer Land.  
My brow be crowned with Love's pure aureole.  
Kenilworth, Ill. BEATRICE ST. GEORGE.

When a man wants to murder a tiger, he calls it sport; when the tiger wants to murder him, he calls it ferocity. The distinction between crime and justice is no greater.—G. Bernard Shaw.

The age of chivalry is never past so long as there is a wrong unredressed on earth, or a man or woman left to say, "I will redress that wrong or spend my life in the attempt."—Rev. Charles Kingsley.

When, through your bigness of heart, you give more of yourself to another than he is capable of understanding, and because of his ignorance he takes advantage of your bigness, then it is that you have cast pearls before swine.—H. C. Morse.

Christianity surged up from below, from the dregs of the world; it arose among an obscure sect of local fanatics, even in its own narrow provincial birthplace; and it brought with it, to cultivated Rome and Hellas, the common ideas and practices of the low civilization in which it had its origin.—Allen.

## Some Experiences in Spiritualism.

To the Editor:—I first began to investigate Spiritualism about 1874 or 1875. When I was yet at home in Baden, Germany, I in a vision saw the city of New Orleans, La., two years before I came to America. Two years after that vision I arrived at New Orleans. There was the city before me, everything just as I saw it in my vision. At Quincy, Ill., about 1874 or 1875, my spirit sister with twenty-two more spirits with her, spoke to me, just as natural as if in mortal body. There they were in full form; I had no light of any kind burning in my room, but the immortal spirits brought their own beautiful and brilliant light. I was the only mortal in the room. My sister and I spoke on Spiritualism and other religious matters. She advised me to keep on, that I was on the right track—Spiritualism. She had not been acquainted with Spiritualism while in the mortal body, neither did I know anything about Spiritualism before I came to America.

Another time it was my spirit father, mother and two brothers who appeared before me in full form, arms in arms; they stood and looked at me, I returned looking at them, not a word was spoken by any of us. I had no light burning, but the moon was shining through the window. They, the immortal spirits, came just as they went, through the locked window. No chance for fraud here either, as I had doors and windows shut, and I was the only mortal in that room.

Another time the immortal spirit form of my grandfather appeared before me, in broad daylight, in his big Napoleon hat and his knee pants with buckles; and every thing just as he wore when he was in mortal body in Germany. While I was practicing medicine through Missouri and Illinois, I had my horse in board by a man in Lewis county, Missouri. I myself was in Quincy, Ill. I rec'd a message from the man with whom I had my horse, that my horse was gone—stolen. I went to a girl medium, aged 12 years, here in Quincy, Ill., where I received a spirit message telling just where my horse was taken to after it was stolen. I sent notice to the man in Lewis county, Missouri, to go and get the horse, there where the spirit message had said to go, with the result that my horse was found just exactly where it was said in spirit message.

While I was practicing in Missouri I was called to Illinois to see a very sick man. When I arrived there I attended to the patient, then I retired in the same house. Just as I had retired, there appeared before me three immortal spirit M. D.s, also one Indian. They correctly diagnosed the case I had just attended to; they said that the man would be a corpse within forty-eight hours. This man was a corpse within the time stated by the spirits.

These are only a few of my many experiences in Spiritualism, at sickbeds, and otherwise. I believe because I positively know that Spiritualism is solid truth, and that the return and communication of immortal spirits with mortals are a fact. Now with some scientific or anti-Spiritualist please explain the foregoing on the "subjective mind theory," or the "wholly of human origin theory." DR. F. BACHER.

Quincy, Ill.

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(Continued on page 2)

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This department is under the management of

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Address him at Berlin Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often brevity is sacrificed to the clearness of the answers. It is hoped, however, that the style and matter will be such as to be of service to all. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is no delay in the appearance of answers. All letters are treated with equal care.

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

HUDSON TUTTLE.

**A. C. Dunn:** Q. How is it that you do not believe in the power of the spirit? I have seen many manifestations through the phantoms called materializations. Your statement to that effect has a wonderful influence with investigators—and with my experience I can hardly reconcile your experience with mine if it has led to the conclusion it has with you—and to such a different one with myself and friends in this neighborhood.

**A.**—Our esteemed correspondent will, if he reads carefully the answer to which he refers, see that he has misunderstood. The possibility of materialization is not denied, but some of the forms in which it is presented. There is no doubt as to the ability of spiritual beings to draw around themselves a sufficiency of matter to reflect light and thereby make themselves visible.

**I. P. K. Hammer:** Q. Why are there no writings by Jesus Christ? What is meant by the Holy Ghost, and what is the sin against the Holy Ghost, which cannot be forgiven?

**A.**—Neither Christ, nor his apostles wrote anything, the books referred to them were written many years after their death. The apostles were rude, uneducated people, and there is no account of Christ having been educated. The many god-men, or saviors of the world, contented themselves with teaching the followers gathered around them, and wrote nothing. These disciples might write of what they said and did; these miracles they witnessed, and in the gathering gloom as time receded the stories grew into legends; there was not occasion for the "saviors" to write books. The writing was an afterthought. The biography of one of these "sons of God" happily applies to all.

Perhaps no question of theology has received more attention, been more hotly debated, and remained more completely incomprehensible than that of the Holy Ghost. The contention began with the earliest Christians and continued until the repeated decisions of councils made it damning heresy to believe otherwise than these bodies decreed.

As defined by a leading theologian, "The spirit" (Holy Ghost) is the infinite personal "Breath" of God, as the Son is his infinite personal "Word." The Athanasian creed says: "The Holy Ghost is from the Father and the Son, neither made nor created nor begotten but proceeding." Exactly what is meant by "proceeding," has never been made clear. The trinity is made up of the Father, Son, and Holy Ghost, and how an infinite God can be separated into three factors all as powerful as the original, for a mind not cultured in the schools of theology is difficult to comprehend.

The early Christians were constantly disputing as to the nature of the three persons of the trinity, some declaring one an angel, some another, but the majority settled down to the dogma that the son was subordinate to the Father and the Holy Ghost to the Son. The Gnostics advocated that both the Father and the Holy Ghost were created. The Aryans held that the Holy Ghost was a creature of Christ. German theologians have defined it to be the "spirit of God in nature," and in church.

The fact is that this Holy Ghost has no reason for being, and can find no place unless embodied in a dogma which is held too sacred to question. The sin against the Holy Ghost, is the rejection of the spirit, and heresy. Especially after one believing, becoming an apostate. This sin is so heinous and dreadful it is never pardoned. The weakness of this belief required special strengthening by the priests.

It is peculiar that there is only one sin in the world that is not pardonable, for which an excuse will not be received, and this dreadful crime is against a being which is not God, the creation of speculative theologians.

(There can be but one Supreme God, and as supreme and infinite, He can not be subject to division. If divided each part would be infinite or large as the whole.)

**C. C. Ames:** Q. Is there any scientific explanation for the apparent fact that intermarriage among near relatives, as first cousins, etc., often produces inferior offspring, idiots, etc. The same effect is seen among animals.

**A.**—Although the marriage of those near related has been considered detrimental, and so recognized by law, the objection does not rest against the relationship but similarity. People as near related as brother and sister are often more widely different physically and mentally than those who are not, and often those not related are almost identical in temperament and mental endowments. The distinction made by the law is arbitrary and coarse. Organic beings gain by a distinction of

the sexes. Only the lowest species combine in the same manner. The differentiation of functions allows a greater variety and opportunity. Each offspring starts as it were anew, as a new creation, whereas in the animals multiplying by division, there is constant continuance of the original being. The stronger and more pronounced the characteristics of the father the more conspicuous the offspring will these reappear in the offspring. If the deficiencies of one is opposed by excess in the other, the offspring will inherit a balance of these qualities. If there is excessive activity or development in any direction, or deficiency, this will be intensified in the offspring, becoming even a deformity physically or mental abnormality. Near relations were often times when the opinion which the law embodies, were more alike—more nearly related—than at present. When people lived in tribes, the whole tribe became related closely, and often descended from a single family.

As a rule with exceptions as stated—(the exceptions, of course, are tendencies to certain diseases, etc., are alike in families and hence for members, even of branches remote as cousins, to unite may produce offspring with these traits intensified. Nature, however, is a wonderful conservator, and often under the most disadvantageous circumstances produces astonishing results. An "Island" planted in the crevices of the rocks on a bleak mountain side, and cradled by storms, may by her fostering care develop into a magnificent tree. Men like Stanley, who blazed the way for the advance of civilization into the heart of "darkest Africa," may be born in an almshouse, and grow strong by neglect until they come to their own nobility.

In a careful study of this subject, the conclusion was reached that the stress laid on this marriage of cousins was too strong to be warranted by the facts. A standard example of writers on the subject is the intermarriage of the reigning European families, especially the Hapsburgs. It probably had some influence, but there were other causes more potent in the degeneration.

In the animal world there is no attention given to kinship, but there is a vigorous selection, of the strongest, fittest, most courageous, or cunning. The weaker are driven from the herd. In breeding under the care of man, when desirable characteristics are obtained it is essential that both parents possess them in order to insure their preservation in the next generation. When possible distinct strains are selected from, but it is often necessary to blend, even to brother and sister. This might be injurious if continued, but under my own observation, four generations of such intermarriage resulted in most perfect animals, and with robust constitutions.

Has He Flinched or Fled?

The Progressive Thinker of three weeks ago published a request from Wm. F. Langdon of Chicago, that such of your readers as were interested should name the time and place, or appoint a committee to take charge of and report upon the success or failure, of his attempts to demonstrate under test conditions "that there is such a thing as genuine phenomenal mediumship," and further offered to submit to the mosquito netting test the phase of materialization. The Editor appended to Mr. Langdon's article a suggestion that the Illinois State Spiritualists Association should furnish that gentleman with the opportunity for which he sought. The officers of that body knew nothing of his proposition until it appeared in type. An offer of its services was promptly made in the following form:

May 26, 1904.

Wm. F. Langdon, Esq.,  
70 East 24th Street, Chicago.

Dear Sir and Brother:—My attention has been called to your communication in the Progressive Thinker, dated May 15, and also to the note of suggestion following thereon.

The object expressed by your offer will certainly commend the approval of very many Spiritualists, indeed of all, who are anxious to be assured of the existence of genuine mediumship in any and all of the phenomenal phases.

Is it your pleasure to submit to test conditions before a committee to be named by the official board of the Illinois State Spiritualists Association?

How many sessions, and how many hours in each one will you devote to the committee?

In what phases do you wish to be tested, and if in more than one, in what order do you wish them taken up?

Any indications of particulars deemed necessary by you for each work will be promptly submitted to my fellow officials on my return to the city next week. Fraternally yours,

GEO. B. WARNE,  
President Ill. S. S. A.

Not a word in answer has been received from Mr. Langdon. Has he been suddenly stricken deaf, dumb and blind, or is he lost, strayed or stolen? Did he write his communication in good faith, or with an eye to judicious advertising on distant fields? His brief article seemed so impressed with the stamp of sincerity that it is too bad to even think that he yielded to the second thought that he who bluffs and runs away may live to bluff another day.

There were Spiritualists who believed a few years ago when Mr. Langdon retired from professional mediumship that he had acted for the best good of their cause. If he again courts public identification with it, let him place his efforts on a plane that will disarm all suspicion.

GEO. B. WARNE.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whitting. One of Miss Whitting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful material. For sale at this office. Price \$1.

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# Metaphysical Puzzle Solved.

To the Editor:—Somewhere it is written, that "as a man thinketh, so is he," or words to that effect. Now, Thomson J. Hudson has written voluminously. He has also invented an idea that surpasses in its working even the trinity. That idea is the "objective" and the "subjective mind." As to an explanation of this invention that is another thing. The practical working is that the objective mind, or "self," makes a statement and the subjective fellow contradicts it. The logic of the operation is that the subjective knows more, always, than does the objective. But to this writer, both objectively and subjectively, it has been a matter of curiosity how Hudson came to conceive or propound the idea. And it is so yet.

We had been used to the trinity riddle; to the change of shortcake and wine into a flesh and blood repast, but this two in one, always in opposition, has not yet outgrown its novelty. True, we had been taught that marriage made one out of two, but our divorce courts have exploded that idea. But how did Hudson get his?

A chance copy of a magazine called "Suggestion," suggests a plausible solution of the conundrum—in a short sketch of the now deceased author. Let us put two or three of his propositions together. In one place he says like this:

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant."

Now, stick a pin there to hold it, and note what he next says:

"Science has at last succeeded in unraveling the whole mystery, removing every phenomenon from the domain of superstition, and demonstrating that all the manifestations of whatever name or nature, proceed from the subjective minds of living persons."

No comment will be made here on the grotesqueness of such a statement, or in criticism of the mental cohesiveness that indites it, but to get a clue to its origin.

In the last contribution of this scribe to The Pro-

gressive Thinker, attention was called to the tenacity with which the concept that this was a "made" world was adhered to by so many able minds. In reading this Suggestion notice of Mr. Hudson's last book, in addition to the above quoted paragraphs this one was found. He says:

"If man has a soul it is of the utmost importance that he should know it."

Now, read that over carefully—and if you are conversant with the sentence—and get the scope and compass of the logic involved, and then look at the opening one of this notice—"as a man thinketh so is he." The difference between the Spiritualist and the old thinker can be stated in very few words. Let us read it as Hudson does:

"If man has a soul."

And then as the Spiritualist would state it:

"Man is a soul."

The "has" and "is" explain the whole question with a luminosity that needs no further explanation. Discussion would only confuse the thought.

It is just here that the trouble lies. After God had made light, land, grass and fruits, sun, moon, whales, birds, cattle and man, he closed up the work.

And then he added an appendix: He breathed into man's nostrils the breath of life; and man became a living soul.

And from this has come to us the idea that the body is first the man, and that he got a soul as an additional thing, after he was man.

This idea is the basis of all orthodox credulism—Christian or Mohammedan—and has held not only theology and Hudson, but many text-book scientists of our endowed colleges and universities. And it is the one main obstacle to spiritual thinking—coloring all that follows.

When you think "has" Dr. Hudson's theories are readable, but when you think "is" they are mere curiosities in dogmatic speculation. "As a man thinketh, so is he."

SAR'GIS.

# Another Proposition.

Presented to the Public for the Good of the Cause.

In view of the unreasonably severe criticism of materialization, it is nearly time that mediums for that phase of phenomena endeavored to give satisfactory proof of the genuineness of their manifestations. I agree with many contributors to The Progressive Thinker that the acceptance of Mr. Hale's offer would be to make merchandise of mediumship and for that reason should not be accepted. Mediums who refuse for that reason are actuated by noble motives and their unselfish example should be emulated. Then, the hostile conditions that would be encountered may deter others from accepting the offer, and this is also a reasonable excuse.

But this does not remove the responsibility of mediums for this phase to give a scientific demonstration of the truth of their work and thus silence the opposition and doubt that has arisen concerning all mediums for this phase of work.

A Leah Underhill, one of the Fox sisters says in her well-known book, "The Missing Link in Modern Spiritualism," when speaking of materialization:

"Now, then, why should there be any need of so conducting circles for manifestations as to cause suspicion or leave the minds of investigators in doubt? Should a medium be allowed to enter a cabinet without any precautions on the part of the sitters to require test conditions, and deliberately clothe himself in the habiliments of angels, and then softly glide forth into a dimly lighted room, scarcely visible to the eye, and call it a 'materialization' or a 'transfiguration'? Shame on such cruel deception. I am astonished that people are willing to be so imposed upon. When I was before the public, I expected and wished to give every satisfaction in my power. I believe all persons who wish to know the truth, and are willing to pay mediums for their time and trouble, should demand their rights, search the cabinets, and hold the mediums by joining hands until they are fully satisfied of the truthfulness of the manifestations. We have never objected to being held, and we have even submitted to being telescoped and gagged to settle the question of ventriloquism, after every other test had been applied."

"I do not wish to be understood as condemning all cabinet seances. We, for our part, never used cabinets nor had occasion to do so. I know, through the best of testimony, that with honest mediums and select confidential circles, marvelous phenomena have taken place through that means since my day. But I do disapprove of such seances before promiscuous parties, when not accompanied with precautions against the possibility of deception; for when test conditions are not required by the sitters, or insisted upon by the mediums as their only protection against malevolent suspicions, they open the door to fraudulent mediums for the practice of abominable deceptions."

Are these words from one of the pioneers of Modern Spiritualism worthy of attention? If the Fox sisters were willing to undergo test conditions to prove the truth of their manifestations, should not mediums of the present day be willing to do likewise? And I

A LITERARY CURIOSITY.

The following poem was sent by one of our subscribers with the statement that its composer spent a year in its compilation. It is a mosaic, each line being taken from some well-known English or American author, whose name in every instance is given. The compilation of the poem is not only a tribute to the patience of the author, but the perfection of the rhyming and the fitness of each line to the other in producing complete sense makes it a most decided novelty. It is entitled

Life.

Why all this toil for triumphs of an hour?—Young.  
Life's a short summer—man is but a flower.—Dr. Johnson.

By turns we catch the fatal breath and die;—Pope.  
The cradle and the tomb, alas! how high.—Prior.

To be is better far than not to be.—Sewell.  
Though all man's life may seem a tragedy.—Spenser.

But light cares speak when mighty griefs are dumb.—Daniel.

The bottom is but shallow whence they come.—Sir W. Raleigh.

Thy fate is the common fate of all;—Longfellow.  
Unimagined joys have no man befall;—Southwell.

Nature to each allots his proper sphere.—Congreve.  
Fortune makes folly her peculiar care.—Churchill.

Custom does not reason overrule.—Rochester.  
And throw a cruel sunshine on a fool.—Armstrong.

Live well; how long of short permit to heaven.—Milton.

They who forgive most shall be most forgiven.—Baillet.

think all genuine mediums are willing to do so when they are assured of fair and honest treatment in return.

Nearly a dozen different contributors to The Progressive Thinker have made the fair and honest suggestion that mediums for the phase in question hold seances under the mosquito-bar test, but thus far, to the best of my knowledge none have complied. This may be due in part to the fact that they have generally been approached in a hostile mood, and without due appreciation of their sensitiveness to unfavorable conditions. With this idea in mind the balance of this article is written.

If the same percentage of mediums for materialization prevails in Chicago as elsewhere, there should be from twenty-five to fifty of these mediums in Chicago alone.

Good-B. Warner, of 4203 Evans avenue, Chicago, vice-president of the N. S. A., and president of the I. S. S. A., is a firm friend to all true mediums; he understands the requisite conditions for the production of genuine phenomena; and he also has the confidence of every reader of The Progressive Thinker.

My suggestion is that one or all of these mediums in Chicago step forward, and show their regard for the cause whose interests they should be endeavoring to promote, and dispel once and for all time these doubts and objections to materializations, by arranging with Dr. Warner to hold a seance under the mosquito-bar test, he to select a place where there is no possible chance for confederates, and also with the understanding that if successful readers of The Progressive Thinker are to be made acquainted with the facts. I make this suggestion without consulting Dr. Warner, but I am quite certain that he would be willing to do this much to confirm the wavering faith of many Spiritualists in this class of phenomena.

And the conditions under which such a seance would be held would be entirely free from unreasonable, skeptical and adverse conditions of any kind, for the circle could be composed of staunch and impartial Spiritualists. There are several Chicago Spiritualists well-known to the public, such as Mrs. Richmond, Harry J. Moore, Drs. Conger, Dr. Wilkins, Walter DeVoe, Dr. Hewitt, A. M. Griffen and many others; and I have no doubt that they one and all would be willing to attend and form a harmonious circle and perfect conditions in order to dispel the doubt and skepticism concerning this phase that is constantly increasing. The ordinary public circle is held before an audience of mingled doubt and credulity, of doubtful character sometimes, while in a test circle under the conditions named above, spiritual gifts should be at their best and conditions would be a thousand times better than at the ordinary materializing seance.

Such a circle would be above the plane of mere money-motives; and I have unwavering confidence that every genuine materializing medium in Chicago will be willing and anxious to hold a test seance under these conditions, and thus remove the sentiment of opposition so prevalent at the present time. And meanwhile the entire Spiritualistic world awaits the outcome.

GEORGE B. FERRIS.

Grand Rapids, Mich.

Sin may be eluded so close we cannot see its face;—French.

Vile intercourse where virtue has no place;—Somerset.

Thy leaden chain pass down, however dear;—Thompson.

Thou pendulum betwixt a smile and tear.—Byron.

How sensual snares let faithless Pleasure lay.—Smollett.

With craft and skill to ruin and betray;—Crabbe.

Soar not too high to fall, but stoop to rise;—Mason.

We misgivers grow of all that we despise.—Cowley.

Oh! then renounce that odious self-esteem.—Beattie.

Riches have wings and grandeur is a dream.—Cowley.

Think not ambition wise because 'tis brave;—Sir Wm. W. W.

The paths of glory lead but to the grave;—Gray.

What is ambition? 'Tis a glorious cheat.—Willis.

Only destructive to the brave and great.—Addison.

What's all the gaudy glitter of a crown?—Dryden.

The way to bliss lies not on beds of down.—Quarles.

How long we live, not years but actions tell;—Watkins.

That man lives twice who lives the first life well.—Herick.

Made, then, while ye may, your God your friend;—Wm. Mason.

Whom Christians worship, yet not comprehend.—Hill.

The trust that's given guard, and to yourself be just.—Dana.

How have we how we may, yet die we must.—Shakespeare.

The Unique Monthly.

# Advice From A Spirit.

The stung of conscience brings us wisdom. Sin, though evil, is a savior, for from sin comes knowledge of things harmful to both soul and body. Man has from the Father a germ of divine essence over-promising him to do right, which in time will become free from all imperfections. Progression and growth are the same, ever reaching out to the beautiful spiral pathway of progress. The evil you encounter will at last bring you light. Each day is more beautiful after the night. Sorrow is a blessing; it sets life currents flowing more true. Look into the depths of external nature and find the reality; it is the supreme voice of the absolute in the heart of man. When you can perceive the unity of nature, the elements of the sunbeam and the starbeam, then will the soul be carried by inspiration to the great truth that spirit is all and in all. Man, carried with the potent secret of nature, it makes nature spiritual and divine. Man is nature, organic, self-conscious, akin to God. The body is the secreted shell of the soul. Be passive to the spirit of nature, purify the heart, ennoble the soul—this is the true meaning of life.

The soul is that part of our nature which aspires to the lofty, the divine. You may greet her with the freshness of childhood or the earnestness of mature life, yet you cannot penetrate the divine mystery that created it. Adhere closely to nature, try to realize her simplicity and beauty; the nearer you get to her the happier you will be. Let her realize your relation to the divine universe and are surrounded by unseen intelligences.

Take heart and be glad, we are not dead. On some bright morning the clouds will be lifted and joy will break as sweet rain on your head. Sit with in the silence and try to understand. If you would see beyond the mists of blue you must be patient until it grows into the gladness of eternity; and though it may be hard to understand, the way through which he leads you will be marvellously sweet, like lilies that eternally unfold. Deep down in this heart, welling up through this daily life, let love and kindness to others rule; this is spirituality.

A SPIRIT FRIEND.

# GENERAL SURVEY.

(Continued from page 6.)

J. C. Andre writes from Grand Rapids, Mich.: "We hear and read a great deal in regard to Spiritualism being dead. We felt so here in our city, but discovered that we were only sleeping. To awaken ourselves, on May 1, we organized The New Thought Spiritual Society, and engaged Mrs. D. A. Morrill for the first meeting. Her splendid work as lecturer and message bearer won for her the admiration of the best citizens. She presented our cause in an able manner, and clothed her thoughts in beautiful language. In order to continue our high standard of lectures we engaged Lyman C. Howe, whose work did not lessen the interest. On May 1, we held a great mass-meeting for the purpose of raising money for the Mediums' Home at Lansing. This meeting was conducted by the president, Mr. Carpenter. Speakers, Lyman C. Howe, Mrs. Carpenter, Mrs. Dorothy Daley, of Detroit, Mr. Martin and Miss Gibbs of this city; messages by Mrs. Blake, Mrs. Carpenter and others. The work was all splendid, and our people demonstrated that they are in sympathy with the efforts made by the state president and wife, as the collection was beyond expectation. Mrs. Blake has done our message work. She has done credit to herself. We think more of her as a test medium than ever before. We held our last meeting for the season last Sunday. The hall was full. We raised in cash and pledges \$60 to open with in the fall."

Dr. Beverly writes: "Mr. Langdon, the noted slate-writing medium, will give a public seance at Arlington Hall, 31st street and Indiana avenue, Sunday, July 26. Collection at the door only 25 cents. He has no superior as a medium in his phase. He sits outside the cabinet in the light so that everyone can see there is no faking, and everyone called to the cabinet will get a message upon their slate or a painting of some relative or guide, or a lovely sketch of landscape, etc."

Ella Wheeler Wilcox was so charmed with Dr. Bland's spiritual book, "In the World Celestial," that she wrote him an autograph letter about it, in which she speaks of it in terms of highest praise. The book is for sale at this office. Price \$1.

Emily E. Philip writes: "The Englewood Spiritual Union holds its annual picnic on the Fourth of July at Jackson Park, just north of the Germania Building. We always have a nice crowd, and an enjoyable time; hope to have all the friends with us this year."

C. H. Toler writes: "Mrs. E. J. Demorest, the noted medium of Pittsburg, Pa., is now with us in Marietta, Ohio, and is in much demand for seances. Mrs. Demorest is stopping at the home of W. J. McManis, 620 Second street, and is giving parlor seances. Her messages with tests in numerous private homes of highly respectable people. Some of these circles are quite large, and all are greatly enjoyed by everyone present. Mrs. Demorest has often been here before and is well appreciated by Spiritualists and enjoys the esteem of many other good people who have frequently met her seances."

J. A. Toren writes: "Mrs. Nora E. Hill, pastor of the Rising Sun Spiritual mission, will lecture at Wilcox Hall, Sunday evening, June 19, at 8 o'clock, for the society of the Psychic Forces, of which Mrs. Isa Cleveland is pastor. Dr. Louis H. Freedman will occupy the same rostrum on Sunday evening, June 26. Both of these lecturers are well known, and all who wish to hear them should avail themselves of this opportunity. Mrs. Cleveland's control, White Star, will do her best at these meetings and give the usual convincing tests, which are such a prominent feature of her work. Strangers and skeptics are especially invited. Remember the number, 361-363, East Forty-third street, where no stock tests or Book information is necessary at these meetings. The less the medium knows of you the better are the results obtained for you. Come and convince yourself. 'Scientific tests' not given."

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And all the life of nature like your young blood is con-  
gealed;  
How wearily, how drearily the moaning winds are blowing  
Your grave is just a snowdrift heaped upon a barren field  
EMMA ROOD TUTTLE

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars address I. Eraser, manager, Vicksburg Camp, Mich.

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D. C., and do not delay.