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The Progressive Thinker.

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NO. 796

OUR TWELFTH PREMIUM OFFER!

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The Profoundly Interesting, Instructive and Truly Descriptive

66 LETTERS FROM THE SPIRIT WORLD.

Given Through the Mediumship of the Late Carlyle Petersilea.

This Book—THE TWELFTH OF OUR PREMIUM LIBRARY—Is Now in Press and Will Be Ready for Distribution in a Short Time. See Special Offer Elsewhere.

Interview with H. D. Barrett.

By Request He Gives Some Interesting Particulars in Reference to Spiritualism, to the San Antonio (Texas) Express.

Harrison D. Barrett of Washington, president of the National Spiritualists Association, is in the city, engaged in Spiritualistic missionary work, and in the interest of this propaganda addressed a large audience in the Elks hall, Saturday and Sunday night.

At the request of The Express, President Barrett consented to answer a number of questions regarding Spiritualism. President Barrett said:

"The objects of our National Association? We aim to unite all people of liberal views into one harmoniously working body along educational, scientific, philosophical and religious lines. Our aim, through analysis and synthesis, to present a rational idea of God to the world, and to show man's relation to the Infinite in such ways as will lead to his best here on earth."

"How about its scientific phases? They are, of course, very important. I favor the methods followed by Epes Seargent, Prof. Alfred Russel Wallace and Sir William Crookes, also Professors Robert Hare and James J. Mapes. They experimented again and again, corded and uncorded, with different results, and found that they all testified to one and the same thing—that a human being had survived the change called death. I have very little interest in the haphazard methods followed to-day by many excellent people. Guesswork, self-hypnotism and assumed spirit control have nothing to do with science. Science deals only with facts, and many Spiritualists are true scientists, yet the rank and file are too apt to accept inference for evidence."

"What is Spiritualism's relation to religion? Really it is religion practically applied. It is founded upon infinite intelligence and deals with man as a child of infinite intelligence. He (man) must therefore find his way to God by developing his own soul, or in other words, by becoming acquainted with the god within religion means being good, doing good, the seeking after truth and a longing for the beautiful, the divine and the holy in life. Man's best prayer is a good deed done unselfishly for his brother. He must think purely, speak truly, and live nobly, as Buddha advised his followers in the old time."

Spiritualism Widely Spread.

"How many do we number? It is hard to tell accurately, yet we know that we have over 700 local societies or churches in the United States and Canada, with 250,000 members, and have over three hundred ministers who stand on equal footing under the law in all states of the Union with clergymen of other denominations. We own 110 church buildings, which, with the property owned by fifty camp-meetings, makes our total valuation of all our property holdings about \$2,000,000. We also have twenty-two state associations to look after legislation and carry on missionary work within their borders."

"The National Association's work? It is to organize local societies, aid in the defense of unjustly persecuted mediums and speakers, pension our worst workers, defend our rights in the courts in the matter of contested wills, and carry on an extensive mission work through the circulation of literature."

"What does Spiritualism stand for in its various phases of work? Phenomena, science, philosophy and religion. From the phenomena the science of psychism is deduced, just as the applied sciences are deduced from the phenomena of the material world. Our philosophy is of course deduced from the scientific expressions of our work; while Spiritualism as a religion sums up man's duty to himself, to his neighbor and to God. He is made to realize from what the first three principles reveal to him that he must understand the cause of the phenomena, then classify them, then see what they have behind them in the way of an all-compelling must to affect his life for good."

"What do the phenomena argue? They argue that a force, outside of physical realm, is at work to produce the given result. One phenomenon attracts attention; two phenomena demand an investigation; three of them simply iterate the necessity, while a multitude affirm that the force demands a thoughtful hearing. When put to the test, it is found that this force that has produced these phenomena, is intelligent, has memory of location, of names, and persons. Questioned closely, it demonstrates that it can think, reason and form intelligent judgments."

A Fair Test.

"What is a fair test of these phenomena? The internal evidence of fact that they present; or, as a lawyer would say, 'the earmarks' of personality. When a so-called dead friend writes an intelligent message in his old familiar hand-writing, uses expressions known only to him and to you, we feel justified in affirming that the earmarks are plainly discernible, and that the internal evidence of the loved one's presence is clear. To me, a fair test consists of the psychic's ability to give me clear-cut evidence of the presence of my arisen friend: I want his characteristics, certain expressions used in common by us both, and such facts as were only known to me, all of which must be unknown to the medium."

"What is the value of these phenomena? They are only of value as they are used in forming nobler characters on the part of those who accept them. They mean that man should earnestly seek to determine their cause, and when that is done, and such facts as were only known to me, all of which must be unknown to the medium."

and sincere life, if he would be happy in the unseen spheres. Phenomena prompt him, or should do so, to righteous living and pure thinking. What are the ethical phases of Spiritualism? In part, I have already touched upon them. We hold that there is absolutely no forgiveness for sin, and that every man must pay to the utmost farthing the penalty for wrong thinking, as well as for wrong doing. Man must do right because it is right to do right; he must be honest, not for policy's sake, but because it is right to be honest. He must be the embodiment of the altruistic spirit in the thought, word and deed, in all of his dealings with his fellow-men."

Spiritualism Scientific.

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Visions of the Dying.

They Reveal Heaven, and Bring the Departing Spirit in Touch with Those in Spirit Life.—Incidents Related by the New York American.

When my own father, John Morgan, was dying, three years ago, he said: "There is my mother and my sisters."—Rev. W. H. Morgan, of Newark.

Any man with the experience of dying persons, which a clergyman or a physician has, cannot fail to know positively that glimpses of heaven are often vouchsafed to persons of great faith and saintly lives on their deathbeds.—Rev. George R. Van de Water.

It is possible that in the actual moment of dissolution revelations from the other world come to the dying. I have seen persons at the last moment stretch out their hands and call the names of dead relatives.—Dr. J. D. Quackenbush.

I believe that many men and women who have lived good lives are close to heaven.—Rev. Robert L. Paddock.

HEAVEN IS REVEALED.

The saintly and pure of life are always close to heaven. In the last moments of life they are, in many cases, permitted visions of another sphere. This has been absolutely proven by recorded exclamations of dying persons, who apparently have been translated to another life, and at the very instant of earthly dissolution been greeted by loved ones who have gone before.

The astonishing strength of the belief among clergymen and scientific thinkers that deathbed revelations are frequent incidents of dying persons is shown by the late Mr. Doane, of Newark.

In the interviews gathered by the American there seems no very certain conception of heaven as a place. On the other hand, that many clergymen think of heaven as a material place, and not merely a condition, is shown by their indorsement of deathbed revelations.

The statements already made in support of this by such scholars of Prof. Quackenbush, the Rev. George R. Van de Water and the Rev. Robert L. Paddock, are added to by other clergymen, who relate instances where dying persons have manifestly had visions.

One of the most remarkable of these statements comes from the Rev. Mr. Morgan, of Newark, who details a striking scene at the death of his own father. He also calls attention to an almost equally striking scene relating to Mrs. Edwards. Following are some of the opinions gathered yesterday:

NEWARK CLERGYMAN TELLS OF VISION HIS FATHER SAW.

The revelation of heaven described by the late Mr. Doane has aroused the widest discussion in clerical circles at Newark, where Mr. Doane lived, and has led to some very interesting and important utterances.

Rev. Father M. J. Richmond, pastor of the Roman Catholic Church of Our Lady of Good Council, said that he had known so many apparently inexplicable incidents within his own experience to doubt the genuineness of Mr. Doane's vision.

"These things do happen," he said. "Whether we profess to believe in their significance or not, vivid and meaningful dreams visit us and we can only wonder at their import. They seem to come from beyond human comprehension and human explanation, but a time may come when we shall be able to explain all."

Rev. John F. Miller, rector of the Episcopal House of Prayer, told an American reporter that he considered Mr. Doane's dream would have to be explained simply by the mysterious workings of the human mind.

"There are many strange things which we cannot understand in this world," said Dr. Miller. "I have heard of significant dreams and visions before. Most of us, I think, at one time or another during our lives, are made the subjects of apparently occult visitations in which we seem to hear the voices of our friends who have passed beyond the veil."

TELLS OF HIS FATHER'S VISION.

Rev. Dr. William H. Morgan, pastor of the Central Methodist Episcopal Church, and one of the most prominent and popular ministers in the city, said: "I believe that the Monsignor had a vision and that it was as true as life. I have good reasons for believing. When my own father, John Morgan, who for forty years was a regularly ordained preacher, was dying three years ago, and we were standing at his bedside, he said: 'There is mother and my sisters.' We looked around in astonishment and our surprise seemed to puzzle him for he then said: 'There they are, can't you see them?' I am sure that he saw those whom he mentioned; notwithstanding that one of his sisters had been dead about a year, the other about ten years and his mother over twenty years."

"At that time my father was sixty-two years old. As I said before, I believe the Monsignor had a vision as real as life, and I believe truly that my father had one. It was no dream, for he was awake and conscious at the time. I cannot account for it."

ANOTHER IMPORTANT CASE.

Rev. Mr. Morgan told of another incident where he knew of a person who, shortly before dissolution, had a vision corresponding absolutely with the vision of Monsignor Doane. This person was Mrs. Susie Edwards, a sister of the Rev. Charles Yatman, the well-known evangelist. When she was dying she told those around her bed of having seen and conversed with members of her family who had died before, and who were, she claimed, present at the time. As in the case of his father, Rev. Mr. Morgan stated that he was

sure it was a vision the dying woman had, and no dream.

Rev. Louis Shreve Osborne, rector of Trinity Episcopal Church, who was one of the late Monsignor's closest friends and a fellow member of several art and literary clubs, said:

"I see nothing queer or strange in it. Anybody who has read Prof. James' book on Psychology knows that it is full of just such incidents. The trouble is we Westerners have been so busy developing the material that we have almost forgotten that there is a spiritual realm. I believe it is one of those psychological phenomena frequently heard of which make a big impression on scientists."

The parents of little Willie Healey, the dead boy whom Monsignor Doane related he had seen in the vision, could not be seen yesterday. The father is kept in his room, while the mother is so prostrated over the boy's death that she will not see anybody.

DIFFICULT TO CONVINCE THE CHURCH.

Father Patrick H. McCorry, rector of the Roman Catholic Church of St. Catharine of Genoa, West One Hundred and Fifty-third street and Amsterdam avenue, said yesterday that there were many instances of revelations similar to that experienced by Mr. Doane.

"It is not at all unusual," he said, "that the church is strangely insistent on this point. To me it does not seem that there is anything remarkable about the dream. I cannot recall anything of the kind in my experience, but there are many such instances in the lives of the saints. In each of those cases, however, the most positive proofs have been required to authenticate them, for as I have said it is hard to convince the church in such matters."

Father McCorry was asked if the description of heaven given by Monsignor Doane conformed to the general idea of the church.

"Generally, yes," he replied. "It has been accepted as true that we shall know each other in heaven. One of the joys of the hereafter is that of meeting and knowing our friends and loved ones in the new life."

"Do you regard such dreams as helpful in spreading the doctrine of Christianity?" he asked. "I think they are contributing proof of the existence of a hereafter for the benefit of the skeptical."

"Such dreams are interesting, and like many other manifestations of a spiritual character they are not to be explained by ordinary methods. But the church itself does not take cognizance of them until there is indubitable proof of the recurrence of a miracle."

MRS. PEPPER DECLARES SHE HAS EXPERIENCED REVELATIONS.

Mrs. Pepper, Brooklyn Spiritualist pastor, believes thoroughly in Mr. Doane's vision. "It is not unusual for persons to have visions of that kind," she said. "I have them myself. At deathbed scenes the dying one nearly always calls upon some departed one in his last moments, because, as I believe, those already enjoying the next world are at that time bidding good-bye to the spirit to its new state of existence."

"We do not lose those who go before us. They are continually helping our lives."

WOMAN'S ADVANCEMENT.

Better to Suffer Ridicule Than Stand in the Way of Progress.

In 1848, when the first Woman's Rights convention was held, men exclaimed, "What! Woman on the platform; woman in the pulpit; in the college; in the courtroom; in the voting booth; in the legislature! Monstrous! It is against the ordinances of Almighty God! It will break up the order established at the creation and respect for 6,000 years! It will prove a lasting injury to all mankind! It will give the lie to Scripture! It shall not be! Even the order of God is at stake!"

At that day, the few who stood for the right of woman to a larger life were made the butt of ridicule, yet in the light of history how ridiculous are their opponents.

How is it now? There are over 430,000 professional women in the United States. There are 1,000 lawyers, 2,000 doctors, 3,000 clergymen, 6,000 journalists, 8,000 government officials, 24,000 merchants and 323,000 teachers and college professors. And women are gaining on men in almost all the occupations save, strange to say, those of domestic servants, laundresses, milliners and saloon keepers.

And what of woman's political status to-day? Full suffrage in four states; and some measure of political right in twenty-four states with full suffrage in Federated Australia, and some form of suffrage in every civilized country of the world.

All this has been done in the face of the most solemn warnings in the face of all the prophets of calamity. The heavens have not fallen. What harm has come? None, save the harm that has been done to the reputation of those who stood in the way.

I had rather be ahead of my time, and suffer ridicule for a season, than shake my fist and make grimaces in the face of advancing truth, and thereby become the laughing stock of posterity.

HERBERT S. BIGLOW.

Quarrels would not last long if the fault was only on one side.—De la Rochefoucauld.

There are truths which are not for all men nor for all times.—Voltaire.

A BOOK OF SPECIAL INTEREST.

"Journeys to the Planet Mars, or Our Mission to Ento." By Sarah Weiss. Published and for Sale by Adolph Weiss, 421 North Fourth Street, St. Louis, Mo. Also for Sale by The Progressive Thinker, 40 Loomis Street, Chicago.

Having had a rather extended acquaintance with the late Mrs. Weiss, and having enjoyed many talks with her especially about her visits to the planet Mars—a planet which the inhabitants call Ento, I have taken a more than ordinary interest in this book of 548 pages. There is nothing really incredible in the book except the fact of its author having made many visits to the planet, and through interpreters communed with a number of its inhabitants.

The flora and fauna of Ento—Mars, are very similar to what is found on the planet Earth. Pictures of many of the plants, flowers and animals of Mars were drawn by Mrs. Weiss, under a powerful influence, and are reproduced in this book. Indeed, Dolzest, who seems to have been the spirit guide who piloted a band of spirits, including Giordano Bruno, Humboldt, Victor Hugo and other wise spirits, together with Mrs. Weiss, on these excursions, says, in one of his early talks with the medium:

"Discuse your mind, now, and for all time, of the idea that necessarily different planets must produce entirely different expressions of life. One intelligent energy directs the universe, and one universal law prevails. Should you visit Venus, Jupiter, or indeed any planet inhabited by humans, you would find man only as you know him."

Mrs. Weiss describes canals, rivers, lakes, seas, continents, lands and homes in Mars much as travelers in this country describe the scenery on their route of travel.

The inhabitants of Mars she found to be far in advance of those of earth; their laws were more just and humane; they have long since put an end to wars. Everybody works, but their work is in a sense play. In no case is it slavish labor.

The form of government there is nearly like what the Socialists are seeking to bring about in this world. There are no poor people on Mars, nor are there any who are exceedingly wealthy. Mechanism there is advanced much more than it is here. The Entons, that is the inhabitants of Mars, have about all the methods of travel we have on earth, and besides that have airboats which travel a hundred miles an hour. The propelling power of all their machinery as well as their vehicles of travel is electricity. By a system of reservoirs, canals and rivers they have reclaimed about all the desert and arid lands. Indeed the rearing of this book makes Ento seem a kind of heaven if not an improvement on any heaven of which I have ever read or heard.

Whether Mrs. Weiss' journeys were real or imaginary, she has written a wonderfully fascinating book. She makes Mars seem to be such kind of Utopia one all could wish for their future home.

In one respect Mars is behind earth; that is, its inhabitants know little or nothing of immortality. They mourn for their dead as though they were forever gone. Mrs. Weiss was taken to Mars, partially on purpose to teach the Entons a knowledge of a future life.

I have marked many speeches and passages in this book to quote in this review, but for want of room must forego the pleasure. Many of the speeches made by the inhabitants of Ento will compare favorably with the best speeches ever delivered in this world. The same thing may be said of the speeches of the wise and great men who accompanied Mrs. Weiss. I asked many profound questions, the answers to which, it seems to me, show a great growth on the part of Humboldt and other wise philosophers.

This book is very cheap at \$1.50. The reader of this is advised to send to the office of The Progressive Thinker for a copy.

MOSES HULL.

THE REIGN OF MAMMON.

An Original Poem by N. F. Ravlin.

(Read at the Paine anniversary meeting, First Association of Spiritualists, Philadelphia, Pa., January 25, 1905.)

Firm seated on his regal throne, Old Mammon rules the world alone. His vassals are the kings of earth, Both plebeian and of noble birth.

He rules as with an iron rod, Regarding neither man nor God. His treasures are the price of blood, That flows in streams, a mighty flood.

All men are held within his grasp, While women down to hell are cast. The poor man's home he wrecks for gain, Nor heeds the bitter cry of pain.

As homeless 'neath the open sky, Mother and babes go forth to die. The damned trusts his minions are, That sap the land from near and far.

Blasting the hopes of men in trade, And those who toll with pick and spade. "The rights of man," he coldly spurns, Rolling in wealth he never earns.

For him, and his, the earth was made(?) For him, her firm foundations laid(?) While all that breathe above the sod, Must need his royal beck and nod.

All legislation he controls, All vested rights in human souls, And yet with eyes to heaven raised, He sings the anthem, "God be praised."

At heart he prays, "O God, retire," And treats the Christian within the mire, Yet rates of his most generous deeds, Pining his faith on human creeds.

His faith is naught, his sins remain; No blood of Christ can cleanse the stain. His ruined victims round him throng, And pour their curses loud and long.

Awake ye sons of toil, awake! Stand up like men! Your birthright take! Shake off the fetters of the soul; Backward the tide of avarice roll.

No longer cringe, like galley slaves Before the multimillion knaves. Go forth in freedom's righteous cause, Assume control and make the laws.

Arise! and in your sovereign might, Establish justice, truth and right. The sacred rights of man defend, Till all hostilities shall end.

The people then will own the land; All mines will be at their command; The railroads will be their bidding do, And the nation will be theirs too.

Then peace shall reign from shore to shore, And strikes and broils will be no more; Prosperity to all has come, And happiness fills every home.

No more shall Mammon rule the land, For none henceforth heed his command, His golden treasures now are naught, More priceless riches hence are sought.

Treasures of mind, and heart, and soul, Lead upward to a brighter goal, While ransomed nations join the song, And roll the mighty tide along.

Till "Peace on earth, good will to men" Shall vibrate through the heavens again, And love divine, without alloy, Fills every heart with sacred joy.

A cheerful face is nearly as good for an invalid as healthy weather.—Franklin.

No opportunity should be lost to inculcate a spirit of honor and respect for faithful work in every useful vocation.—Lewis G. Jarnes.

It is the excess and not the nature of our passions which is perishable.—Bulwer.

The best thing which we derive from history is the enthusiasm that it raises in us.—Goethe.

AGNOSTIC ON THE SUBJECT.

Yet Gives Some Remarkable Evidence of Spirit Return.

The writer [as set forth in the Chicago Record-Herald] is not a Spiritualist, nor is he prepared to denounce Spiritualism as a fraud. He is in the true sense of the word an agnostic on the subject, an unbeliever, not a disbeliever. Dr. Lydston, however, is a rank disbeliever, even in the thought that man has within him a spirit that never dies. In proof of this he offers first the old argument, "A blow upon the head, and presto, change! the spiritual quality departs," as if that proved there might not yet be an indwelling spirit.

Those who believe man is a compound of body and spirit regard the brain of the living man as being the instrument by which the spirit gives to the world its outward expressions. It has been poetically described as the "window of the soul."

Destroying the function of the brain with a blow on the head no more proves that there is not a spirit, or sort trying to make itself known through that disorganizing brain than Chicago smoke so thickly settled on the doctor's window that he could no longer see through it would prove that the doctor no longer lived behind that window.

The doctor thinks that the phenomena of Spiritualism can be fully explained either by hypnotism or fraud. Now, I have been an earnest student of hypnotism for many years as well as of psychic phenomena, and I am bound to say they are in no sense identical. Hypnotism, as I understand it, has to do only with the subject (the one hypnotized) and the operator (the hypnotist). His patient sang the "Marseillaise" and undoubtedly heard that song, even though there was no conscious memory of it.

I have had a letter read and an answer written to it on paper that was sealed up with the letter when I did not know a single syllable that was in the communication, and the writer was not within 200 miles of me when the letter was sealed, but it was inside two envelopes, both of which were sealed, and then the whole flap face of the envelope was covered with this glue and then covered with tissue paper. This letter not only never left my hand, but the so-called medium did not touch the outside envelope even.

The letter was correctly read, and the answer to it was a rational one, to say the least. How can hypnotism explain this?

I have seen a picture apparently grow on canvas that was an exact copy of a photograph which I held in my hands inside an envelope, and which I know was not seen by the medium until after the picture was complete. And this picture was not a death. It was an exquisite work of art that would take at least several hours to execute by the hands of the best artists.

These phenomena as well as scores of others I have witnessed as genuine, done in broad daylight without any sort of machinery or help of any kind.

To me one mystery seems as great as another. Hypnotism is a mystery as far as my ultimate explanation is concerned; so is telepathy, so is the communication with a "disincarnate" spirit, if such a thing can be. But because these things are all mysteries it does not follow that a final explanation of any one of them would explain the others, or that they were in any sense identical. The intellectual horizon of the best of us closes down around us at no great distance, hence our explanations of things are necessarily very limited. I do not believe in rejecting everything as a fraud that I cannot explain, nor do I believe in accepting everything as a fact because it merely appears to be so.

But I do believe in preserving that balance of mind that never decides until the last word has been said pro and con.

A. W. FOREMAN.

White Hall, Ill.

Upon his dark and gully soil, While fleeting years to ages roll, 'Tis time the clarion voice of Paine Was heard through all the land again.

Awake ye sons of toil, awake! Stand up like men! Your birthright take! Shake off the fetters of the soul; Backward the tide of avarice roll.

No longer cringe, like galley slaves Before the multimillion knaves. Go forth in freedom's righteous cause, Assume control and make the laws.

Arise! and in your sovereign might, Establish justice, truth and right. The sacred rights of man defend, Till all hostilities shall end.

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THE OPEN COURT.

At Experience With Obsession.

Mrs. Jennie Martin, an Excellent Medium of Grand Rapids, Mich., Gives an Impressive Account of Her Experiences With What She Regards as Obsessing Spirits.

As the great discussion of spirit obsession is now in hand, I wish to throw in my little of experience along in that line.

I can look back over twenty years of my own experience, and from those years glean startling facts which may interest some of our readers.

I was an uneducated medium concerning obsession, and like many others did not wish to know anything of or deal with the dark side of spirit return; but with all my prejudiced objections, this great truth was FORCED UPON ME. I could not comprehend why those hideous spirits were brought to me, and why they were permitted to enter my organism.

I wondered why I was thus tormented when my young life had been pure and religious.

I now understand that my spiritual nature was sought by missionary spirits who wished to help those unfortunate souls. These wise influences knew that my religious feelings were well adapted to assist those darkened, rebellious minds, by causing them to become penitent and willing to be helped by stronger influences.

All of those spirits that were brought to me seemed to be of a very low nature, forcibly attracted to earth life by their evil propensities and ungodly desires. Shortly after they would control my body, they would cry for mercy, and ask to be forgiven. After much pleading and weeping to some great power, that the world has called God, a glorious light would come to them and soon they would go away rejoicing.

Before the penitent feeling would come to them their language was coarse and profane. As my gift of personality means been given me, I have expressed myself in a most unbecomingly distorted and horrible manner.

My mind would be under the control of that horrible faces they must have! I can wonder what my thoughts were while those hard words were spoken through me, and I thus disfigured. My thoughts were similar to those of our elder brother, the Nazarene, who said: "Forgive them, for they know not what they do." These horrible feelings, however, I did not cherish when first realizing that low spirits were brought to me. I then felt that it was an imposition, but after a little experience and education I soon became reconciled that it was a part of my work as a medium. I began to understand that working for others was the great builder of our own development.

Thousands of earth-bound souls have been aided to a higher plane of spirituality through my mediumship during the last twenty years. You may think this a strong assertion, nevertheless it is true. For several years I kept an account of those who were converted through myself and spirit-band, and when it reached to one thousand I stopped counting, for it came to me that it was a life's work that I did not need to be so accurate about any longer.

I feel that every Spiritualist should be thoroughly educated concerning obsession, SINCE DANGER LURKS AT OUR YOUNG MEDIUMS as it does.

We as Spiritualists should not close our eyes and say, "Ignorance is bliss," but go to work and protect our inexperienced mediums. To do this we must not be afraid to uncover the dark side of spirit life. WE SHOULD NOT FEEL THAT INVESTIGATORS WOULD BECOME DISCOURAGED WHEN LEARNING THERE WAS AN UNPLEASANT SIDE TO OUR RELIGION. If they were church people they would believe in the obsession that is made known through our philosophy, or it surely corresponds with the Bible. They believe that Christ and his disciples had much experience with obsessing spirits. Why should we then hesitate to make obsession known to them? People who are outside of the churches are most always quite liberal; therefore would be ready to receive the whole truth of Spiritualism. TO BE OPEN AND HONEST, ALWAYS COMMANDS RESPECT.

I as an individual say, let the dark side of spirit return be laid bare; when thus exposed those designing influences will apprehend that they can no longer work behind the screen. When knowing this, they will begin to wonder what course to pursue next. Some of them being great workers may turn their evil doings into usefulness. Now, those unfortunate beings exist, and we as Spiritualists know this to be a fact; and we also know that they are a great hindrance to development in mediumship. We as earnest workers

should strike at the root of this great evil. Some people say there is no evil. Well, there is an opposite to good, and must have a name.

With our information about obsession we can do much in educating those darkened minds who are groping about us daily. I have given many a lecture in my own home for the benefit of those obsessing souls. Yes, I have preached to those who are in prison. These spirits scarcely ever speak through me now, but are enlightened by the good missionary guides who entrance me to lecture to them.

As I develop in my mediumship, my missionary work also rises to a higher plane. I am now helping those who are not quite so depraved; these are anxious to learn. Those that came to me first had to be greatly changed, or converted before they could realize that there was anything for them to do. While in my organism they seemed to receive intelligence, and with this spark of knowledge they began to realize their awful condition, and in this awakened state they pleaded for help. As they looked to a higher power, they were soon rewarded by a great flood of light, which always sent them away rejoicing.

My conversation with them is kind and of course making me very ill. I am doing a great deal of good. This work may not seem as brilliant as that which has a brighter coloring, but if I can be an instrument to lift souls out of darkness I feel that sometime, somewhere, a great reward awaits me. I am trying to lay my treasures where moth and rust do not corrupt. I do not yearn for a great financial success; too many earth-bound spirits have told me their sad story concerning their greed for money.

While giving my experience of evil-designing influences, I will also touch upon another matter, which is very close in relation to the other, and that is, sick or diseased spirits. Those afflicted souls have come to me many times with their aches and disabilities, causing me to suffer all of their pains, and of course making me very ill with their diseases. At first doctors filled their pockets through my ignorance, and after a little experience and close watching I became convinced that most of my ailments came from disembodied spirits, who were still suffering from their diseases. After realizing this I desperately fought those maladies. The sick spirits were very stubborn about leaving me. They said that I relieved them from their bad feelings. I knew this to be true, and also knew that my physical body was not strong enough to do this kind of work. My body forces are not strong like my soul powers.

Readers, you may wonder why my own band of intelligent guides did not inform me sooner about those afflicted ones. They did, but I, like doubting Thomas, had to have my experience along in this line, for it was so unlike the teachings that I received while in the church that it was hard to believe.

Some people ask why Indian guides are necessary in mediumship. Only those who do not understand that numerous and diseased spirits lurk all about us, ask this question. Many times noble Indians have come to my rescue when bloodthirsty spirits were trying to take my life. Indians with their magnetic strength and power, are a great protection to sensitive mediums. You may ask why my Indian guides allowed sick spirits to come to me. I suppose they thought I needed a lesson. I would call for a medical doctor instead of asking them to help me. After suffering under the doctor's care for a week or so, I would become convinced through my mediumship that all of my suffering was caused from selfish, diseased spirits. Then I would call for the Indians, who in a few hours would have me on my feet again, and explain to me that they had driven the sick spirits away, and that I had not been ill at all.

When people once understand that more than half of the diseases which sensitives are suffering from are caused by obsessing spirits, doctors will not have as much money in their pockets as they have to-day.

In conclusion, I will say that I have only touched lightly upon my experience in dealing with obsession. Space in your valuable paper would not permit me to go more into detail.

I feel truly thankful that we, as Spiritualists, have so good and brave a paper, and in the Progressive Thinker, where we have a chance to express ourselves on this subject.

MRS. JENNIE MARTIN.
Grand Rapids, Mich.

Views of a Wisconsin Philosopher.

Green apples precede ripe ones. Revolution is the signboard to evolution. We are in the seed-time now; the harvest is to come.

The best statesman is more or less versed in history. Not that he will pattern from, but the knowledge of greater epochs in the past, and the judgment of modified relations and practical adaptations. That special knowledge is best which has a good general knowledge for its base.

There is as much, if not more progress ahead of us than behind us. It follows that humanity is still far from a mature condition. Not all persons ripen with equal rapidity. At last, it is the average of the great, mighty mass that determines outcomes. If a handful of ripe persons would insist on bending the mass abruptly to their lack of general knowledge, the finality could only be destruction.

Obsession is a natural sequence of a present, immature state. Immaturity and unreasonableness go hand-in-hand. Enlightenment is the fruit of education. Successful reforms have education for their foundation. Sometimes war is educational. Experience is a severe teacher; it is educational. All labor-saving machinery is conceived in crude form. All new subjects of knowledge start in a rough state. Some mediums have passed through such rough handling they have abandoned the calling.

Dr. Peabees has come forward an irresistible force on the subject of Spiritualism, through his new book, "Spirit Obsession." It acquaints us with a world-wide immature Spiritualism, a correlation of the human state, both here and over there. From this knowledge we know, as by instinct, just the next step to take. At Salem, Mass., the mortal world stamped it out by murdering the mediums. Since then the earth's enlightenment has improved. The latest demonstration of Spiritualism

has been received with encouragement. It is still, however, in an immature state. It is accompanied with the tares of obsession. It could not be otherwise, as things now are. We are glad to get the wheat, even if troubled with tares.

Obsession and crime spring from ignorance and unreasonableness. Ignorance precedes enlightenment. Education is necessary at this stage, because the growth of natural law. The few that are enlightened must instruct the many unenlightened. If these few have wisdom with the knowledge they will not be unreasonably abrupt in their procedure. Every day witnesses more cool heads coming to the front. This is an auspicious outlook.

Condemnation of the tares in the great, rich field is good, but it must not stop there. Dr. Peabees shows that the agency of condemnation has always been in operation; that, as however, has been the only agency, the tares still grow, and in Oriental lands, they have taken possession of the entire field.

We United Statesians will do better. We are more enlightened; have sounder reason. Mediumship will continue to be encouraged; it will dwell more on quality than quantity. At present the best mediums are largely ignorant of many of the most important laws of mediumship. The ignorance is not limited to the mortal side. One medium said a spirit was trying to control her, but I wish to cite the most wonderful case I ever heard of, of her friend, Mrs. S., who told me yesterday I might cite the case: "I was perfectly well," she said; "normal and had given birth to children who were grown. At all once I became conscious I was to be a mother again and was delighted. My children would not believe it. My friend, who heeded, said it was not so. I grew angry, thinking they did not wish to have the child, so I kept away from them."

Honors are due J. R. Francis as well as Dr. Peabees.

E. W. BALDWIN.
Madison, Wis.

OBSESSION CRITICALLY CONSIDERED.

A California Lady Assumes to Control the Position of Prof. Loveland.

I have just read Prof. Loveland's able article in The Progressive Thinker. The introductory paragraph, presumably by the editor, is fine. Truly, since the world began, differences of opinion have existed on almost every conceivable subject. What a dull, monotonous world this would be if all thinkers thought alike on all subjects. No opportunity for friendly discussion or attempts to set each other right! No body wants to be in the wrong. Debate will have a tendency either to establish or destroy previously entertained views.

The Professor asserts that those who believe in obsession usually those most devoted to the old fabulous records of the Bible.

Not necessarily. Whatever is true is worthy of acceptance. If one's own experience corroborates what is narrated in the New Testament, how can it be rejected?

Again, the writer says: "In this life we do not find persons spending their time and exerting their energies to torment those who have never injured them." A ragged urchin on the street sees before him a well-dressed lad of his own size, who has never injured him, and immediately throws mud over him, purposely to soil the fine apparel.

How many instances are on record and in the memory of most persons, of human beings doing something diabolical for no apparent reason than taking pleasure in seeing others tortured!

Read about the cruelties of vivisection, the brutalities of kings and others in power as recorded in history.

What but love of cruelty could be the impelling motive?

"Made no death by death."

No death does not strengthen any of the unlovely powers of our being; it only reveals them. Some people do not fully manifest their propensity for evil, for the fear of public opinion.

"In the transition of one form of life to another." The wiggle and the mosquito is not a happy comparison, inasmuch as the latter is more aggressive than the former. What does the mosquito do as soon as he has won his wings but torment those who have never injured him?

What are the facts in regard to the transition of one form of life to another?

The Open Court in your Progressive Thinker interests me deeply, and it is possible the more so because of the subject of Dr. Peabees' book on Obsessions, giving the various opinions of the different members or advocates of Spiritualism. People necessarily differ as widely in their views as their personal experiences have been, and many have been woefully unimpaired of the old Scriptural injunction, "Come now, let us reason together." This matter is the obsession of evil spirits is not, so it seems to me, a matter of theorizing, or for any sort of vague philosophizing, but a matter of evidence, a matter of direct testimony based upon facts.

I deem some of the attacks on Dr. Peabees most unkind, uncharitable and unbecoming. He is not only a capable and scholarly man, but a worthy embodiment of the virtues of philosophy, and he has had a vast experience in this and in far distant lands. He knows whereof he speaks or he would remain silent. Just as well attack Edison the Wizard for his ideas and wonderful productions.

Facts prove, principle is absolute, and if by one fact is proven there is revealed the law and the "corroboration is established. Personally I have known many cases of obsession and will speak of some later; but if one would get the best expressed idea of some of the workings of this law, read "Pilate's Query." "What is Truth?" from the pen of Sissie Clark of Boston, which she assured me was a STORY OF REAL LIFE, and that she possessed the power to make spirits disembodied leave the bodies of living people whom they occupied, deceiving them their own. Why not better see if we cannot be the means of a better unfoldment of the law, which is being used both by the ignorant and evil disposed spirits, who come with the earth atmosphere? Well we know that death does not change the habits of any individual, and they repeat the act done in the life, and they repeat opportunity comes, until they are ever better and learn the law of love.

I am going to cite two cases I am personally acquainted with, and the readers of the Open Court can ascertain the truth of my words by addressing parties whose names I will give if desired. Mrs. M. and Mrs. S. are old friends and schoolmates—the former born in the mountains of Kentucky in a beautiful home, sensitive and now gifted with divine power.

Mrs. M., whom I will call the healer, is the granddaughter of a Spanish priest, who before he died, renounced the Catholic religion and became a Universalist minister. Mrs. M.'s nature takes almost of the vehemence of the Old Prophets, and yet is tempered with strong love. After the wonderful power latent developed in her grandchild, living in Cincinnati at that time, she joined the religious Spiritualists and became a power. Now to the point: How does she heal? From no other view than this, she says: "The body is all right, but when disease comes in, some one who has passed out steps into the space (aura) of the individual, and without its own realization many times reflects upon it the same disease they passed out with."

She sees the influence that comes to, or is present with, the person. She lays hands on them, prays and then demands that the unclean spirit leave and trouble them no more. She has made wonderful cures that have been given up by the physicians. She has one advanced case, and in Oriental lands, she has taken possession of the entire field.

We United Statesians will do better. We are more enlightened; have sounder reason. Mediumship will continue to be encouraged; it will dwell more on quality than quantity. At present the best mediums are largely ignorant of many of the most important laws of mediumship. The ignorance is not limited to the mortal side. One medium said a spirit was trying to control her, but I wish to cite the most wonderful case I ever heard of, of her friend, Mrs. S., who told me yesterday I might cite the case: "I was perfectly well," she said; "normal and had given birth to children who were grown. At all once I became conscious I was to be a mother again and was delighted. My children would not believe it. My friend, who heeded, said it was not so. I grew angry, thinking they did not wish to have the child, so I kept away from them."

Honors are due J. R. Francis as well as Dr. Peabees.

E. W. BALDWIN.
Madison, Wis.

other? Do Spiritualists know anything that is called death? No, for the individual? No record of the character of the character have I ever heard. On the contrary, clairvoyants have testified that on several occasions they could not tell a spirit from a real person.

Andrew Jackson Davis relates an instance of asking at an assembly, who a certain man was, sitting in a chair which he pointed out, and learned that no one saw the man but himself. Many have stated that death does not change the character of the flesh and have the change of environment a certain length of time before he is freed from the native tendencies and propensities, as well as activities in earth life.

It is better to know the truth and be guided by it than to believe what is false. Either obsession sometimes occurs, or it does not. T. R. Locking says, and he seems to speak from knowledge, "EVEN IGNORANT CATHOLIC SPIRITS ARE TRYING TO RUIN OUR MEDIUMS BY OBSCENTITY AND OBSESSION."

I recently asked an intelligent Christian Scientist if she thought persons were sometimes obsessed as in ancient times. The answer was: "I know they are, for I have witnessed two unmistakable cases of spirit obsession." We all know that the same law that permits a good man to walk on water, does not prohibit the wicked man to do the same. If good spirits come to control and bless, what hinders the opposite class? Everything has its opposite. THERE IS JUST AS MUCH DOWN AS UP. We can slide down, but we never slide up—but have to climb.

"Annihilation is preferable to such a condition as that." Our preference, belief or unbelief do not change facts, which we are trying to ascertain. Laws do not change, but our opinions ought to advance. "I would like to believe that Spiritualism is true," has often been said to me by its opponents. No, not exactly that, but would like to know the truth concerning the same. We have only to adapt ourselves to conditions as they exist, and how can we do that until we to some extent understand the conditions?

In conclusion, the good Professor says: "We shall be in a happy way with the Christian Church." This would make two long chapters to discuss now. NOTHING CAN HURT THE TRUTH.

MRS. C. K. SMITH.
1045 8th St., San Diego, California.

Motion was felt, milk came in the breasts, my form enlarged and time went on until the labor pains came, and two physicians were sent for. They came, and after thorough examination said they found no evidence of childbirth, only enlarged uterus. My sufferings were intense. They went away and I sent for the healer to come, and relieve me of this burden. She came, and as she fervently prayed she said she saw a young woman arise from my body clothed in white, who held a long white cord in her hand, and she gave me the cord. Instantly I knew my child, who had died in childbirth, and who dearly loved me. She had come into human atmosphere, lived over her old life, and as "thoughts are things," reflected, and made alive such conditions in my body as had made me all the trouble. Mrs. M. demanded that she depart. She put her hands on my bowels, the blood went down, and my child was well and troubled no more. She gave me the fine wardrobe she had made to her son's wife, who had used for it.

I could cite case after case, but my point is simply here. Find out by our higher spirit friends what the law is in regard to this strange condition which is shown to be real by the great seer, Emmanuel Swedenborg, and was spoken of and disposed of by the great Nazarene and Divine Teacher, Jesus Christ.

Have made anyone more kindly disposed towards me than my friends and helper, used by the "Power that Be" for the better condition of earth's people, I shall not have spoken in vain. Yours for the uplift.

ABBE WALKER GOULD.
Moline, Ill.

A POEM TO ROBERT BURNS.

At the suggestion of my old friend, Mr. Fretag, of this city, I send you a poem I saw in a scroll entwining the names of Robert Burns and Colonel Robert G. Ingersoll, in the cottage of Robert Burns, near Arr, Scotland, while I was there last year. I was very much pleased to know that my native country people had become so liberal, and asked the old gentlemanly custodian, if no objections were offered to it. He said: "There was a preacher from Cincinnati, U. S., who did make some sense about it, but you see it is there yet. There is a house here, on Rose street, Glasgow, where every Sunday Spiritual meetings are held, and sometimes week evenings. They are well attended, in some cases standing room only."

I had the pleasure of hearing Mr. Morse, editor of the Banner of Light, speak in that hall, as well as many others. One of your subscribers, Mr. Murray, who works at his bench, all the week, is very eloquent under control, and is far beyond his scholastic opportunities.

The friends in Glasgow are organizing a system of propaganda, by calling on members who had interest in the philosophy, and had room in their homes to devote one room for meetings once a week, and I understood it was working well.

I send you the little poem by Mr. Ingersoll, that is said by Swinburn to be the best tribute ever offered by the poet of one to the poet of another.

JAMES McCAVIN.
Springfield, Ill.

Ingersoll's Tribute to Robert Burns.

Thou Scotland boasts a thousand names Of prophet, king and seer, I find The noblest, greatest of them all Was loved and cradled here. Here lived the gentle peasant prince, The loving cotter king, Compared with him the greatest lord Is but a titled thing.

'Tis but a cottage thatched with straw, A novel made with clay, One door shuts out the snow and storm, One window greets the day, And yet I stand within this room, And hold all thrones in scorn, For here beneath the lowly thatch Love's sweetest bard was born. Within this hallowed hall, I feel Like one who clasps a shrine When the glad lips at last have touched Something that seems divine; And here the world through all the years,

As long as day returns, The tribute of its love and tears Will pay to Robert Burns.

Life in the Spirit Realms.

A Series of Letters From Spirit Carlyle Petersilea, Through the Mediumship of His Wife, Mrs. Amelia Petersilea.

Letter Number Six—Continued.

I assented eagerly; and we started forth, the mother bearing the little one in her arms as we left the house and arbor behind us. After we had gone some little distance we commenced to descend, as though one of earth were to go down a hillside. It was not steep but very gradual, and the vegetation was rather coarse and rank I thought.

At last we came down into a narrow vale and through the center of this vale ran a sluggish stream of water. The place looked somewhat barren, as though it were between two hills or small mountains, and the light in this place, seemed more dim, not so bright and sparkling as it was higher up where the house and arbor were—no, not nearly so bright as it was where I had located my own home. Still, to one of earth the place would have seemed quite pretty and romantic.

I noticed quite a number of seats scattered along near the banks of the stream. Many of these seats were occupied by men, but there were a few women scattered here and there, some walking, others seated, but I noticed that all appeared dejected; neither were any of them attired. They looked shabby, and their clothes hung loosely about them. Some of them were even dirty and ragged. The hair upon the heads of the women was tangled and frowsy; the men's hair was straggling, and their beards unkempt; and the eyes of all seemed to wear the self-same expression of gloom and dejection.

Not far off in the center of a large, open plateau, I saw an immense, long, low structure, which resembled an enormous tent more than it did a building; and in and out of this, men and women were coming and going, all looking like those we had already seen.

"Is that the home?" I asked. "Yes," replied Cathie. "That is our school or home of reformation."

"Do they reform rapidly?" "Some do; others do not."

"But as they cannot gratify their tastes for alcoholic liquors here, I should think that all would be obliged to reform at once."

"Come in," she said, "and I will show you a few of our worst cases, and then you will understand better."

We now entered the place. It resembled somewhat a hospital of earth, with innumerable wards, and in every ward was a cot. Many of these cots were dirty and tumbled; others were clean and spread more smoothly. We passed by them into a long, dining-room; and, here, many were sitting at table. Then we entered a very pretty parlor, and from thence into a spacious library; then into a long wing, where kinds of artificial works seemed to be in progress; and from this, the scene opened outward and upward into bright and glorious fields and forests of grandeur and beauty. I hastened to the door and looked forth. Here, men and women were disputing terms in various ways. Some were playing games; others were sailing around in beautiful balloons. A lovely lake opened out to the view, and upon this were men and women sailing in beautiful boats of all descriptions.

The scene was exceedingly attractive and very beautiful. I noticed a bright roadway leading up over a hillside, with many going and coming; and all these appeared clean, bright, and beautiful. Their eyes had lost all look of helplessness and dejection.

Are these some of those who have been cured, or reformed?" "All of them," answered Cathie. "My God!" I said, reverently. "What a great, grand and beautiful work you are doing!"

"Yes," she replied. "I am at the head of this, but I have many to assist me, and as soon as one is entirely reformed, that one remains for a while to aid me, doing the same work that he has been done for that time. But let us go back, and I will show you some of the very worst cases we have; and from them they grade all the way up until they are free from the vile habit entirely. Come, now, and I will show you the worst case we have here at present."

And we passed before one of the wards, and there, upon the tumbled and soiled cot, lay a heap of something, one could hardly call it a human being; but at last I discovered that it was. The form raised itself up to a sitting posture and glared at us with wild, unintelligent eyes. It was a man past middle age, bloated beyond all semblance to a human form, with shrunken, shaking arms and legs; the whole form trembling as with an ague fit, and now, with his wild and twisted eyeballs, he cried in hoarse and guttural tones. "Give me to drink! Give me to drink! I am dying of thirst! I want drink!"

A sweet little girl now entered, and going to the side of the cot, poured a glass of clear water, and offered it to the man. "That is his own little daughter," said Cathie, "who died from lack of water and neglect, on account of her father's terrible habit. But she is determined to save him yet; and with my help she will succeed. The case looks helpless now, doesn't it?"

"Truly it does," I answered. The pretty child pressed the glass to the thirsty lips of her father. The moment he tasted the water, he dashed the glass from her hands, spilling the water over the bed and shivering, the glass to fragments, then he tore at his hair and beard; he cursed and swore in the most horrible manner; he raved obscenely, calling us all the most loathsome names that could be thought of. He raved thus until he fell back in a kind of fit, frothing at the mouth, and once more he lay huddled in a heap, scarcely to be discerned as that of a human being.

I turned away sick at heart. His little daughter, raising her great, beautiful, soulful eyes to my face: "He is my father," she said, "and I will never forsake him or neglect him; moreover, I shall save him yet, and he will, at last, be a bright and glorious angel."

I caught the pretty creature in my arms and kissed her. "You dear little girl," I said, "he deserves to be saved, for your sake if for nothing more."

"He has but just come to this life," said Cathie; "but he will gradually grow better as time goes on. He left his body on account of delirium tremens."

We now continued on past many other wards. As I glanced in, I saw the most of these were occupied by men. "All these," said Cathie, "have come here within the day or so."

"When they come to their senses," said Cathie, "there will be some pretty lively times. None of them yet know that they are free from their habits."

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SATURDAY, FEBRUARY 25, 1905.

WORDS OF CAUTION.

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

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.

Cain and Abel Mental Units.

The Bible is a wonderful book. If it is a work of infallible divine inspiration it is wonderful that it is the subject of so many and wonderfully diverse interpretations by implicit believers in its infallibility. The variety and diversity of these interpretations make the book more than a match for Joseph's coat of many colors.

One of the most interesting of these biblical interpretations is that lately promulgated by the Rev. John W. Stockwell, at the Kenwood Parish Church of the New Jerusalem, Chicago, on the Bible account concerning Cain and Abel, which has generally been accepted by church people as veritable history.

Rev. Stockwell advanced the theory that Cain and Abel were not men, but were faculties of the mind. In the course of a sermon on "The Psychological Cain and the Psychological Abel" he said: "Turn with me to that rare old book of Genesis and to the fourth chapter; there we read the Cain and Abel story. Perhaps no tale of prehistoric time is better known than this. And yet how puzzled people have been in the application of it. The story of the respective offerings of the two brothers to the Lord and the favor with which, as the story reads, the Lord regarded Abel's offering and the disfavor with which he looked upon what Cain brought has perhaps caused much mental discomfiture of men."

"And it has probably disturbed many who were honestly seeking to read the word as God's own book and to find there the message which he would give them."

"Now, to all minds who regard the sacred word in the way we have described this story of Cain and Abel would at first approach in an affirmative attitude. It would be regarded as a doctrinal teaching of worth, having behind it the authority of a divine revelation. But when the letter of the story seemed to make it appear that the Lord was partial in his regard of the children of men in the mind of the reader would be confronted with a puzzle."

"In the present state of public mind of this country the teaching which seemed to show an injustice in the operation of an overruling power would perhaps meet with more opposition than any other, and so the teaching of Cain and Abel, which does apparently suggest injustice, would be objected to by the justice-demanding mind."

"But it is just another case of having a device which is handed down to the children of this generation with the stamp of undoubted venerableness in the history of men, and I say it with full conviction of its truth, the stamp of divine revelation—and yet with the knowledge lacking of how to use it."

"The trouble is that men have been applying this teaching in the wrong way and in the wrong place. The story is not dealing with units of humanity, but with units of the mind. Abel is not a man, but a faculty of the mind."

"There is no clearer statement of how to interpret the scriptures psychologically than is given in the writings of that Swedish sage, Emanuel Swedenborg. He shows plainly that Cain in the terms of mental life, means faith, and that Abel means charity. By the introduction of these meanings we are in an entirely different field of thought and we find that the story is simply emphasizing the same lesson suggested through other parts of the scripture. It is stating in divine symbolism, that God requires of men first charity and then faith."

Church Entertainment.

Sleeping in church is said to have been one of the luxuries of yesteryear. Wonder if it has been prolonged into these later years? It is told of one Rev. South that while preaching at Whitehall, he observed King Charles II, and several of his attendants, asleep. Stopping down he cried out to one of the delinquents: "My lord, I am sorry to interrupt you, but if you more so loud you will awake the king."

In these more modern times the solitude of the dome would have been to save his sleeping parishioner from being disturbed in his dream of golden streets, ivory thrones and unending bliss, with tom-tom music on a single key, while angels glory glory through a wasteful eternity.

LETTERS FROM THE SPIRIT WORLD.

This remarkable work, our last premium book, is now being printed, and will be ready for delivery next week.

Nature's Revelation.

When Rev. Lyman Abbott declared in his late address which "shocked" Right Rev. Cheney, that "The bible no longer can be accepted as ultimate; that many of its laws were copied from other religions; that the ten commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth; and that man is a creature of evolution, not a creation," he uttered great truths well known to educated clergymen of all denominations. Even Bishop Cheney, if honest, showed his ignorance when he expressed himself as surprised that a truthful clergyman should occupy such a position.

The fact is, the Bible came to us from Catholic hands. Where, when, or by whom written no one knows. In the hands of priests only, denied to the people, it was claimed by them they had a testament from God, a book inspired by him, which revealed his will in regard to man. Luther and his coadjutors did not controvert that claim, but received it, and quoted from it as of divine authority. It was an age in which there was but little learning; books were not accessible, and the mind was not critical. The compilation became a fetish, like an idol among pagans, or charms blessed by priests, and worn on the breast to protect the wearer from the Evil Eye.

Men of learning and thought repudiated the book; but after the period of burning recalcitrants had passed, then came the cry of infidel, which, in effect in earlier years, was more cruel in its consequences than were the burnings.

Brave men in the ministry have tried to correct public opinion, and place the bible just where it belongs, a very imperfect production; but learning, position, integrity, character, were soon wrecked, and men have become extremely cautious in their utterances.

The great mass of the people know but little of the contents of the bible. They allow the clergy to read it and interpret it for them. And how do they read it? By selecting a chapter here, and another there, omitting those passages which if read with their connections would show the pernicious character of the collection. For texts on which sermons are founded, "the last clause of verse so and so, and chapter so and so," or some other fragment of a sentence is used, equivalent to taking for a text "There is no God," omitting all that preceded and qualified it. This would be a gross perversion; but scarcely greater than clerics are sometimes guilty of in choosing their texts, which they are liable to exploit for an hour—formerly two to three hours.

"Nature's Divine Revelations," given by A. J. Davis while in clairvoyant conditions, published in a large volume on the very eve of the so-called "Rochester Knockings," give a better idea of what such a book should teach than does the bible. There is no obscurity in it.

In conclusion, in a work entitled "Examination of Prophecies," by Thomas Paine, first published in 1807, we have a very clear exposition of a truthful revelation. He said:

"The Word of God is the Creation we behold; and this word of God revealeth to man all that is necessary for man to know of his Creator."

"Do we want to contemplate his power? We see it in the immensity of his creation."

"Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed."

"Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth."

"Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful."

"Do we want to contemplate his will, so far as it respects man? The goodness he shows to all, is a lesson for our conduct to each other."

In fine—Do we want to know what God is? Search not the book called the Scripture, which any human hand might make, or impostor invent; but the scripture called the Creation."

Rev. Conyers Middleton, of the Church of England, near two hundred years ago, was equally eloquent of Nature's Revelation. He said:

"The visible works of his creation are the most ample and indisputable revelation which God has ever given of himself from the beginning of the world to this day. It was this by which the first notice of him was revealed to the inhabitants of the earth, and by which alone it has been kept up ever since among the several nations."

Cicero, the Roman philosopher, living before our era, wrote in a similar strain. Though pointed and emphatic, we will not quote it at this time for want of space.

A Chance for Genius to Splurge.

A Baptist pastor wrote the Truth Seeker recently, saying it is not true that the Epistle of James is considered binding on the Christian churches; then he goes on to say, "the teachings of Luther, Calvin and the pioneer Protestant fathers have been greatly changed since their day. He illustrates:

"The six days of creation hobby has become obsolete. The theologian of this age sees in the 'six days' of the first chapter of Genesis, six ages of creation, just as scientists do."

We are all glad to learn the clergy have made that advance; but who authorized them to change "the evening and the morning were the first day," and make that "day" embrace a period of perhaps millions of years?

If each of those six days covered periods of millions of years, what becomes of the Sabbath, the seventh day, a day of rest, that commemorates the completion of those six days of arduous labor by Elohim, which those evolved clergymen have been telling us all along is the reason we should keep that day holy? If each of the former days constituted a period of millions of years, must not the Sabbath be equally long?

The interpretation which the reverend fathers made by geologists in the early years of that science, to escape ecclesiastical odium; but they found it a severe task after suggesting days of almost interminable duration, to account for "the grass, the herb yielding seed, the tree yielding fruit," and all the varied phenomena of the three days preceding the creation of sun and stars, which occurred on the fourth day. To make this appear consistent it plagued the geologists immensely, and we are apprehensive it will elude them; but let him try. There is a chance for genius to make a brilliant display of itself.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Norwich, N. Y.

HENRY MORRISON TEFFT.

LIFE IS A MOSAIC AND EACH TINY PIECE MUST BE PUT WITH SKILL.

Some people believe that moral principles can be inculcated by force, that moral practices, religious ideas and a pure heart can be commanded by law. Individual reformation comes by persuasion, by education, and not by force. You must educate your boy not to drink spirituous liquors the same as you educate him not to steal, not to lie, not to commit crime. You cannot cure evil by law, you cannot stamp out crime and iniquity by statute. If the evils that afflict individuals and mankind cannot be eliminated by education, by precept, by example—they will never be wiped out.

The more ignorant people are the narrower their view upon any question and the more infallible their manner of expression. The lower the order the safer it is to rule by power and by might. The most vital truths that enter into our lives are not learned from rules, or text books, or schools. "Love of home, of parents, for the truth—these qualities are vital, yet they cannot be taught as part of a curriculum, and neither can they be defined and printed as lessons in books. Sentiments are the most potent things in the world, but they elude definitions. Patriotism can be inculcated rather than formally taught; and is to be learned by indirection—by study of history, of great models, of the heroes and martyrs of liberty—rather than by a set course."

Fellowship with great men, communion with noble thoughts, beholding whatever is grand and beautiful in nature or art, purifies and ennobles the soul and leads to a grander conception of life. There are no printed rules of action, no formulas, no tenets or set principles that will do for all conditions of society, or for all individual needs. Each soul stands alone with separate and distinct wants and desires. Every human heart needs a confessor—every soul a fortress, and every individual life a city of refuge where it can find shelter and protection.

The stronger a man is mentally and spiritually, and the more idealistic and imaginative he is the more he stands in need of sympathetic natures around him. "The shallow fishing boat glides safely over the reefs where the noble bark strands." The finest natures the world has ever produced have become moral wrecks. A man's weakness sometimes forms a part of

the call misfortunes often prove to be blessings. A great artist turns a blot, or a daub of paint upon the canvas into a rock, or a landscape or some other adornment to his picture, thereby converting ugliness into beauty—a blemish into an ornament and a decoration. Pain and suffering, sorrow and grief—when clarified, spiritualized, become poetry, song, painting, and sculpture.

The soldier in the midst of the conflict cannot tell whether the tide of battle is for or against him—so no individual can judge what the outcome of any single experience may be or what bearing it may have upon his life while it is passing. The blackest cloud becomes radiant with beauty when touched by the rays of the setting sun. "All poetry that may be called great is only sadness given voice; and music is ever a wailing and a sobbing; what is pleasure to the ear transmutes into sorrow in the heart and soul. The perfect poem, the perfect music, if ever written will be the expression of a broken heart." It is claimed that the most beautiful notes of the song bird are learned while the cage is covered and darkened.

The most adverse circumstances in life may be simply a stepping stone to something higher. The vanquished is sometimes greater than the victor;—the criminal becomes more renowned than the Court who passes sentence. Socrates in prison drinking his hemlock proved to be a more commanding person in the world than the judges who condemned him. John Brown standing upon the scaffold, a convicted felon, was not defeated—because the principles for which he died have been made into laws, written into statutes and his name forever engraved upon the hearts of his countrymen. Even Napoleon was a more interesting figure in defeat at Waterloo, than Wellington was in victory.

No man can prophesy as to any event or act of his life—which shall prosper—this or that. We walk in darkness. We condemn what we cannot understand, and "strain out gnats and swallow camels." Some people pick up ideas, others dollars. Some make friends, others enemies. No man is consistent. The meanest criminal that ever lived prided himself on virtues not possessed by his neighbors. Every one is largely responsible for the conditions that he makes around him—whether he has friends or foes, whether he is rich or poor, learned or unlearned, sick or well.

There are persons who spend their whole time glorifying themselves—telling what they have done for their friends and others;—never a word is said or thought given as to what others have done for them. On their ledger appears only charges—you would look in vain through the whole book for a single credit. It would be a great revelation to most people if they could see their own faults with the same clearness and distinctness that they do the faults of their neighbors. Every individual is a divinely appointed instrument in God's hands for some particular purpose—else the world is run at random.

Humanity has come up through great tribulation. If we could read the secret history of men and women around us—of their hopes and fears, their aspirations and disappointments—we should stand appalled at the record. No prison door is barred and bolted like the human heart. Some one has quoted Longfellow as saying, "If we could only read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm hostility." Every fugitive joy, every transient pleasure, every hour of happiness comes as a gift from the gods in a world where there is so much sorrow, anxiety and unrest. You can starve the mind, the spirit, the affections and sentiment as truly as you can starve the body. The soul feeds upon the object of its love, desire and ambition. Not a human being lives but cherishes some wish, hope or purpose—no matter how unconcerned he may appear to the public gaze. There are more famished hearts than bodies. As we pass down the hillside of life, every day becomes more and more solemn, more and more earnest and thoughtful. There are depths of feeling that words cannot reach, experiences of the soul that language cannot express. Even art is powerless to depict only the semblance of the realities of life. The most thrilling dramas are never written—because the reality out-masters fiction. There is a sadness, a grief, a disappointment that cannot be written in books, pictured upon canvas, or feigned by any actor.

All experiences when rightly viewed are beneficial. Everything from nature's standpoint is beautiful, symmetrical and useful. It is lack of vision that causes the world to look distorted. Great intellectual ability is apt to be linked to some moral weakness. Men condemn—history applauds. There is no infallible book, no infallible man, no infallible church. There was never a watch or clock made that could keep perfect time. There is an element of doubt in the strongest faith—a grain of fear in the bravest heart. The world is always working for perfection but never attains it.

If every hope was realized and every fear dispelled, there would be no life, no growth, no motive for action. The only way to form a correct knowledge of history—the growth of nations, customs, habits, laws and social order—is to view it on a large scale, and over a wide extent of time and territory. How simple would be the processes of nature, if we could understand her workings. "For each mystery there is a key." If our vision was broad enough we could see harmony even in the discord of society. There is an unknown force, or power that always brings order out of chaos, and overrules the discordant elements of society for good.

There are no arbitrary movements in nature or in the acts of men. How marvelously one condition of life makes way for another. Governments, laws, religions, all come by regular gradations. As there are sights, sounds, and odors too fine and delicate for our senses, so there are laws and principles too subtle, complex and inclusive for our comprehension. But man finally conquers. He tames the elements; he subdues the earth; he puts all living creatures under his command, and beautifies and adorns nature in every part of her kingdom.

Nations and races die, civilizations go out in darkness, but the great tide of life—grand, beautiful, terrible—forever flows on. From whence it comes or whither it goes no man knows. What is life? What is death? These great questions tremble on every lip. Prophets have spoken, wise men reasoned and creeds have explained and yet the discussion goes on. Mankind know no more about the future than they did ten thousand years ago. The problem of our existence has never been solved. But our conditions hereafter will not be determined by what we know or don't know, or by what we believe or don't believe, but by what we have done. Life is a burden and not a gift lightly bestowed.

"A sacred burden is the life ye bear, Look on it, lift it, bear it solemnly, Stand up and walk beneath it steadfastly, Fail not for sorrow, falter not for sin, But onward, upward, till the goal ye win."

Norwich, N. Y.

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MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the Mediums' Pension Fund.

To the Editor and Friends:—As we

have recently shown in the columns of the spiritual papers, the Pension Fund of the N. S. A. is constantly decreasing by the yearly drain upon it in payment of the pensions of our worthy mediums, and knowing full well that unless this tax is met by further relays of money from the benevolent and sympathetic, the time will surely come when the beneficiaries from the Mediums' Relief Fund will have to be dropped—for want of a fund—one of our generous and never failing friends has authorized me to announce that he will donate one thousand dollars to the Mediums' Relief Fund of the National Association, provided that a corresponding sum is raised from the Spiritualists at large within three months from this time.

Our friend states that he will not give the thousand dollars unless another or thousand is secured by individual contributions, as he feels that the country at large can surely give as much as one individual can do, and that the Relief Fund should be as much of a matter of interest and solicitude to all Spiritualists as it is to one. Therefore, we ask in the name of our needy mediums, and of humanity, that the good Spiritualists of the country send in their donations—large or small—to the secretary of the N. S. A. to help swell the required sum. All contributions will be thankfully received and acknowledged, and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief—our pension—fund that have been received since our last report and these will be placed on the new list to help make up the thousand dollars we need.

There are certain friends of the cause who always donate what they can to this worthy object; we can rely on them to do their best; but in addition to this we implore other Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help, we need all the aid possible to receive the expense of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are its beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all contributions to the office of the N. S. A., 500 Pennsylvania Avenue S. E., Washington, D. C.

MARY T. LONGLEY.

Secretary.

Religious Toleration.

We see it stated: "There was never any Roman Catholic Colony in Maryland. The thirteen colonies were all Protestant."

The statement is misleading. Lord Baltimore, the younger, a Catholic, because of the popular hatred by Protestants in England of Catholics, procured a grant for the territory, and in 1833, appointed his brother Calvert governor, who, near the close of that year, with some 200 families, nearly all Catholics, sailed for America. They settled in February, 1634, at the mouth of the Potomac, where they purchased the Indian title, and founded a town, now known as St. Marys.

While in entire control there was no legislation excluding any class of settlers from the territory. About 1649, the Protestants, having gained a majority in the assembly, an act was passed, nine Protestants to four Catholics, favoring the religious toleration of all sects.

In 1660 the Protestants becoming numerically the dominant faith, an act was passed declaring:

"All persons professing the Catholic religion shall not be considered within the protection of the laws."

That is the kind of toleration Protestants extended to Catholics of Maryland, and is the kind either would extend to Spiritualists of to-day, were it not they are held in restraint by the great majority, who are of neither sect. Sectarians of all denominations, when clothed with authority, esteem themselves favorites of heaven, and they persecute to gain applause from the Monarch of the skies.

Bible Not History.

Not many years ago it would have startled and shocked the religious world if a college president had uttered such thoughts as those ascribed to President Jacob Gould Schurman, of Cornell University, Ithaca, N. Y., who, in an address to the students, on "The Christianity of To-day," said:

"An educated man who would to-day quote the bible as an authority on any physical subject would be an object of ridicule in the eyes of all educated hearers. Our bible is but the mold of 2,000 years ago, into which was poured the fundamental principles of religion. Its facts are not history, as they have been considered for the last nineteen centuries. Indeed there is no history in the bible, because the Hebrews never wrote history. There may be material for history, but not history itself."

President Schurman said that the Christ of the twentieth century must be admitted to be different from the Christ of the preceding nineteen centuries. "The bible," he said, "can no longer be considered a text-book of science. It seems strange to us that men should ever have considered it as such."

We are recalling from the dogmatism of the nineteenth century and preceding centuries. But the teachings of Christ, in whatever form they may be adopted, are fundamental, and I believe that no age since Christ's own needs the gospel of Jesus Christ so much as our own. And no places in our present world need these teachings so much as our seats of education, where materialism has seized hold of students and makes them doubt the whole principles of religion in doubting the facts which they find set down in the bible."

The Youthful Critic.

"Watching her papa while he was conducting his sermon, she innocently inquired: 'Does God tell you what to write?' 'Yes, my child; God tells me.' 'Then what do you scratch out for?' 'The gospel-exposition,' was silent."

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth, 15c.

"Reveries of a Lost Trail," by Chas. B. Newcomb. Excellent in spiritual soundness. Cloth, \$1.50.

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If Human Lives and Nations are Governed by Destiny, Why Make any Effort?

A Discourse Delivered through Mrs. Cora L. V. Richmond, Sunday, Jan. 29, 1905

"There is a destiny that shapes our ends, rough-hew them as we will."

"There is a tide in the affairs of men that, taken at its flood, leads on to fortune."

"He hath seen the end from the beginning."

The Fates and Furies of mythology were depicted as those that had charge of human lives and despite that which is within the man lead him to destruction or to salvation.

"Foreordination" is an origination of Calvinism. The original idea of foreordination is, that certain souls are destined, fated or ordained to be saved, (and the others are to be lost), through "Grace" regardless of their own conditions or actions, and the opposite doctrine: "Free Will"—that every individual life has free choice between good and evil,—have made, perhaps, in theological discussions more controversies than any other proposition, not even excepting "infant damnation" and "original sin." But between faith and choice and between "free will" and absolute foreordination, in which the party is not consulted nor considered at all, is that which we call "Destiny," and there is as wide a difference between these as between darkness and light, summer and winter.

The entire propositions hinge upon the entity, the conscious entity of the soul, as being an individual throughout eternity, as being like unto God, as being within the government of infinite law and of infinite love, and as containing within itself, the soul, the ego, its own destiny.

Of course, on the physical plane, and among the scientists, environment has a great deal to do with what is talked of as destiny, but in the primal germ, as the primal piece of protoplasm, it has no destiny at all, according to science; only by differentiation, environment and unfoldment or evolution does it become something. Between a basis of differentiated protoplasm, which they say man is, and the basis of the immortal soul, there is just as much difference as there is between our teaching and materialism. Of course we do not agree with the theory of differentiated protoplasm in any degree as applied to the intelligence of man. In this discourse we have nothing to do with that.

Whatever Nature is, however, neither the evolutionists nor the opponents of evolution have succeeded in showing anything concerning the primal origin of the germs of life. And whatever evolution may teach, it does not contain anything concerning the primal types that never vary, never are interchangeable, that may be blotted out to give place to other types, but are never merged in them. That, however, is material science. We know that a grain of wheat, planted in any condition that is at all favorable, will grow wheat. We know that not under any circumstances will it be anything else. The destiny of that grain of wheat, if it grows at all is to be wheat. The harvest may be more or less according to conditions and circumstances, but these will not change the distinctive quality of the thing itself and its nature. However much the cultivation by the horticulturist, agriculturist or floriculturist, may cause an ingrafting and interbreeding of certain types of plants and trees, the great primal types refuse to be blotted out, and if they are merged with other types refuse to reproduce. Spiritually with reference to human lives this is more particularly true, and the more complex the conditions of human existence the more it is manifest that destiny is not blind fatality, nor is it a thing that is ungoverned or uncontrollable, but is all government, all control, the recognition of the Supreme Intelligence in that which is within and without.

The universe is the soul's opportunity, not this one planet, this one life, this one future, but the universe is the soul's opportunity, and the soul has all eternity to avail itself of the opportunity. This supreme statement or proposition is concerning the soul and its destiny. Eternity does not begin on earth. If it did it would not be eternity. Over and over again we have told you it is an axiom in science, that whatever has a beginning must, somewhere, have an ending. Whether you are a Spiritualist, an agnostic, Christian or whatever, whoever dates the beginning of the soul on earth has no argument for immortality, nor even for any future; has not the vestige of logic or evidence of immortality.

Now Destiny being the stamp inherent in the soul, the steps of its manifestation are human expression on earth. (We will not touch upon the theme of other planets to-day; we have not time). The expressions through human lives here must be in accordance with what the soul wishes—or, primarily if you choose—is intended to express here. There is a certain class of people who judge of the universe, not by God's intention, but by their own limited observation. Mr. Ingersoll did not mean to be impious, but he said, if he was God he would have no pain, nor sickness, nor suffering, but he would have happiness contagious; and others have said the same thing way back through the centuries, but they were judging the purpose of the universe by the limited human understanding.

We have always had great sympathy for Nero, supposed to be cruel, supposed to have burned his people and all their houses for fun.

Nothing less than the fires that were started in Rome will wipe out the slums. Chicago needs another fire. But you do not always need it in the slums of course. Sometimes it is needed in palaces. It is shown by impartial historians that Nero provided temporary places of abode for those people and told them to get out of their hovels that there might be renovation and cleansing. Many of them would not go, so of course, when the fires were kindled it was supposed to be persecution. It was not wholly that. We do not like Nero any more than we do Vladimir in Russia, or that execrable magistrate who is doing the Nero act over there.

The great differences in human life sometimes precipitate such a tax upon the people that it shakes their faith in royalty. There is not a crowned head in the world that can ever afford, as king, to consider the people. The moment he considers the people he lays aside his crown and is one of them. These two lines meet at certain points in human history, and they must just as surely as certain angles in mathematics, and when they meet it means collision. The pent-up forces of nature want an outlet, which means an earthquake or a volcano. The stream or river with a dam across it at the mouth of one of the principal tributaries or at places of its debouchment means an overflow. These are among the propositions that are inevitable, and that constitute the destiny of the race.

Whenever the soul comes in contact with matter, as souls are here, it means that one or the other must be victor. In the states of primary development man only conquers enough of the earth for his physical habitation and for a little mental growth; later on to build an altar, or home, and whatever interferes with that he has to fight or overcome, whether the collision is with nature or people.

Now we call those lines inevitable, because at cer-

tain stages of human progress in this great conquest certain qualities and attributes are dominant. This little toddler that is asking you for something to eat in a few years will be most aggressive if you do get it for him soon enough, and he will make a great fuss if you do not respond to his physical needs immediately. The baby tyrant is typical of the tyrants of the race and nations. They want nations, they want more countries. Napoleon was only a grown-up babe; he kicked and screamed because Rome and all the other monarchs of Europe wanted to put him to death. But he had his way because it is so arranged in this great universe that if you pursue physical life and physical victory you can have them, that is a part of your experience, that is a part of your way of gaining the ultimate victory. You can have your way and take the consequences.

God does not go out of His way (it is not a part of God's way) to save you from that condition which is the result of your innate, inward desire. If the soul was not in partnership with God, if He was king instead of the Infinite and souls were not a part of the divine proposition of life, why, then you would be governed and know nothing about it. But there is the utmost room in the universe for you to have your way in every line that you wish to have your way and to take the consequences. If you want to pursue physical pleasures you can do it; and then you have a wrecked body, and nature all the time is giving you pain and warning all along the way and saying "this is my way," but if you have physical ambition and want to pursue that of self-indulgence, of luxury, and of pampering the body, you can, and then you take the penalty of pain, and the imperfection of the physical body and suffering are the lessons to you. When you eat more than you require, and drink more than the body assimilates or needs, and wear different kinds of clothing from what you need, and live in houses that have no fresh air, of course there will be a reaction. But nature requires just so much replenishing every day and any excess of that is a burden, and have you to take the consequences. We knew a man who indulged to excess of tobacco; he smoked cigars away from home and a pipe at home (for the benefit of his family). Some one said to him: "You will shorten your life if you persevere in this." "I do not care," he said, "I like to smoke and I would smoke if I knew it would shorten my life twenty years." He did not know of the lurking disease that was in his throat, and that through ten years of his life he would wish that he was dead every day, and he could not die. That shows that he was in that line of his destiny, and was here for that line of experience and he had to learn it that way, as most people do sometime or other. When the body does have a reaction from the stress and strain of over-indulgence, the next thing you have to do is to get along with a wrecked mind. Some of you know how it is in some degree, and you do not like it.

Now God did not put that particular rheumatism in that particular joint to make it ache. In the great economy of the universe the body is for use and not for abuse, and when you use it it responds to your needs, when you abuse it there are aches in the joints, and you will learn by those pains not to do the things that cause them, if you do you have to bear added pains. Esculapius and the earlier physicians, who were primarily among the benefactors of the race, were not so anxious to save you from pain as to help you afterward when the pain had given you sufficient knowledge to help the cure.

As this is true in physical life, never doubt that it is also true in the mental and moral realm. The trouble with most people is, that they think the moral realm is a different realm, as it is in the spirit realm and that is ungoverned; but it is not. The pathway of human life is through a succession of experiences and of gaining knowledge. It is not only that every step is inevitable in a certain stage of growth, but it is also that the inevitable lesson must be learned.

Many people who are fond of indulgence accept such portions of the teachings as they desire. They say, "Oh, well! I cannot stop this habit; it is my destiny." It is also in your destiny to have pain and the penalty—and it is in your destiny to sometime know that there is only one way, and that is by overcoming. Of course all these steps in physical life you easily learn. The child does not have to burn its fingers many times for it to learn that the fire will burn. There is no intention in the spiritual economy of the universe—Christian Science to the contrary notwithstanding—that if anybody shall handle fire it will not burn. There is a power that can prevent it if necessary, when there is persecution, when martyrs are slain, when some great spiritual truth is to be illustrated. But in daily life the fire is intended to burn, and you will keep on getting burned if you handle fire, unless you know of some chemical preparation or substance to keep the hands from burning, or if for the expression of some great spiritual power you are condemned by worldly powers, as the martyrs, the flames will not disturb you, even if they consume the body. That is the higher proposition.

"But," says one, "if I am lost on a certain steamer, of course I cannot avoid it." No. But if it is some one else's destiny not to be lost on that steamer, who expected to take passage on it at that time, that one will be warned, will be in a condition to receive an impression or inspiration not to go.

But all the time the other proposition intervenes, that there is something beyond the physical life, and that is the reason why people have to die. It is not intended that the body shall live forever; though there is a movement of mysticism, occultism, or various cults that claim they can perpetuate your human bodies forever. But we are thankful that they cannot; for just think of going on through eternity with that mole on your cheek or that particular crook in your eye. Of course we know that Mrs. Grant had one eye partly crooked, but the General did not want it corrected. Said when he and she were younger he courted her with that crook in her eye and he did not want it straightened. Showing that one's imperfection becomes a source of attachment for the time; not because of the imperfection, but notwithstanding the imperfection. It is only the angel heralds that can see with perfectly straight, open vision, that can see the forms that are luminous with the glorified spirit of accomplishment. But this is after all the selfishness, all the physical appetites and all desires for human ambition have been overcome.

Sometimes in very small, unimportant things people accept the thought of destiny and say, "Oh, well, it is in my destiny to do this or that, and of course I will do it." All this is an illustration of the baby. It is like the baby imitating your sentences without knowing what they mean.

It is your destiny to express your present state of growth, even though you try to conceal it, that is a part of the process, concealment is so inadequate. And every day it is your destiny to learn the lesson that every experience brings, and if you do not learn it,

that experience of a similar one is repeated until you do learn it. The destiny is not merely in doing the thing, nor in responding or yielding to a particular state of temptation; the destiny is in the lesson that is finally learned and the victory that finally comes, self-conquest.

We know the glorious destiny of each soul, it is just as plain before our vision as the orbits of the planets are before the mathematical vision of the astronomer. But we are not going to tell you, even if we could, whether the stocks on the 'change will be higher or lower to-morrow, whether the revolution in Russia will depress or exalt the wheat market; whether you are going to marry the girl of your choice and be happy, or marry some other girl and get experience, which you may need but do not want. We are not going to tell you any of these things. "Whether there be prophets they shall fail." Because not all are prophets, not all are seers, not all are able to see things from the beginning. We do know in the beginning that if you do anything from any other motive than that which you suppose to be the highest and most perfect you suffer the penalty; if you marry you meet the consequences, whether you marry for title, for money, for position or in any other way. But it is not in the act itself that the destiny lies. You may know that ninety-nine out of every hundred American girls that marry for titles, whose fathers pay for it with money, will bring back to the fathers' homes tears of sadness and bitterness, it is the destiny of such an act. It is that which is included in the proposition. You sell your "birth-right" for a mess of pottage," and the mess of pottage will soon be gone.

So in this great proposition of nations, people talk about "law"—whether as fashioned by kings, rulers, dukes, or counsels of kings—as being something that God has made. Now the stamp that has been put upon the universe with regard to nations is: you can play at these things, just as the small boy plays foot-ball or tennis with his companion or friend, you take the consequences. It is the destiny of every state that transcends in condition or power the state of any other human being by oppression, to reap the results of that oppression. Now if you go and plant a field with one per cent wheat and the rest tares, what kind of a wheat crop do you expect? Destiny has not fulfilled itself if you do not have a harvest of tares. So the human field is for you to plant. Is it to be with ambition of physical power through a long line of inheritance, even, as they say of "Divine authority" or "Divine right of kings." Think of the Czar of all the Russias being God's vice-gerent in the Greek church, afraid to meet the people who come up peacefully to his palace to present a petition! Think of what he is reaping and his household because of this "inheritance," which is love of power! And then be glad that you are one of the least of these, even though your children are slain by the soldiers of such a power, for angels and ministering spirits and those who love humanity, hover near to release them from the state of human death in which they were. Aye! the next time the Czar of all the Russias projects an impulsion from the soul he will not want to be a Czar. That lesson is learned. Napoleon learned it at Waterloo and Saint Helena.

Oh! it is a fine thing to be "on the wave" which poets say, "lead on, to fortune"; to push, propel, conquer and trample people under feet, as the masses do in a crowd as in a panic. Almost every human being does this to succeed and to stand upon the topmost height and cares not to look back lest he see the victims over whom he has trampled to say, "I am successful!"

What a glorious thing for your young American boys to read in the literature of to-day about the "self-made men"; the Napoleons of finance and dictators of commerce. Whereas, fifty years ago every boy aimed to be a Wellington or a Napoleon with the Waterloo left out, now the exalted object presented is to be a Gould, a Vanderbilt, a Rockefeller or some other wonderful "self-made man." But you will not want to look back when you are there or just beyond.

It is "destiny," if you want to be that you can, and if all your wishing be fulfilled and you have gained that victory, yet when you are like Jesus upon Olivet, or like those Napoleons that find their Waterloos, you will see two extremes, the man who triumphs through peace, and the man who triumphs and was defeated through war. Calvary was as different from the Waterloos of history as the triumph of the soul is different from defeated ambition: "Father, forgive them, for they know not what they do."

The captious mind, the carping critic, and agnostic and materialist say, "Why could not God, or Jesus if he was the son of God, have saved his life and given credit to his teaching?" But then the lesson would not have been taught: that the physical body is nothing compared to spiritual truth; and if Jesus' life had been saved, that fact alone would have passed into history and not the Sermon on the Mount and the Golden Rule and the sublime victory. The supreme glory of earth that has been wrung out of the treadmill of hardness, out of discord and shadow, is because of this spiritual triumph over the earth, over mental power, over human ambition and finally over physical death.

Even yet long trains of mourners are seen in the streets, wearing dark drapery and habiliments of woe; seemingly Christian theology has not lighted the pathway to the sepulcher. Why? Because the body and not the spirit of Jesus has been insisted upon as the "Resurrection and the Life." Because the great destiny of the Christ-life to impersonate the Spirit of Truth instead of material power has not been learned. And because each faltering child, each middle-aged man and woman, and each gray-haired sire and matron, somewhere and sometime, must learn the lessons for themselves, and possess the great light of this spiritual illumination that conquers death.

So, dear friends, speaking about destiny, whether you go in or out of this door or that, pass through this or that or the other experience to-day or to-morrow, the one thing is that you may pass through a great many things mechanically and never have an experience. You know it; you do a great many things and have no experience. But there comes a time when love or fear, or misfortune, or privation brings forth the destiny that is within you. Perhaps it is a first great sorrow when the mother or the father passes from earth; you have known the troubles and trials of childhood, you have done your little part, you have been to school, you have helped with the things about the house or home, but have never had an experience before, there has come into your life a great other self; this that has been hidden is a new proposition, you confront the universe, you are brought face to face with the great facts of existence; and the child by the side of the casket of the father or mother learns for the first time a lesson through experience, and the way the child looks out upon the world at that time and afterward will show how much has been learned.

Sometimes the experience comes through love, or through the shadow of love, which is a disappointment, and then the great other self, shaking away the small propositions of daily life, turning away from the cobwebs and small difficulties, confronts this situation. Then one is to be readjusted to the surroundings. If your love has a happy termination, if all things else fail you, there is the sunshine, the fresh

air, the songs of the birds of spring, the frosts of winter, the laughter upon the street, all seem attuned to a new song, within the spirit there is a great awakening. If that song of love continues, life is a beatitude, even though there are many trials. If it does not continue, life is a tragedy, and you have to meet it as best you can.

So when all the lessons have been learned, when the great unfolding destiny within the soul has proved itself finally capable of meeting these emergencies, when after repeated failures temptation is conquered, when after repeated endeavors success has been won and the failure of it understood, after repeated heights that are evanescent and fleeting concerning the objects and aims of life, each step has been learned time after time, and you at last take up the great unfolding volume and find you have only been preparing to read the Book of Life; when all this has been learned, then you will realize that upon no small mount of human ambition, like the heroes of history, upon no little mount of poetic, artistic or other fame hinges the great light of the soul's destiny. But these are small lanterns hung along the wayside that more or less confirm to the travelers that other lives have traveled that way.

When under some great exaltation, or emotion, or love, or inspiration you think you have reached a height to which no one has ever attained before, you have only to look along the way and see where lovers, martyrs, saints, prophets, seers and Messiahs have walked that way before.

Many people want truth right down there in the counting-room, on the board of trade, want it to find out the prices for them, and they call that being "interested in spiritual things." Now we do not say but what one can have an interest in spiritual things and that sometimes those things are told them. Because they can be. But imagine the whole spirit world turning speculators on the Board of trade, and just to please you. Is not the other man just as important as you? And if you both are informed as what the prices will be you will be unable to take advantage of each other. So it shows that when you get a little spiritual truth, like Dowie, and a great deal of self-esteem, you use the little inspiration and the large amount of self-esteem, or a little bodily healing, which Dowie had to begin with, and a great deal of egotism, that is what makes the political, commercial and theological leaders. But by and by you come to understand that these are but little puff-balls that have amused you during these periods of self-congratulation and self-laudation. These times that you have stood on tiptoe to make people think you were taller than you were. Stood on tiptoe mentally perhaps to catch the eye of the school or university just to get your degree. These times that you have posed before the people as a better statesman than you were, but the moment you got to the legislature you proved you were not, because you could not stand for what you advocated during the campaign.

By the time you have learned all these lessons in the pathway of human destiny and turn back to the Book of Revelation the great kabalistic book of the New Testament, you will know the meaning of the twelve degrees of "overcoming." It does not tell you to overcome nations or people, or anything you have been selfishly longing for; they are states of self-conquest. Then you know the meaning of the "new name," then you know the meaning of all that is promised, because of that which has come to the soul in these great hours of triumph.

The greatest men and women are always the humblest; they have no self-exaltation, no vanity for human praise, they do not ask for recognition. ("The light that shineth in the darkness and the darkness comprehendeth it not.") But the rays radiate to all who walk in the paths that lead toward light and brightness and helpfulness. Tolstoi is not a man of war but of peace, and yet he shines out upon Siberia and Russia as the one prince of the nation. Mazzini was not a soldier, but he gave Garibaldi the sword of the interpretation of freedom for Italy. General Grant was not a booster, but the most modest of men, and to him was entrusted the dread task of conquering the armed slave oligarchy. He was a man of peace, and most humble. And whosoever comes at the present hour or in the near future to lead Russia into freedom will not be a man who loves bloodshed. And whosoever solves the great destiny that is even now slumbering, but imminent, in this nation will not be the one who believes in the torch and the sword. Albeit, he may not be able to keep them back. But those who really lead nations are lovers of peace. It is only those who lead armies that love war.

And now out of this tangle of human life, in this cobweb of human mystery and doubt, never for a moment doubt that Destiny that leads each immortal soul and every child of God at last to divine fulfillment.

MY SOUL'S SILENT SONG.

Sweet is the song of the spirit, upwinging,
Music intoning that never will cloy;
Ever in sunshine or darkness 'tis singing—
Singing my soul's silent song of joy.
Singing my song as I journey along,
Singing my soul's silent song of joy.

Tho' the wild waves roll in wind-tost commotion,
Striving in madness my hopes to destroy,
Calmly I ride o'er the billows of ocean,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Darkly the mantle of gloom may fall o'er me,
Hate spread its wings to distress and annoy,
Still will my thought gather brightness before me,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

What tho' the tongue of detraction assail me,
Seeking unkindly my peace to destroy?
Still I go on—loving thoughts never fail me—
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Darkness or sunshine, gladness or sorrow,
Mid life's sweet blessings, or things to annoy,
Ever I look to the brighter to-morrow,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Ah, well I know that the angels are near me;
Sweet are their words and the arts they employ;
Strong I go on, with their presence to cheer me,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

Voices of loved ones yield pleasure and gladness;
Sweet are their loving thoughts, free from alloy;
With such companions I smile away sadness,
Singing my soul's silent song of joy.
Singing my song, as I journey along,
Singing my soul's silent song of joy.

JAS. C. UNDERHILL.

Hammond, Ind.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

PILES CURED

ON APPROVAL

Don't Neglect Piles—They Lead to the Deadly Cancer. My New Three-Fold Absorption Treatment Cures at Home, Quickly, Painlessly.

A DOLLAR PACKAGE FREE

On Approval. Write Us Today.

If you have piles or the itching, burning or heavy feeling which shows that the dreaded disease is coming, send me your name to-day. I want to send every sufferer from piles, ulcer, fissure, prolapse, tumors, constipation or other rectal weakness, my New Three-Fold Absorption Cure, the great new treatment which is curing even cases of 30 and 40 years' standing—after all else had failed. If you are satisfied with the benefit received, send me one dollar. If not, keep your money. You decide.

Here's what you get from my approval: 1. One tube of my Absorptive Plasma, which quickly heals all itching and soreness, even in very bad cases. 2. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 3. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 4. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 5. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 6. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 7. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 8. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 9. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 10. One package of my Pile-Food Candy, which cures constipation and nourish the membrane. 11. 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often in a very brief manner. It is to be regretted that the space given to each question is so limited, that the answers are often necessarily brief and to the point. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

James Tredwell: Q. Was Henry Ward Beecher a Spiritualist?

A. This question reminds of a dramatic incident at Cassadaga when Mrs. Isabella Beecher Hooker was lecturing there. Mrs. Richmond was entranced on the platform before a crowded audience by the spirit of Henry Ward Beecher, who proceeded to make honorable amends for his manner of treating Spiritualism. Approaching Mrs. Hooker, the medium knelt and penitently asked pardon for the wrongs and misunderstanding he had caused. It was dramatic, very, and greatly enjoyed by the assembled people.

This episode came out of a dispute between Mrs. Hooker and Mrs. Beecher, the former affirming unequivocally that the great preacher was a believer, and the latter that he was not. The truth was that he was carried away by his inspiration, gave voice to the loftiest expressions of Spiritualism, and when confronted by church conservatism, he was forced to recede. He was a family of Spiritualists. James Beecher wrote a book on the subject, "Mrs. Stowe and her husband received remarkable manifestations, and Mrs. Hooker was an ardent supporter."

Henry Ward had a notable proficiency in keeping on both sides of the fence. When he came out squarely and made a clear declaration, in his next sermon he would blow up a cloud of dust and lose himself in the obscurity.

After preaching the spiritual doctrines, mixed of course with the old dogmas, for years, in his declining age he returned to the creed of his youth, and sought to make orthodox sound by discarding Spiritualism. To do this he threatened over the old "Witch of Endor." Of this he said: "Of this matter of witchcraft you know just as much as I do, and I know just as much as you do, and we both know nothing." Of the belief in witchcraft he says: "Science struck it dead; hammer blows which drove it away. It was never disproved, yet where has it gone?" Yet it lingers, he says, and appears as the "Witch of Endor." To this question, Do spirits revisit the earth, I want to say that I should be happy to say they do, but I have failed to discover it. The communications I have received purporting to come from my parents, were of such a weak, milk and watery nature that they ought to have been put in an infirmary.

How thoughtless is he to roost! Beecher as a spirit attempts to communicate with the eminent Dr. Funk, and instead of a burst of eloquence overwhelmingly convincing, tells him about losing a "widow's mite," and where to find it, and sapient editors of the country over report on him and Dr. Funk the same language. Poor Beecher had become an imbecile!

It may be asked pertinently, if Beecher did not know anything about witchcraft, why did he talk about it? For the hour's talk he received a salary of four hundred dollars, and in common honesty ought to have given some equivalent thereof.

There is one thing Mr. Beecher knew, and every Bible student knows, that as translated and interpreted, the Bible declares for the existence of witches, and on its unqualified command not to suffer a witch to live resists the most damning atrocities of the past ages, ending in the disgraceful tragedy of Salem. He says science had no blow for it, yet for all the Bible has to say, witches believe have done, witches would be burned as unmercifully to-day as in the Middle Ages. Science is certain knowledge, and this and this alone has awakened mankind from that nightmare of superstition which made wholesale torture possible.

When Mr. Beecher said that he would be happy to believe as he revised the earth, but had failed to discover it, he confessed to a great deal more than disbelief in spirit manifestations; he confessed to unbelief of the records of spirit phenomena in the Bible, and take this out of that book and there is nothing but a dry husk remaining, for from beginning to end it is replete with the ministrations of spirits.

Charles Bailey: Q. If the planetary system is so governed by fixed laws that astronomers can tell us where the planets will be, and what will happen to them for any number of years to come, is it not as reasonable to suppose that equally unchanging laws control our lives, and that they can be foretold with the same accuracy?

A. I answer this by quoting the words of the spirit author in Arcana of Spiritualism, page 163:

"With the reputation of the pretenses of the prophets, prophecy itself, which once occupied an important place in the government of mankind, became ignored. The prediction of events was claimed to be impossible, because law ruled, and the shaping of history did not depend on the will of an arbitrary God. If we consider for a moment, we will see that for the very reason that law rules, fixed and unswerving, prophecy is possible. Because if the chain of causes and effects, the knowledge of

causes gives the power to foreknow and predict the effects. Whereas if creation was ruled by an arbitrary being, changeable in purpose and swayed by human interposition, even his own declarations would not be certain of fulfillment. He might change, repent, recede, or do the very reverse he promised.

"But when the causes are known, and the laws, which are the channels along which such causes run to their effects, then these effects may be predicted. Thus we may say confidently that if we touch a lighted match to the wick of a lamp there will be a flame. It is a prophecy always fulfilled. We know the unsuspended body will fall. We extend the laws of falling bodies to the planets and astronomers are able to state where any particular orb will be at any future time.

"These illustrations are so simple, it will probably be said: 'Why this is not prophecy, it is knowledge!' Yes, it is prophecy so frequently fulfilled it is called knowledge. If we take more complicated affairs, where a great number of causes converge to one effect, we find a wider and more comprehensive knowledge necessary, but if we possess it we are as certain of results.

"In predicting events in the future of nations, or the race, not to say the individual, such an infinite number of causes and effects must be known, that to the ordinary mind the problem becomes too intricate to be comprehensible, and is pronounced impossible. As to the mind, it is able to take the prophecy may be as easy as that of the lighting of a lamp before alluded to."

W. W. R.: Q. When and by whom was the first spiritual paper published?

A. In 1847 an association started in New York, "The Universalium and Spiritual Philosophy," under the editorial management of Dr. S. B. Britton. It was a monthly, of highest merit. Fanny M. Douglass, S. Harris and others contributed inspirational poetry; A. J. Davis, articles, especially on medical subjects; the elegant style of the editor and Wm. Fishbough, and others equally gifted filled its pages.

"Spiritual Telegraph" was the next important spiritual journal, a weekly started in New York by Partridge and Britton. It was elegantly printed, at \$3 a year. Its contributors were many of the original members of the circle which gathered around A. J. Davis. Nothing was allowed in its columns that would not have given character to the best magazine. Both these publications were discontinued, the Universalium in its third year. The Telegraph not because it did not maintain itself, but because it did not do a great deal more for its publishers.

J. G. Hoffman: Q. Was Abraham Lincoln the author of the saying, "You fool the people sometimes, and some of the people all the time, but you cannot fool all the people all the time?" If not, who was?

A. In none of the biographies of Lincoln, is this saying attributed to him. It has on what appears to be authentic evidence been referred to the great showman, P. T. Barnum.

Mrs. R. H. M.: Q. I am not a medium, yet when I place my hands on a table it moves quickly without the least movement on my part. When reading a book, it will slide out of my hands, and the chair in which I sit will move. Since reading the Great Psychological Crime I am in constant fear of evil spirits will possess me. What am I to do?

A. In the first place dispossess yourself of the false, the "viciously false" ideas advocated by that book. No one can be influenced against his persistent will, although he may in an unguarded moment, open the door for the entrance of the undesired, he has the power to close it against them. To have such ungrounded fears, as you describe, is a sign of a weak, nervous, and unbalanced mind. You are a mediumistic, and your declaration to the contrary is a contradiction.

"STICK TO YOUR TEXT."

Leave Your Pet Fads and Theories Off Our Rostrum.

I wish to applaud the words of Harry J. Moore in The Progressive Thinker of Feb. 4. He struck the keynote when he says the disinterest in our cause in some localities to the dragging into our assembly halls, and into our lectures, subjects entirely foreign to Spiritualism, and endeavoring to float them underneath our beloved banner.

We can go to a political meeting if we wish, we can give theosophical lectures, we can give theosophical lectures, we can choose, but give us Spiritualism unfettered and free from the Spiritualist rostrum, that men and women of all classes, whatever may be their political views, may partake of its benign influence without being obliged to swallow some other man's political nostrums.

The man with a political hobby should seek a platform that has been advertised accordingly, and not endeavor to smuggle in his pet theory upon some platform where it has been announced Spiritualism would be the theme. A man does not gain votes nor popularity for his sentiment by crowding it upon an assemblage of people who have gathered, hungry for some spiritual thought, which they may take with them out into their daily life—something that will pry underneath the material things of life, unloose the fetters of materialism, and enable them to arise on the wings of the spirit, into the realms where the angels dwell, there to walk and talk with them, there to be blessed and made better by their sweet influence.

Some melodious sonnet will be left in their hearts by this ministrations, whose rich, sweet tones will vibrate throughout the days, and will be heard and felt by their fellow-men.

The Spiritualist rostrum to-day and all days, should feed the people—not a forced diet, but that which will be food, raiment, and the nectar of life.

Glad you arose to speak, Bro. Moore.

Grand Rapids, Mich. EMMA GIBBS.

"A Chance to Make Money."

I made \$127.50 in twenty-three days selling the "Economy Gas Tip," which saves 33 per cent gas to the consumer and improves the light by 50 per cent. Every family will buy it, it is like getting money. I get my tips from the "Economy Gas Tip," which is sold in St. Louis, Mo. Send them 19 cents stamps and they will send you one and start you in business with territory. They want a Manager in each town.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge, as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

Folly, Fanaticism, or What?

Under the above heading the Banner of Light takes into comprehensive consideration an "Act relative to the licensing of clairvoyants and others."

This Act is infamous, in view of the fact that genuine mediums, angelic in nature, and doing a grand work, are linked with the worst fakes that the world has ever seen.

Those in Massachusetts who have wanted the fraud elements in our ranks let entirely alone, are now reaping the fruits of their position in an Act that places all genuine mediums in a class where they do not belong.

Eliminate from our Cause the fraudulent element afflicting it, and then the genuine medium will not be included in any license Act.

The linking of genuine mediums with fakes generally, is the legitimate outgrowth of an evolutionary process that has been going on in Massachusetts for several years.

FOLLY, FANATICISM, OR WHAT?

A printed copy of a bill to be presented to the Massachusetts State Legislature has reached the office of the Banner of Light. It reads as follows:

HOUSE NO. 480.

Bill accompanying the petition of Nelson E. Forrest and another for legislation to provide for the licensing of clairvoyants and others. "Probate and Chancery," January 23.

Commonwealth of Massachusetts.

(In the Year One Thousand, Nine Hundred and Five.)

AN ACT

(Relative to the licensing of Clairvoyants and Others.)

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the State, as follows:

Section 1. The mayor and aldermen of any city except Boston, and in Boston the Board of Police, and the selectmen of any town, may license suitable persons to carry on business as clairvoyants, mediums, palmists, card readers, astrologers, fortune tellers and persons who claim to tell, give readings of, or reveal the past, present or future, and shall charge for said license a fee of fifty dollars annually.

Section 2. Every such license shall specify the street and number of the building, or give some other particular description thereof, where the licensee shall carry on such business, and such license shall not permit such licensee to carry on said business in any other place than that so specified.

Section 3. Said license shall expire on the first day of February, in each year.

Section 4. If in the opinion of said licensing board said licensee ceases to carry on the business which he is licensed to pursue, or if in the opinion of said licensing board it is not for the public good that said licensee should carry on his said business as aforesaid, he shall immediately revoke his said license.

Section 5. No person shall advertise or carry on the business of a clairvoyant, medium, palmist, card reader, astrologer, fortune teller, or person who claims to tell, give readings of, or reveal the past, present or future, until he shall have first obtained a license from said licensing board.

Section 6. Whoever violates any of the provisions of this act, in regard to this act shall be punished by a fine not exceeding fifty dollars for each offense.

Section 7. This act shall take effect upon its passage.

It is difficult to understand the motives that animate "Nelson E. Forrest and another" in presenting this bill to the House. That the Board of Police of even the city of Boston are capable of passing upon those who are suitable persons to practice as "clairvoyants and mediums" is more than can reasonably be expected of them, for as a rule politicians are not remarkable for physical sensitiveness, or distinguished for a particular and special acquaintance with the delicate requirements of psychical investigation.

The first section of the bill, it will be noticed, lumps together "clairvoyants, mediums, palmists, card readers, astrologers and fortune tellers," as well as those who claim to "reveal the past, present or future." Such a mingling of the parties referred to is of itself an astounding evidence of either the utter ignorance, gross carelessness, or fanatical malice, in the drawing of the section. It would be amusing, if it were not so insulting to every honest medium, to see the promoters of Spiritualism in neither palmistry, card reading, astrology nor fortune telling. It is a science of communication between the next world and this, whereby demonstrable evidence as to the verity of the continuity of life beyond the grave is to be obtained. Those who have been responsible for the drawing of this section, have evidently only a superficial acquaintance with Spiritualism as a science, philosophy and religion.

Section 2 limits the licensee to a particular house, which is a more stringent provision than that attaching even to a dog tax, but to return to the first section. When the decision as to whom shall be licensed is to depend on the mayor and aldermen of other cities, there is no greater security as to the fitness than there is in that of the board of police of Boston, and still less reliance can be placed on the fitness of the "selectmen of any town" who are to be empowered to grant licenses to the persons enumerated.

Section 4 provides that if the licensing authority, whoever it may be, has the opinion that the licensee ceases to carry on the business for which the license has been obtained, the license shall be immediately revoked, as would also follow if the said authority deemed that it is not for the public good that the licensee shall carry on the business for which the license has been granted.

Section 5, it will be noticed, provides that any such business as those referred to shall be carried on by no person who has not first obtained a license, and the penalty for the violation of this section of the act is a fine not exceeding \$50 for each offense. In neither case is any appeal against the licensing body provided for. The bill has not been introduced yet at the House, and has apparently been promoted under circumstances of semi-secrecy, with the evident intention of rushing it upon the statute books and thereby avoiding open public discussion.

It does not occur to the promoters of the bill that the exercise of psychical faculties of any kind, is a legitimate use of natural endowments, and that clairvoyance and mediumship are as natural as oratory and singing, and the exercise of any other intellectual and spiritual faculty. The medium, also, does not claim that the results of mediumship are produced by himself or herself, but are the outcome of the

Just so long as the Spiritualists of that state allow the fakes to give manifestations along side of those who are genuine, the latter are sure to be linked with the former in any license Act. Some months ago we published an account of two materializing mediums in Boston who were exposed, dressed in artificial toggery, personating spirits, and they possessed, no mediumship whatever—simply simulating the phenomena. Following the editorial from the Banner of Light is an article from the Pittsburg (Pa.) Leader illustrating how Anna Eva Fay produces some of her "spirit manifestations." After reading it you will not wonder why a License Act is demanded. The outrage comes in when the genuine medium is made to suffer. Others like Miss Fay are traveling around the country mystifying people under the pretense that what they do is genuine Spiritualism.

There is no agency of mediumship, life after death, or demonstrated, which fact abundant and constantly accumulating evidence is daily being produced.

The minister of the gospel preaches and prophesies of a future life, foretelling presumably what the future state is to be, but offers not the slightest scintilla of evidence in support of his assertions, and no license is asked him for practicing a fortune teller.

Now what will the effect of this bill be likely to be if it should become enacted? Mediums who may be poor in this world's good but rich in the gift of the spirit if they exercise their faculties for gain will either be driven from the work, or if they persist in continuing it render themselves liable to be haled before a court and fined \$50, but they are uncertain as to the result, as it stands, provides for no alternative penalty! On the other hand, any person who possesses a minimum of spiritual or psychical faculty and a maximum of bluff, with dollars to match, can cheerfully pay the \$50 for the license fee to continue, it may be, to fleece the gullible as gaily as ever.

Does it not look like placing a premium on vice and dishonesty, and making the way clear for the confidence man to work their peculiar processes? Surely if anything is settled in this country, it is that its constitution guarantees absolute religious liberty to all citizens. Spiritualism is to several millions of people in these United States the religion of their lives. They have incorporated their churches, they have settled speakers, or pastors, ministers, and they have built churches, and these pastors hold their positions in accordance with the laws of the state in which they operate. The settled speakers of our cause are in nearly every case mediums, they are either trance speakers, clairvoyants, message mediums or psychometrists. They are hired by the bodies retaining their services, instead of receiving an individual fee for special services. They receive their pay in bulk, and monthly, quarterly or annually, and they are strictly speaking using their gifts for pay. The pastors of religious organizations are exempt from this act, what is to prevent mediums and clairvoyants obtaining ordination from properly constituted Spiritualist societies and taking engagements with these societies, as does Mrs. Piper with the "Society for Psychical Research," and actually defeat, so far as they are concerned, the provisions of this very absurd act?

If the promoters of the act say they are working in the interests of the public good, and by their endeavors wish to wipe out the undesirable practitioners in any of the matters they refer to, we can say that we are at one with them in that regard, and we are in accord with their essay to accomplish the results aimed at. The ordinary law of the land is sufficient to cope with all civil irregularity and offenses at common law. This proposed law, on the grounds just referred to, is as much a law for the protection of fools as for the prosecution of rascals. A good intent is no excuse for foolish proceedings. We stand to it that our mediums have a perfect right to publicly and openly give their gifts free from restraints that are not a part of the law of the Commonwealth, and we question very much whether this proposed bill is either in harmony with the laws of this Commonwealth, or the Federal laws of the United States.

It is to be hoped that wiser councils will prevail and that the promoters of the bill, who are so anxious to see before the public notice, will see the unwisdom of its text and uselessness of its purpose. The statute book of Massachusetts has law enough for all that the promoters of the bill desire to accomplish. Let us enforce the laws that are, rather than add to their number by unnecessary conditions—Banner of Light.

What the Pittsburg Leader Says of Miss Anna Eva Fay.

George H. Pingree, manager of Anna Eva Fay, and W. D. Grimes, assistant district attorney, had a long talk to-day over the prosecution of Miss Fay for fortune telling. At the conclusion of it Grimes declared that the bill against Miss Fay would be sent to the grand jury and if she is indicted she will be tried. He declared that there will be no settlement of the case. The trial, however, cannot proceed unless Miss Fay is in the court room when it is called. She is now under \$500 bail to appear at court. She will leave Pittsburg this week for Baltimore and will continue her tour of the country.

Just Plain Talk.

During the talk Mr. Pingree had with Mr. Grimes the act of Miss Fay was thoroughly discussed and Mr. Pingree admitted that there was no telepathy, no mind reading, no second sight, no clairvoyance nor mediumship of any kind about it. It was merely an act arranged to deceive and mystify the people.

The first requisite for the successful performance of the act is to obtain knowledge of the question any person desires to ask. Next it must be gotten to the stage and conveyed to Miss Fay. A successful performance required that these two things be accomplished without detection and that they were hundreds of persons will testify. And in doing so they give strong testimony as to the cleverness of Mr. Pingree, for he is the man who devised the ways and means.

All the persons in the audience see is Miss Fay on the stage covered with a sheet. This sheet serves a double purpose. It gives the minds of the credulous ones in front a turn toward the supernatural, and it is said, conceals a speaking tube that is run up from the stage to the back of the hall. Miss Fay will be recalled that at the AV.

enue theatre, Miss Fay sat on a temporary platform erected beyond the line of the footlights. At Old City hall she sat on the stage. The platform at the Avenue had to be erected because there was not room under the stage for one "Tony" and his assistants to work. They had to utilize a recess that was made under the stage for the piano used in the theatre. The piano was moved slightly to one side for the engagement. At Old City hall, "Tony" and his men worked under the stage and it was a hot, close place. He used to come out covered with perspiration.

Work of "Spotters."

"Tony" was the person who got the questions when they came from the front of the house and read them off through the speaking tube to Miss Fay. These questions were gotten in various ways from persons who firmly believed that they were the only ones who knew him. Sometimes they were conveyed to "Tony" through a slit in the stage platform and at other times they were hustled around under the stage by messengers.

At the door at each performance it is claimed there were spotters employed by the management whose duty it was to write down the name of every person they knew. In the theatre were other spotters and cappers who were there to keep their eyes and ears open and learn who was asking questions and what they were asking. Spotters were at work outside preparing for performance to come, picking up all they could hear of persons who were talking of going to the theatre to ask Miss Fay certain questions. The management, it is said, had unsuspected sources of information, and all that was gathered was made available by the ingenious system that was invented by Mr. Pingree. All of the information collected beforehand was in charge of "Tony" and on a platform from the front he could in a moment spring any part of it through the speaking tube that connected with Miss Fay's ear.

One instance was related to-day: A certain distinguished soldier of high rank is interested in some old Mexican mines. He was preparing to go to Mexico to see about the development of them. He had talked over his plans about his trip and about the mines. He told some of them that out of curiosity he was going to see Miss Fay and ask her about his trip to the south. He wrote his question on a letter head of the Duquesne hotel and showed it to several persons before he went to the theatre. Among those who saw it or heard it was a man named "Tony" who was the employ of the manager of Miss Fay. As soon as the soldier entered the theatre word was sent back to "Tony" under the stage that he was there and that he had written on a Duquesne hotel letter head a question which read: "Shall I take a trip to the south?"

When Miss Fay's act came on she soon "saw" that the question was there, and she called out his name. She answered his question that he was going to the south, that he was going to see about his Mexican mines. She related the history of the mines, how they were worked for centuries by the Mexicans and Indians and that under the management of the soldier it would pan out rich.

The consequence of that answer was that the soldier began feverish preparations for his trip to Mexico and is now more firmly convinced than ever that he has a rich thing in his mine.

Clever Trick and Deception.

At his conference with Mr. Grimes to-day Mr. Pingree was asked about this answer and how he obtained knowledge of the question. He merely smiled and said that the fact that the question was answered proved the cleverness of Miss Fay. He said that the soldier had gotten just the sort of an answer he wanted and that he undoubtedly had full faith in his mind. He said that he saw Miss Fay. Mr. Grimes held that such an answer might make a man go into unsafe and injudicious investments, but Mr. Pingree contended that that man had so much faith in his mine that he would have gone ahead without any word from Miss Fay.

Mr. Grimes then mentioned the case of an old man and his daughter who were awaiting the distribution of an estate in court. They were told that the estate would soon be distributed and that they would get a good sum of money out of it. He held that this old man might be led into the expenditure of money based on this information, which he and his daughter regarded as supernatural and hence reliable, and that he might be plunged into debt and the estate might not come up to his expectations. He said great harm was done in this way. Mr. Pingree answered that the old man probably knew how much money he was to get from the estate and that as for his beliefs that the act of Miss Fay was supernatural, he was sure the nine-tenths of the persons who were present at the performance went only to be amused and knew there was nothing about the show but a clever trick and deception.

"Underground" Methods of Communication.

County Detective Robinson says the speaking tube under the stage were supplemented by a building telephone system and Mr. Grimes ventured the opinion that a couple of men armed with powerful telescopes were hidden high up in the building and read the questions as they were written by persons below. To those theories Pingree merely smiled. He answered that there was deception practiced, and that the persons who asked the questions unconsciously aid in it, but he would not go into an explanation of the methods for the very good reason that there would be numerous Anna Eva Fays on the road with a copy of the act. In fact there are now two persons touring together as "The Fays." They are said to be the son and daughter-in-law of Miss Fay, who is married. Mr. Pingree says they are no relation to her and are merely giving a poor copy of her act.

There are times during the performance when delay is necessary to get possession of the answers. A common method is familiar to all who attended Miss Fay's show. She would say: "I see Robert Smith. He wants to ask a question. Mr. Smith, now keep your mind concentrated on your question. Don't think of anything else. Think of it alone and I will come back to you."

Then she would see Peter Jones and Michael Robinson, and William Brown and a lot of others and would answer some questions previously sent in to her through the tube by "Tony." All this time Robert Smith, if he were a credulous person, would have his mind concentrated on his question, perhaps one of great importance to him. He would be thinking of nothing else and not giving a thought to the fact that Miss Fay was answering questions of others. He would be impatiently awaiting his turn. While in this state of mind Mr. Pingree or some other person connected with the show would by hook or crook get to know the question of Robert Smith. The information would be sent to the stage by the secret method of Mr. Pingree, and by and by Robert Smith's question would be answered to his intense astonishment. He would at the same time be willing to swear that the question was never

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