

The Progressive Thinker.

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

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NO. 823

AN OPEN LETTER

Addressed to a Methodist Friend.

My Dear Friend:—Though this letter may possibly stagger your faith, I nevertheless intend it for your good, with the wish that you are free and fearless to think and reason. The mere fact that you are endowed by the Creator with the faculty of reason ought to be sufficient proof that you should use it and abide in the decisions, untrammelled by the clogs of any tenet. The world is progressive, and cannot always wear its swaddling clothes, because the Creative divine energy is in it, actively unfolding life and its infinite possibilities; and so our minds should be free active and untrammelled by fetters and thus progressive. The stagnant pool is offensive, while the free, dancing waters delight us in supportive service.

"All is action, all is motion, In this mighty world of ours; Like the current of the ocean, Man is urged by unseen powers."

"Steadily, but strongly moving, Life is onward evermore; Still the present is improving On the age that went before."

You ask, what do I believe? "Seek and ye shall find, ask and ye shall receive." Yes, I believe everything that my reason and intelligence passes upon and accepts. Nothing more, and why should I? It is evidently for this purpose that reason is ours. In man only is reason perfected. I believe in reason, and my reason tells me that God must be great, good, and in the supreme control of the boundless Universe. I believe that God is an Infinite, Omnipresent, Creative, Intelligent Energy, manifest in the evolution of all life and being. I believe in the philosophy of evolution because it addresses my reason and intelligence and enables me to better understand Creation, how man came upon this planet, how he evolved, and how he is progressing. In support of this belief I am indebted to Darwin, Haeckel, Romanes, Lamarck, Huxley, and others, and these are the greatest acknowledged world authorities.

Now, the theory of evolution is accepted by all the university professors of this country and of Europe, and while I cannot expound its doctrine or philosophy fully in a short letter, I will try to briefly define its foundation and discovered laws or forces.

It is sometimes spoken of as Darwinism; but it has come to be this and more; for Darwin traces the descent of man only from the monera, while the more complete and later theory recognizes the Divine Mind or Intelligent Creative Energy as the cause of all life and intelligence, and the development from the lowest to the highest order of being, the history of which constitutes or gives "The Divine Pedigree of Man" and makes him a child of the Infinite. This is a very summary statement and I will try to simplify and make it clearer.

Just as embryology or ontogeny is the history of the evolution of the individual from the germ cell to a complete unfolding of the human form, occupying a period of nine months, so phylogeny is the history of the evolution of man from the primordial germ or monera, occupying millions of years, the law of heredity governing the process alike in each case, the embryonic history of the child in the mother's womb and the recapitulation of all the gradational steps recorded in phylogeny or history of the ascent of man from the monera.

In the simple primordial cell there existed the potentialities and possibilities of the race, the same as the potentialities of the individual exist in the embryonic germ cell. Just as the massive oak exists in the acorn, so man existed in the cradle or womb of Mother Earth, and was developed by the Infinite Love and creative energy we call God. Thus man and all creatures were created, and are still being born upon our planet and doubtless upon countless millions of other worlds that revolve in space with apparently similar accompanying conditions as does our own.

If you will think a little you will perceive that every attribute, faculty, and characteristic of your being is yours by inheritance. The child inherits the form, physique, disposition and powers from its parents and the parents from their parents, and so on back to the remotest ancestor, environment and condition only modifying results; and the controlling factor that determines this is called the law of heredity. It is this force that accounts for the recapitulation of phylogeny in ontogeny. The law of heredity is universal, beginning with the monera and culminating in man. It relates us to all creatures and to God. We are thus the children of God by inheritance, and so must inherit the attributes of the Infinite Father; and as the Father possesses eternal life so must we. But God is the Father of the monera as well as of man. The difference is this: Man is the ultimate of conception, the monera is not; nor is any gradational creature.

Man only is an ultimate and possesses in full the Divine attributes. It is believed by many that animals are immortal; and also that the child from the moment of conception is immortal. I don't know; but I think not, because man alone seems to be the ultimate aim and end of Creation. And, too, it appears that he alone hopes for and expects a continued existence and occasionally communicates with the departed and receives assurance of a life beyond. Either this or else he is deluded in a most unaccountable manner, which is hardly conceivable.

Now, further: I think it is fairly demonstrated that telepathy and telekinesis are attributes of the human soul and therefore of God. Telepathy is the ability of subjective minds to communicate with each other. Telekinesis is the attribute which enables the subjective mind, or soul, to move ponderable substances and to control matter. It is this force that enables the spirit under favorable conditions, to materialize and to write messages on slates, of any color without pencil, and in many other ways to communicate. It is the subjective mind and not the brain mind that possesses these Godly powers, inherited, and that adapts the soul to a sublimer sphere with those possessed on. By this force Christ and Peter may have walked on the water, and possibly others on coals of fire.

SUI further: The subjective mind of soul, "Created in the image of God," beside the aforesaid attributes has also others, important among which is a perfect or at least potentially perfect memory, which is the storehouse of knowledge, and which, I believe, may em-

COL. INGERSOLL'S VIEW OF LIFE.

A Beautiful Word Picture of the Course of Life on Earth.

Born of love and hope, of ecstasy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms, with lips upon life's drifted foot, blue-veined and fair, where perfect peace finds perfect form—rocked by willing feet and wooed to shadowy shores of sleep by stiren mother singing soft and low—looking with wonder's wide and startled eyes at common things of life and day—taught by yawn and wish and contact with the things that touch the dimpled flesh of babes—lured by light and flame and charmed by color's wondrous robes—learning the use of hands and feet, and by the love of mimicry beguiled to utter speech—releasing prisoned thoughts from crabbled and curious marks on soiled and tattered leaves—puzzling the brain with crooked numbers and their changing, tangled words—and so through years of alternating day and night, until the captive grows familiar with the chains and walls and limitations of a life.

And time runs on in sun and shade, until the one of all the world is wooed and won, and all the lore of love is taught and learned again. Again a home is built with the fair chamber, where faint dreams, like cool and shadowy vales, divide the billowed hours of life. Again the miracle of birth—the pain and joy—the kiss of welcome and the cradle-song drowning the drowsy prattle of a babe.

And then the sense of obligation and of wrong—play for those who toil and weep—tears for the imprisoned and despised—love for the generous dead, and in the heart the rapture of a high resolve.

And then ambition with its lust of pelf and place and power, longing to put upon its breast distinction's worthless badge. Then keener thoughts of men and eyes that see behind the smiling mask of craft—flattered no more by the obsequious cringe of gain and greed—knowing the uselessness of hoarded gold—of honor bought from those who charge the mastery of self-respect—of power that only binds a coward's knees and forces from the lips of fear the lies of praise. Knowing at last the unadvised gesture of esteem, the reverent eyes made rich with honest thought, and holding high above all other things—high as hope's great throbbing star above the darkness of the dead—the love of wife and child and friend.

Then comes the growing love of other days and half remembered things—holding the withered hands of those who first held him, while over dim and loving eyes death softly presses down the lids of rest. And so, looking in marriage vows his children's hands and crossing others on the breast of peace with daughter's babes upon his knees, the white hair mingling with the gold, he journeys on from day to day to that horizon where the dusk is waiting for the night. At last, sitting by the holy hearth of home as evening's embers change from red to gray, he falls asleep within the arms of her he worshipped and adored, feeling upon his pallid lips love's last and holiest kiss.

And hold the soul's greatest wealth in the great beyond. I have thought come to think that our greatest wealth is the spirit realm; and that man may there be measured by the advancement we make here in goodness, knowledge, and mind expansion, which, I believe should be our highest aim in life. With the further faculties of deductive knowledge, intuition, emotional and universal love once all are fully developed. Man appears in the image of his maker, perfectly equipped for an active and happy existence in the kingdom of mind and living worlds.

Thus, in the 72nd year of life's journey you have my belief and reason for same. And, now, what do you believe? I can hardly expect you to answer, unless you are ready to claim a little liberty to think and reason for yourself, independent of church or its pastor, who can have no more right to business with your soul's concern than with your pocketbook, with which you would not trust him out of sight unless it were empty, while with your soul's treasure he seems a privileged character. And why? Because, once on a time, under influences and excitement arranged for the purpose, it was preached to you and others that your salvation depended upon your acceptance of the story of a wonderful miracle, viz: that some two thousand years ago a virgin conceived of the "Holy Ghost" and brought forth a son, in violation of God's law of procreation, in that this Mary knew not a man; and in this and the son you must believe in order to be saved from the wrath of an offended Deity. This story, as once heard, and which you are asked to believe, is no longer defended by most learned theologians, who are fast coming to regard it as a myth, on a par with kindred stories in the Apocryphal books, once embraced in King James' Bible and since eliminated as doubtful,—all in these more advanced times too much for human credulity, being without the shadow of a chance on enlightened reason or common sense.

And, pray, what is the "Holy Ghost"? Why, God, to be sure; for "God, the Son, and Holy Ghost are one," and Mary thus became the mother of God, just as the Catholics today plainly teach; and the Methodists and all orthodox churches, though less plainly, teach the same absurdity, which, proclaimed against a few centuries ago, made one a heretic and subject to fiendish torture, the block and the stake; but reason and knowledge have finally triumphed over superstition, and the inquisition is no longer in use to force belief, and religious despotism is fast losing its hold, just as surely as the Czar of Russia is losing his; for we are fast moving onward into the light of a new civilization, and the cobwebs of the old are being swept away with the broom of evolutionary progress.

DR. WM. J. HILL.

Potosky, Mich.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.

THE HERETIC.

A heretic—poor man—is one Who would, but cannot prophesy; He upward soars to reach the sun, But weak-winged, falls into the sea; But yet 'tis much to seek the sky And show where stronger wings may fly.

I spoke against an outworn creed, And dared denounce the slothful Men marvelled at my daring deed, And blazoned it from west to east; Some welcomed it with loud acclaim And gave to me a hero's name.

And some called me blaspheming knave, And thrust me from their company; Some said the fellow does but rave, In madness and senility; Some in perplexity were dumb, And wondered what was next to come. Some said the message was too stern, And that it was unkindly given; The sun of truth should warm, not burn, And light, not lightning, fall from heaven; I meant all well; and, if I erred, I pardon ask for each wrong word.

God sends His terrifying storms, He stirs the sea, he makes earth quake, He has a myriad awful forms Men from his sluggishness to wake; If perfect peace would make men wise, We should have had it in the skies. If God makes mighty winds to blow, Must men always in whispers speak? When men neglect the truth they know, When they refuse new truth to seek, When patience has in vain implored, For such a time has wrath been stored. Patience, too long provoked, will speak Indignantly, stern tones will break Moses, the man surmised the meek, At false gods made his anger known; Jesus, to all men else, though kind, Called vipers those whom greed made blind.

Strife and estrangement give great pain, They tear the fibres of the heart; Yet not for these dare I refrain From doing what seems duty's part: Nothing shall move me, said Saint Paul, His rule should be the rule of all. The sordid wretch, who by himself Still measures every other man, Declares I did it all for pelf, And followed but a cunning plan: I only ask for daily bread, And humbly trust I shall be fed.

Thrice in my life have I resigned My livelihood for conscience' sake, And hitherto God has been kind And given me richer blessings back; And now in age, as twice in youth, I trust him as a God of truth. Amid the storm it gave me joy That all of those who knew me best, Who've watched my life since when a man I gave up sin and sought God's rest, Turned to all slanderers at least, And thought me, at the dead, sincere.

And most of all I joyed that those Who had left burning's founts, And showed how English roses rose And soared above Arabian mounts,— That all of these, unshaken still, Looked on me with the old good will. And street acquaintance kinder smiled, Or stopped to speak a word of cheer; And often was my pain beguiled By letters from both far and near, In which men spoke of service done; And bade me in God's name go on.

Christ dared to part the family When conscience claimed such sacrifice. But sweet it is when all agree And all together higher rise. My children have approved my deed, And, trusting, follow where I lead. And some dear souls who disapprove Have yet forborne on me to rail, They utter only words of love, And pray with faith that does not fail; Lord, bless these followers of thine, And let thy light upon them shine.

For love is ever more than light, However good the light may be; Yet perfect souls will both unite And love the more, the more they see. Christ was the life, the truth, the way; Make all like him, O Lord, we pray. I have a blessed peace with him, Because I have a conscience clear; I have no more remorse or sin, And, therefore, have no idle fear; I spoke the truth, I spoke in love, Obeyed not men, but God above.

So, scoffers, I am armed in mail Your sharpest arrows cannot pierce; Naught can against the right prevail; I vainly assault, however fierce; I hide my weakness in God's might, His shield is o'er me in the fight. When I was but a boy of ten, John Wycliffe o'er my soul gained power. I thought him a true king of men, I think so at the present hour; He saw the truth, and, though alone, He dared to speak it in clear tones. And thus he roused the deadly hate Of all time-serving, selfish men; They dragged him from his high estate, They slandered him with tongue and pen, They burned his books, they burned his bones, And cursed his name in thunder tones. When church and state thus cast him out, With maledictions on his name, The faithless thought without a doubt That his was everlasting shame; But now that centuries have passed, He, last, is first; they, first, are last.

From this, I filled my torch with light, And held it with my strength on high. It brightly flamed upon the night, I trust its beam will never die, Until the breaking of the day, When all night's shadows flee away.—Charles William Pearson.

I have always been a quarter of an hour before time, and it has made a man of me.—Lord Nelson.

We are not sent into the world to do anything into which we cannot put our hearts.—John Ruskin.

He who remains within himself and rules his passions, desires and tears is more than a king.—Milton.

We exaggerate misfortunes and happiness alike. We are never so wretched or so happy as we say we are.—Balzac.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have acute fits.—Erasmus.

THE SPIRITS AT WORK.

A Letter From Nettie P. Fox, a Prominent Medium, Author and Lecturer, Detailing Some New Experiences.

To the Editor:—While The Progressive Thinker is giving to the world the results of efforts made to drive frauds and fakes from the ranks of Spiritualism, the denizens of the higher spheres seem more active than ever before in developing new phases of mediumship, and presenting phenomena that courts the closest investigation. It becomes more apparent each year that the Spiritualist is the true voice of Spiritualism; the pearl above the crust of subject to be carefully and critically studied; a condition to be subjected to the closest scrutiny and the most searching scientific analysis; and yet a subject so arcane that only those prepared by experience and profound study are competent to explain its mysteries and comprehend the true value. However it is the intention of the writer to occupy valuable space by dwelling upon a subject so often presented by able thinkers, but merely to give an account of recent experiences that may be of interest to readers of The Progressive Thinker.

What Was It? On July 7, my sister, Miss S. Minnie Pease, while preparing to go out to spend the evening, discovered that her white collar was entirely covered with what appeared to be very fine black lace. On examination, the writer's vision failed to discover anything unusual. However, on the following morning a more careful investigation revealed a light fleecy substance of silvery color, surrounding not only the collar, but also my sister's hands. It is now seen upon her face and along her shoulders.

At first it was only perceptible by the aid of a looking glass; now it is distinctly seen by the naked vision. This strange substance has been discovered surrounding the hands of several others, all of them mediumistic. This wonderful phenomenon is always seen in the light, and upon several occasions has appeared like a fluid hand, the fingers reaching beyond and over the sides of the material fingers. Several have seen the hands of such a manifestation we would be pleased to know if any of the readers of The Progressive Thinker have had a similar experience, or can give a rational explanation of it.

On the 12th of July there was another mysterious occurrence at our home. The writer had been standing by the window watching the beautiful sunset, suddenly her eyes caught the glitter of something upon an old dagger resting upon the dresser. The picture is of a young lady, taken many years ago; it had been dusted and cared for from day to day, and nothing peculiar observed until that evening. Then there was seen around the head, and resting upon the dark hair, a white, fleecy substance, like silver; they are very beautiful, and seem to be stamped upon the under side of the glass. The picture is admired by all who have seen it, but no one ventures an explanation of how the wreath came upon it.

No Fraud There. Upon the evening of the 17th of July at our quiet home a little circle met to witness the manifestations given through the mediumship of a young girl. There was in the circle the medium, her mother, her grandmother, my sister and myself. The child has remarkable mediumistic power, but seldom sits for sittings, as her friends wish her to finish her school education before giving attention to mediumship.

Upon the evening in question a small table stood in the center of the room; upon it was placed trumpet (in three sections). The members of the circle sat around the table, but not so near as to touch it. After several manifestations had been given, spirit hands arranged the various parts of the trumpet, took it above the circle and then a man's voice conversed intelligently with the members of the circle. The fact that there was no man in the house, and that the voice came from above the circle made the test of spirit presence convincing.

Some positive demonstrations of the continuity of life are as essential to day as they ever were, and all true Spiritualists rejoice that mediums for this phase are being developed. For the young girl above alluded to the spirits play upon the piano and give independent slate-writing. We trust a future of great usefulness awaits her.

San Jose, Cal. NETTIE P. FOX.

METALS DECLARED TO BE ALIVE.

Metals Suffer From Effects of Pain, Poison and Fatigue.

Jagadis Chundur Rose, M. A., professor of psychic phenomena in the Presidency College at Calcutta, has just announced to the world the startling discovery, made after years of patient and diligent study, that metals are sensitive, subject to pain, fatigue, stimulus, and death. To the mind of the ordinary, unscientific individual the idea that a piece of iron, or a cement sidewalk, or a \$10 gold piece may suffer and sweat, grow tired, get drunk, be poisoned, suffer, or die may be absurd; but Rose—recognized now as one of the leading thinkers of the world—the man who brought the occultism of the east to the learning of the west, and combining the two, set to work to investigate life of metals, declares this is true. He has studied, by use of wonderful instruments, the action and reaction of flesh, of plants, and of metals, has watched the suffering and torture of a piece of steel, the death of a bit of copper, the writhings of a lead pipe. He has seen plants die of heart break from neglect, has watched them quiver with emotion. He has poisoned iron-pilgrims and murdered silver by disintegrating its crystals.

Findings of Metal Life. Now, every man who is a machinist knows that machinery will break down if overworked, and every practical machinist gives his machinery "a rest." Any man knows that the leather in his shoes will be injured if he gives it "a rest." But Rose has figured out the laws of life of metals and animal and vegetable substance and found that iron is subject to the same laws as man. "Irritability of tissue," he says, "as shown by its capacity for response depends on its physiological activity. It can be converted to an irresponsible state either temporarily as by anaesthetics, or permanently as by poison."

"Fatigue in animal tissues, it is claimed, is due to dissimulation or breakdown of tissue, complicated by the presence of fatigue products. Recovery is said to be due to assimilation, for which material is brought by the blood supply. But that the phenomena of fatigue and recovery are not primarily dependent upon dissimulation or assimilation becomes self-evident when we find exactly similar effects produced in plants and metals. These effects are primarily due to strains and a brief period of rest, by removing due strain, removes all signs of fatigue."

"In animal tissues response becomes feeble at low temperatures. I have observed the same thing in plants. In metals, too, at high temperatures, the response is much diminished."

"Just as the response in animal tissues is exalted by stimulus, lowered by depressants, and abolished by poisons, so also we find the response in plants and metals undergoing similar exaltation, depression, or abolition."

Show Sensitiveness to Poisons. "The criterion by which vital response is differentiated is its abolition by the action of certain reagents—the so-called poisons. Poisons also abolish the responses in plants and metals. Just as animal tissues pass from responsiveness while living to irresponsiveness when killed by poisons, so also are metals transformed from the responsive to the irresponsible condition by the action of similar 'poisonous' reagents. The parallel becomes the more striking since it has long been known with regard to animal tissues that the same drug, administered in large or small doses, might have opposite effects and experiments have conclusively shown that the same statement holds good of plants and metals."

"The stimulus of light has similar effect upon all matter, organic and inorganic, and the abnormalities of retinal response find their reflection in the inorganic."

"Living response in all its diverse manifestations is found to be only a repetition of responses seen in the in-

CONCLUSIVE EVIDENCE.

Was Our Martyred President, Abraham Lincoln, a Spiritualist?

To the Editor:—Having been a constant reader of your valuable paper for several years, I see quite often the question, Was President Lincoln a Spiritualist? I have a little personal experience with parties who were associated with the martyred president over forty years ago at the White House, and presenting phenomena that courts the closest investigation. Some of the doubting minds of some, that Mr. Lincoln was a Spiritualist in belief; but the general public might not have known it. I was living in Albany, N. York, in 1861, and part of 1862, and during 1861, Miss Nettie Colburn, a medium of some note, came there with her travelling companion, Miss Maynard, who soon made a visit as to Miss Colburn's mediumship. A few sittings were held in private dwellings, and great satisfaction was the result; everybody interested wanted to hear Miss Colburn, the noted entranced speaker. Halls were open for her reception, and also private homes without number. Her control awakened wonderful interest, but the church, with its priest-ridden people, stood aghast and dare not listen to the angelic calls.

There was a small society of Spiritualists who engaged Miss Colburn for a year as their pastor, and crowded houses was the result. If there was ever a human being controlled by spirits, this Miss Colburn was, for she was a different personality; in her gestures and voice like a man, and wholly unconscious. These ladies would take their seats upon the rostrum, full of fun and laughter like two schoolgirls, studying no sermon nor giving it a thought, but when the services were ready to commence, Miss Colburn would put on a ministerial face and become somebody else, giving the audience the privilege of choosing the subject, to prove she was no fraud.

She would handle the subjects in a masterly manner, to the surprise of all listeners, and much interesting knowledge was received. As a personality was small of stature, slim, with round features and dark eyes. These ladies were my guests many days at a time, and we had a harvest of spiritual food seldom met with. Later on she married her companion's brother, Mr. Maynard, and a book was published as to her mediumship, and more minutely given in detail of what I am about to write.

Never have seen the spot. When her time expired at Albany they went to White Plains, N. Y., and from there to Washington, D. C., President Lincoln giving them a position in the treasury department. Seances were held at the White House and in the presence of the cabinet, and Miss Colburn was the attraction then and there with the heads of the nation. Through these seances held at the White House, and the combined influences of a superior intelligence ever wishing for the good of humanity, slavery's chains fell from the millions of slaves in bondage, and the angel world must have been credit, notwithstanding the church opposes every progressive movement, if it borders on the spiritual, not in harmony with their creeds. That far-seeing mind of the immortal Lincoln and his well-stored intellect never could see in any orthodox religion what his noble soul needed; neither can any religious organization claim him as one of their number, but the Spiritualists, and it is a disgrace to our enlightened free republic as a nation, that the Catholics, with their infamous lies should defame the noble deeds of our martyred president and publish to the world that he was a Catholic in belief. JOHN FAIRBANKS.

Watsonville, Ind.

From a confusion of 'dead' things with inanimate matter it has been tacitly assumed that inorganic substance, like lead, must necessarily be irresponsible, an assumption which has been shown to be gratuitous.

Response and all the modifications of response take place in plants and metals just as in animal tissues. The wave of molecular disturbance in a living animal tissue under stimulus is accompanied by a wave of electrical disturbance. Electrical response under stimulus is not confined to animal, but extends to vegetable tissue. Using similar experiments we find the same responses evoked in metals under stimulus. In the responses of animal, vegetable and metal alike we find types where the responses to stimulus are uniform.

Metals Fatigued Like Animals. "Fatigue in animal tissues, it is claimed, is due to dissimulation or breakdown of tissue, complicated by the presence of fatigue products. Recovery is said to be due to assimilation, for which material is brought by the blood supply. But that the phenomena of fatigue and recovery are not primarily dependent upon dissimulation or assimilation becomes self-evident when we find exactly similar effects produced in plants and metals. These effects are primarily due to strains and a brief period of rest, by removing due strain, removes all signs of fatigue."

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"THE WISE GUYS."

Who Know It All, Without Real Investigation.

Yes, as Dr. Greer aptly says in The Progressive Thinker of July 22, we frequently meet with persons who know more by the negative of not knowing, than those who have had actual experience, and positively know. Like the man who was astonished that he should be considered a thief simply because one man swore that he saw him perpetrate the theft; he says, "I could bring you twenty men who could swear they didn't see me."

But it seems to me that only a little common sense is needed, even without testimony or experience in obsessions. If persons enter the spirit world exactly as they were when leaving the body, the same as an old garment, what should prevent them from exercising the same revengeful, diabolic or mischievous propensities as heretofore? And if, as has been proven, an innocent, pure-minded girl can be controlled by a spirit murderer so as to compel her to try to kill her friend, and that unconsciously to herself, it is proof enough.

When it has been ascertained that innocent or ignorant mediums are sometimes incited by wicked or mischievous spirits to resort to fraud and torgery, deceiving the credulous and unsuspecting, why not treat the lying or fun-loving spirits just as we should human beings who committed the same offenses? We read of respectable (?) college students enjoying the joke, or the fun of hazarding a fellow-being almost if not quite to death! Facts are sometimes surprising, but it is wise to know them.

We pity the deceiver and the deceived. And it is humiliating to believe that anyone calling himself a Spiritualist could descend so low. It is an important phase of the beautiful philosophy that what one gives he in return receives. That is, when a person attempts to injure another, he hurts himself most. And it is almost inconceivable that a medium, through whom good messages and manifestations have been given, should ever resort to fraud or trickery, yet such appears to be the fact.

If a medium is simply an irresponsible machine, is there no way to keep wicked hands from manipulating said machine? There is no reason to doubt that a hypnotist who has passed from this body is still able to exercise the same power over a suitable subject. But should not a medium be an intelligent machine with will and power enough to say "hands off!" on proper occasions?

Knowledge on these subjects is what is needed. Who is excusable for his ignorance, when there is a publication like The Progressive Thinker? The Los Angeles Sunday Times of July 23, 1905, copies from the Chicago Chronicle the statement of a "scientist of high standing" that "study of ghosts, phantoms, etc., should be made the subject of careful government study. Then speaks of them as 'these mystic things' that so few know anything about." In another paragraph he adds: "My investigations all tend to prove that the soul or spirit of man never came back to earth after his body ceased to exist. My conclusion is, speaking of phenomena and apparitions he says, 'The soul of a person is not there. It is merely an embodied idea or thought. If a ghost ever talks at all it is solely on the subject uppermost in the mind at the time of dissolution. No other subject is discussed and a ghost was never known to talk on anything but the one subject.' This from a 'wise guy' will be news to the readers of The Progressive Thinker. MRS. C. K. SMITH.

San Diego, Cal.

ganic. There is in it no element of mystery or caprice, and it must admit to be applied in the assumption of hypermechanical vital force, acting in contradistinction of those physical laws that govern the world of matter. Nowhere within the entire range of response-phenomena—inclusive as that is of metals, plants and animals—do we detect any breach of continuity.

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OUR REPUBLIC.

Its Founders Were Divinely Aided and Instructed.

America is called the heaven-born republic. What gives it precedence and distinction over other and earlier republics? Simply this: The father of this country, the illustrious George Washington, had visions from the heavenly spheres and was divinely instructed how to pursue the work to secure America's independence. The noble band of veterans who helped so manfully in many ways, and in drafting the Constitution and establishing this new republic on a solid basis, were all divinely instructed. It was made possible that this could be done, because they were so fervent, in their true devotion to the people's cause, and every act was done with the desire to accomplish the greatest good for the greatest number. This is heaven's own way of government.

Then to compare this republic, its superiority is in a worldly way established in this: that it has welcomed peoples from all the nations of the earth, just as the world's denizens at death pour into the Universal Republic of immortal life.

Here, too, in this land of promise, America, these emigrants have been assigned to states and territories, and even so is it in this vast domain of the higher Republic. Then, too, America has her laws, in accordance with which these aliens are transformed into citizens; these are thus endowed with the rights of citizens, being partakers of all the privileges and protection of the American people. A similar process obtains in the higher republic. All newcomers are assigned as their developedness calls for, and by complying with the rules of true progress, they are made equal to those who were citizens of such worlds and spheres before them.

Again, in this American Republic it is the rule that before the alien is transformed into a citizen of the country, he has no right to vote for officers, or hold office, yet his personal rights are respected and protected. This is

A PROGRESSIVE PEOPLE.

Humanitarianism as the Basis of Social Industrialism.

To the Editor:—I have been a continuous and appreciative subscriber to The Progressive Thinker since the first number was issued. Not only has it always stood for a pure Spiritualism, but it has been an advocate of every progressive movement that gave promise of benefiting mankind. Knowing this, I venture to send you, for your columns, a brief account of the way the progressive people of New Zealand are doing things.

Just now, the people of the United States are being shocked almost daily by defalcations, corruption in high places, by get-rich-quick schemes, by robberies, murders, suicides, immoralities of preachers, bogus mediums, labor strikes and other acts, not creditable to a great Christian nation—so-called. It is my impression that great as this country is, we are not doing much better than New Zealand. The statistics of that country, some twelve or fourteen years ago, get the idea that perhaps crime was not so much chargeable to total depravity due to Adam's fall, as from economic conditions and environments, so they enacted a code of laws upon the statute books of any country in the world. The wisdom of these New Zealanders is now acknowledged by all who are familiar with present conditions in that country.

Helen Gougar went there to study that progressive people and, since her return, has been delivering public lectures explaining the New Zealand system. I have before me a copy of one of her lectures, also the published statement of Hon. George Clark, a prominent American lawyer. I have condensed the statements of these two talented and careful students of the constitution of that country, which are given below:

The government owns and operates the railroads, telegraphs, telephones, water supply, coal mines, life and fire insurance, slaughter houses, meat markets, bakeries, canneries and many other industries. Each succeeding year the list of government-owned utilities is added to. The government loans money at three and a half per cent, less than to citizens at four per cent of its original value, assists in building houses, in the purchasing of tools, and furnishes seed for planting. The children are carried to the school free by the railroads, also admitted to work and farmers to the market, and the general fare is one cent per mile.

There have been no labor strikes since the new system was adopted some twelve or fourteen years ago. If a dispute arises between employer and his employees it must be submitted to the established court of arbitration. The employer selects one arbitrator, the laborer another, while the third one is the chief justice of the Supreme Court. These three constitute the court. A minimum wage is established at twenty-five cents per hour. The average wage is about \$2.50 per day of eight hours. Private property is not allowed, but is limited to 640 acres of farming land, and double that if it is fitted only for grazing. Political corruption and official bribery are unknown.

Mrs. Gougar says: "There is not a millionaire, nor a trust, nor a poorhouse, nor a general prison, nor a land monopoly, nor a higher average per capita of wealth, and lower per cent of ignorance and crime than any other country. Old age pensions are granted to men and women past sixty-five, graded from \$100 to \$250, according to the necessity of the person. The aged, thus pensioned are not considered as paupers, but it is an honor to receive it and it is a badge of good citizenship and a law-abiding life."

Judge Clarke says: "I have traveled around the world by way of New York, London, and the Suez canal, and I am now in the land of government ownership of public utilities, and a more contented and prosperous people do not exist in the world today than the inhabitants of New Zealand. The country is not the place for plutocrats and exploiters who live by the sweat of other men's faces, but for merchants, and storekeepers, and working men. This is the best country in the world."

In religion, Spiritualism is conceded the most liberal and progressive people to be found. Politically, I presume, they are scattered among all the existing parties. As their religious creed can be stated in one word, viz: HUMANITARIANISM, cannot we all, though we be republican or democrat, socialist or plutocrat, do good by using the adoption by this country, of a large part, if not all of the New Zealand laws? R. A. DAGUE, Alameda, Cal.

QUESTION CONFRONTING WOMEN.

The Real Problem to be Settled Concerning Them.

The question which confronts the modern woman is not what were the qualities which best fitted Eve for the Garden of Eden, but what are the requirements of a woman to meet and solve the problems of the 20th century?

The presumption is always against the present fitness of the type which was perfectly adapted to the conditions which are obsolete or passing. Therefore, it is not by discussing the problem of whether women are fair or "unfair judgment," when the politics are pure or impure, whether women in the past were or were not satisfied with their position which will settle the question of woman's right to perfect equality in a representative government. The question is: Does freedom tend to develop fairness? Does it make humanity more dedicated to the development of character? Does it give a larger, broader, saner view of life? Does responsibility which the ballot brings develop self-control, self-respect and a higher sense of justice in dealing with others?

In a word, are the results of freedom better for humanity than those of slavery? If so, then there can be no question as to its effects in the development of women, and there is no class of citizens who need its power in the development of those characteristics which fit them for the high vocation and service of life to which the majority of women are dedicated. And the mother who sits in judgment more frequently than the Judge on the bench, that she may be able to render just decisions at a period of a child's life when lessons of justice and fair play are of greater importance than when rendered in later years—From the Annual Address of Rev. Anna H. Shaw, President National Woman Suffrage Association.

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Review of Passing Events.

Who Are the Infidels?

According to a writer in the Daily Mail (London), the greatest infidels are within the churches. Thomas Paine, Hume and Ingersoll are tame in their criticism compared with Canon, Bishop and his kindred dignitaries who are leaders of the Established Church.

The following passage has great significance:

"Canon Henson declares the gospel evidence of Christ's physical resurrection to be worthless. Dr. Sanday—a great scholar and divine—has stated that the incidents of Christ's temptation 'are on the face of them not historical.' The Bishop of Birmingham, Dr. Gore, has admitted that the historical evidence of our Lord's birth of a virgin 'does not compel belief.' As to the ascension and the physical going up of a material body Archdeacon Wilberforce has pointed out that 'what is up at Gallies is down at the Antipodes.' The Bishop of Winchester has demolished the accepted version of the gift of tongues at Pentecost. And the whole position of belief in the Bible was given away by the Bishop of Birmingham never before before the public, upon the statute books of any country in the world. The wisdom of these New Zealanders is now acknowledged by all who are familiar with present conditions in that country."

The key to the situation is the fact that all these men are educated, and thereby know that the whole mass of church doctrines is a sham, and not being held in fear by superstition or a domineering power, freely express their opinions.

The writer in the Mail appears to think the laity ought to revolt against their gospel ministers, who "pick the faith to pieces bit by bit," and compel them to "get to Christian business."

This means that they are to continue work and farmers to the market, and the general fare is one cent per mile. There have been no labor strikes since the new system was adopted some twelve or fourteen years ago. If a dispute arises between employer and his employees it must be submitted to the established court of arbitration. The employer selects one arbitrator, the laborer another, while the third one is the chief justice of the Supreme Court. These three constitute the court. A minimum wage is established at twenty-five cents per hour. The average wage is about \$2.50 per day of eight hours. Private property is not allowed, but is limited to 640 acres of farming land, and double that if it is fitted only for grazing. Political corruption and official bribery are unknown.

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THE "LITTLE MOTHER,"

And What She is Doing in the Prisons of Our Land.

"It is the individual that counts—the mass is made of individuals. No soul is so small that it can be lost in the crowd. It is full of music. It sounds like rank socialism—it is only Mayday Ballington Booth. You will go far before you find a woman of more soul, more heart, more womanhood than this woman of the Volunteers of America whom they call the 'little mother' of the prisons. On her breast she planned the pale blue star, the badge of her work. She wore no uniform. Her simple straw hat lay on the dresser. It was light in color and trimmed with black velvet. She wore a plain black dress with one or two dainty feminine adornments. Her brown hair was curled a little around her face. About her personality there is no mark of austerity. Nor is there any in her conversation. She talks brightly and logically. Hard horse sense mingles with her poetry. Above all things she is practical."

"Before you can elevate the masses you must look to the individual," she went on in explanation of her statement. "Up in her room in the Great Northern hotel, a modest little room on the fourth floor, it was, too. On her trunk lay a suit case of straw. The straw hat, a very business-like with the pens and papers that were scattered over it. The glory of her life was work."

"I wanted to do something," she said. "I turned to the places where people said there was the least hope."

"Beside her on the floor lay two little black shoes. The little shoes she had put on her shoes 'I am going out to talk to my boys at Hope Home,' she said. 'We are going to have a dinner and I shall have an opportunity of meeting them personally.'"

No girl ever talked more enthusiastically of her first half than did this little mother of the state prisons. "That is what I like," she said. "I love to keep in touch with each individual among them."

She leaned back in her chair and looked at me. "To understand her personality you must be able to talk to her. I have never heard her lecture, but I am not afraid to vager that she can hold her own with most orators of the masculine gender. Her voice is like music and her enunciation perfect. In the depths of her hazel eyes one may read all sorts of lovable things. Sacrifices are there, and over it, she said, 'I love. Maybe it is just a touch of femininity that keeps her from being an actual beauty.'"

"You know about Hope Home?" she said. "I said that I did. She looked pleased."

"I wonder," she said reflectively, "if you know how many boys have gone through the two homes—the one in New York and the other here in Chicago."

"I told her that I could not guess. 'Four thousand five hundred,' she said triumphantly. 'Think of it—4,500 souls without hope.'"

"Tonight I am going to talk to them. Tomorrow I am going shopping for them. We need some things—some furnishings, you know. The easiest way for me to get funds for their purchase was to deliver a few lectures. I have been at only one or two Chautauques and from here I am going to Rockford to speak."

A bright thought flashed across my stupidity. "It was a rude thought, as well," she said. "You raise a great deal of money that way," I said.

"Oh, yes; sometimes I raise very large sums. That is the way the work has been kept up."

"How much in a year?" I asked the question boldly. She laughed a little. "If I worked—if I gave all my time to it," she said slowly, "I could make \$10,000 a year."

Go to, some of you men—you are correspondents and seekers after life's secrets. You are the darlings of the press. There is not one of you can make so much in a year—lecturing. It is not so much as I have said. She was too matter of fact over it.

"I am going to shop tomorrow all day," she said. "I always like to buy the necessities for the Home myself. I like to choose linen and beddings and rugs myself, so that I will be sure the Home has about it no look of an institution."

"You want it to look like a home?" There was a strain of tenderness in her voice as she answered.

"It is the first home most of my boys know."

Her look wandered toward the picture of a boy that stood on the dresser. It was the fine spirit of motherhood universal that spoke in her. I understood why the prisoners have called her the dear name they do. She picked up a little cylindrical package. It was about eight inches long and an inch through. From the inside she pulled out an elaborately written scroll.

"See what my boys in Anamosa, Ia., gave me," she said. I took the paper and read. Some of it was worth printing.

"You have broken down the barriers which this too censorious world had erected in the form of bigotry, prejudice and condemnation. You have, by your untiring efforts in our behalf, cast for all time to the four winds that old proverb, 'Once a criminal, always a criminal.'"

"Resolved, that we hereby renew our pledge, by God's help, to be loyal and devoted sons to you, our 'Little Mother,' fully realizing that the welfare of our cause you have so ably defended rests mainly in our hands. We pray to Almighty God that he will abundantly bless your good gifts to many happy years upon earth in the midst of your loved ones and to enjoy the blessings of self-sacrifice with your boys."

"Signed in behalf of the Volunteer Prisoners' League, this 9th day of August, 1905."

"Where are those who went through the 'Prisoners' League'?" I asked her. She replied, "I have heard it much around police headquarters and also within the confines of the state's attorney's office it is mentioned. Her little indignation was fine."

"There is no such thing as a habitual criminal—except on the records of the state," she replied. "All that is necessary is to reach them in the right way. Very few of my boys ever prove unfaithful to me."

There is no use in trying. I cannot tell the way she said it. Her look was upon her dress. It was a humble gown of a little room—garish, too, with the red-striped wall-paper. There was not so much difference in her tones when she spoke again.

"My boy is six feet tall," she said. "He is tall and six feet tall." "Where?" "At home. We live in Montclair, N. J. This is my daughter. She is as tall as I am."

To have told her that she did not look

STAMP OUT OBSESSION.

Complimentary and Complementary to Nora Batchelor.

Again our frank and noble Sister Nora Batchelor has struck the very chords that trembled within my mind for weeks, without finding me in condition to give them proper expression. Her article in No. 818 of The Progressive Thinker is one of the most radical, the most enlightening among the many high class contributions that make the columns of our dear Progressive Thinker an inexhaustible mine of mental, moral and spiritual gold.

Some of the controversies in the Open Court, about the subject of obsession, are masterpieces; yet, do they contain much practical value, aside from bringing the subject nearer to our minds?

Facts will remain facts—all optimistic theories, all hypervirtuous tremors notwithstanding. But can there be wisdom in recognizing the existence of a dangerous epidemic, without trying to prevent its ravages by all possible means?

What would we say of the board of health in some stricken district, if its members were wasting time and strength in theorizing about possibilities?

Indeed, Miss Batchelor hits the right point! Wipe out the scourge, ye Spiritualists! It is you who are called to the front; for you alone can measure the extent of the danger; since the rest of the world is blind and deaf and dumb.

I wish that we could carefully study our sister's article, weighing every word of it in the balance of earnest thought. And then? Ah! we can stop there and be worthy of our divine trust? Can we behold the unmistakable sources of so much misery and sin, and fold our hands in prayerful contemplation?

To be sure, recognition of evil is the first step in the right direction; the second step should be, to devise ways and means to fight it; but both these steps are vain without the principal third one: the courageous attack, followed by consequent wise, relentless warfare. Now, who is ready to enter the arena?

Who is ready to exchange the field of polemic talk for that of fruitful action? Who is ready to stand by the banner of pure, unselfish, progressive philanthropy?

Single individuals are powerless; to accomplish anything great we must work "viribus unitis." There is no doubt about the majority of Spiritualists and progressive thinkers of all shades flocking to the standards of capable leaders in a campaign against ignorance and poverty, the natural incubators of crime on earth, and its continuance in the form of obsession and death.

How many among our experienced leaders, our master minds, will step to the front?

Or should we not better look to the already established bodies of Spiritualists throughout the land?

Would not local societies under the direction of the Ohio Valley, that the reason they did not want Mrs. Carrie Firth Curran to lecture was because a trumpet medium had told them she was death against (trance mediumship and physical mediumship). This is NOT TRUE, and I feel it my duty to speak in defense of this tireless, honest, earnest worker. She is a trance medium herself, is ever surrounded by the light from the fetters which so long have been in darkness makes one feel we are "not alone" when we struggle against great odds.

There is one mistaken idea going about, which I feel my duty to correct. It was told by several while in the different cities in the Ohio Valley, that the reason they did not want Mrs. Carrie Firth Curran to lecture was because a trumpet medium had told them she was death against (trance mediumship and physical mediumship). This is NOT TRUE, and I feel it my duty to speak in defense of this tireless, honest, earnest worker. She is a trance medium herself, is ever surrounded by the light from the fetters which so long have been in darkness makes one feel we are "not alone" when we struggle against great odds.

Would it not translate Spiritualists from a body of apparent dreamers into a body of active workers with life and activity, forcing recognition from those who would not until now were often pleased to trample upon "those lunatics?"

Let golden action follow the silvery words in the Open Court. Surely, our always progressive editor will endorse our endeavor and open the columns of his grand paper to repeated appeals, as well as to proper suggestions from various directions. And our N. S. A., in spite of many ardent duties, has it ever shirked labor, when called upon to advance our august cause? Not ours alone, though, but the cause of all humanity.

Thank you, dear sister, in the name of each downtrodden, miserable and sin-stained human being!

Let us hope and trust, and courageously pursue the path indicated by your inspired words.

MRS. HENRIETTA STRAUB.

HOW DID IT HAPPEN?

An Experience in Spirit Photography.

To the Editor:—Having read, with a deal of vexation, controlled by a goodly degree of mirth and amusement, the article in The Progressive Thinker of July 15, by P. A. Jensen, telling us, "How it is done," can no longer resist the pleading for justice from the spiritual side, in regard to my own knowledge of the mediumship of Mr. Wylie as a spirit photographer. Hence the query, "How did it happen?"

Some eight or nine years ago I was taking in the sights and many of the wonders of the beautiful city of Los Angeles, when among other things, I had two sittings for spirit photos with Wylie's. The first plate contained a pictured face of a young lady, a stranger to me. It was recognized by the father of the lady, who was at the time present with me. I had heard her audibly speak to me before that, as also when she was in the room, and I am now anxious to know the "how" it was, as it occurred a day or two later. I had been on the go, until I was very tired, but, would like another try for the otherwise invisible ladies. After taking it, the plate was immediately taken to the "back room," of which Mr. Jensen speaks, while I went waiting for their finish, returned to my home in Summerland, the pictures followed a few days later. I wish I could convey to you the wonderment into which I was thrown by that second picture. There were two faces as plainly visible as my own. I saw the resemblance plainly enough, but how could I place them. After enduring the mystery for nearly two days, I asked aloud, and with a good deal of anxiety, "Who can they be?" when a spirit voice made reply, saying, "They are your children."

It is more than half a century since they (all) passed into spirit life, to live and grow up into manhood, and exact resemblance to those who have since passed over to meet them there. Now let any fraud hunter tell me "how it was done," or else forever hold his peace until he, too, can say, "I know the truth."

HARRIET S. PARKER, Summerland, Cal.

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LETTER FROM ANNA E. BAIRD.

The Name of a Society Given Through a Vision.

It was my pleasure and privilege to serve the White Key Society of Martin's Ferry, Ohio, for its first public meeting since receiving its state charter. The meeting was held in the city hall. A good and appreciative audience greeted us.

The hall was donated for the use of the society, and is to be used by it for its meetings every Sunday. I held four meetings during my stay with them; one in Wheeling, W. Va., at the residence of Mr. W. Schaffer, which was composed of invited guests, and we received some grand results.

Mrs. Schaffer is a young medium, and has only been sitting for development of her spiritual powers for four months. She has been a member of one of the classes of Mrs. Lou Wilson, who has been the instrument through whom the spirit world has done a wonderful work in Martin's Ferry. She is an excellent healer and has cured several.

Let me say here the name of the society was given through the mediumship of Mr. Freeman. They were to think over the matter of choosing a proper name when Mr. Freeman saw one morning, as he was awakened, a large white key extended toward him, and he was impressed that this was the symbol for a name for the society.

Mr. Freeman's wife, for eight years has been an invalid, caused by an obnoxious spirit, who at times would entrance her, and she would fall wherever she was, and be unconscious for hours, and who had not left her home for all this time—almost lost to her family in body and constant care. She has been cured by Mrs. Wilson, and now although her physical is strong, yet at times this spirit comes to her, and she knows what to do to protect herself. Many cures due to Mrs. Wilson's magnetic and mediumistic power were told me.

I can but feel the White Key Society must prosper. Its members are few in number, but earnest, honest and harmonious.

Mr. Chas. Miller has offered to give this society the profit of his business for one week, to buy an organ, and the members are all interested in spreading the good news. "There is no death."

Mr. Henry Brunhaus and wife, and many of the Wheeling society, attended the meeting held in their city. Mr. Brunhaus is the president of the Wheeling society, a spiritual, progressive man. They have a large society and very prosperous. Mrs. Wilson has been earnest in her work, is a fine medium, and I trust all who go there to assist her may enjoy the blessings of her work and interest as I did. Truly to see so many brought into the light from the fetters which so long have been in darkness makes one feel we are "not alone" when we struggle against great odds.

There is one mistaken idea going about, which I feel my duty to correct. It was told by several while in the different cities in the Ohio Valley, that the reason they did not want Mrs. Carrie Firth Curran to lecture was because a trumpet medium had told them she was death against (trance mediumship and physical mediumship). This is NOT TRUE, and I feel it my duty to speak in defense of this tireless, honest, earnest worker. She is a trance medium herself, is ever surrounded by the light from the fetters which so long have been in darkness makes one feel we are "not alone" when we struggle against great odds.

Would it not translate Spiritualists from a body of apparent dreamers into a body of active workers with life and activity, forcing recognition from those who would not until now were often pleased to trample upon "those lunatics?"

Let golden action follow the silvery words in the Open Court. Surely, our always progressive editor will endorse our endeavor and open the columns of his grand paper to repeated appeals, as well as to proper suggestions from various directions. And our N. S. A., in spite of many ardent duties, has it ever shirked labor, when called upon to advance our august cause? Not ours alone, though, but the cause of all humanity.

Thank you, dear sister, in the name of each downtrodden, miserable and sin-stained human being!

Let us hope and trust, and courageously pursue the path indicated by your inspired words.

MRS. HENRIETTA STRAUB.

HOW DID IT HAPPEN?

An Experience in Spirit Photography.

To the Editor:—Having read, with a deal of vexation, controlled by a goodly degree of mirth and amusement, the article in The Progressive Thinker of July 15, by P. A. Jensen, telling us, "How it is done," can no longer resist the pleading for justice from the spiritual side, in regard to my own knowledge of the mediumship of Mr. Wylie as a spirit photographer. Hence the query, "How did it happen?"

Some eight or nine years ago I was taking in the sights and many of the wonders of the beautiful city of Los Angeles, when among other things, I had two sittings for spirit photos with Wylie's. The first plate contained a pictured face of a young lady, a stranger to me. It was recognized by the father of the lady, who was at the time present with me. I had heard her audibly speak to me before that, as also when she was in the room, and I am now anxious to know the "how" it was, as it occurred a day or two later. I had been on the go, until I was very tired, but, would like another try for the otherwise invisible ladies. After taking it, the plate was immediately taken to the "back room," of which Mr. Jensen speaks, while I went waiting for their finish, returned to my home in Summerland, the pictures followed a few days later. I wish I could convey to you the wonderment into which I was thrown by that second picture. There were two faces as plainly visible as my own. I saw the resemblance plainly enough, but how could I place them. After enduring the mystery for nearly two days, I asked aloud, and with a good deal of anxiety, "Who can they be?" when a spirit voice made reply, saying, "They are your children."

It is more than half a century since they (all) passed into spirit life, to live and grow up into manhood, and exact resemblance to those who have since passed over to meet them there. Now let any fraud hunter tell me "how it was done," or else forever hold his peace until he, too, can say, "I know the truth."

HARRIET S. PARKER, Summerland, Cal.

"The Spiritual Significance, or Death as an Event in Life," by Lilian Whiting. One of Mrs. Whiting's most suggestive, intensely interesting spiritual books. It is laden with rich, thoughtful spiritualities. Price \$1.

"Death, Its Meaning and Results," by J. K. Wilson

LET YOUR LIGHT SHINE.

A Stirring Call to Active Humanitarian Work by Spiritualists.

In 1818 of "The Progressive Thinker," J. C. Underhill called the attention of Spiritualists to the good work the Salvation Army is doing for the homeless, and the outcasts. I think all will agree with him, that it is a work that Spiritualists should engage in.

For several years I have had a desire to work in the interest of "fallen" women.

Individual effort amounts to little. Societies should be formed, and homes established as a temporary refuge for those who desire to lead honest lives. There should be employed in the homes only those who have the true mother heart; who can overlook all mistakes, and who would treat the unfortunate as they would like to be treated if they were in like circumstances.

For a number of years I have given most of my time to the sick and afflicted, in massage treatments. I have made very little money in the work, for a large per cent of my patients have been on the free list. If the Spiritualists will establish homes for the unfortunate, I will go as a willing worker, if so desired.

In the fall of 1900 I went to Leadville, Colo. For so small a city it had a large amount of "fallen" women in it. Two streets were given entirely to them, and there were a good many scattered about the city. I learned that a girl had committed suicide a few weeks before my arrival. Her conscience had been awakened to the sinful way she was living, and she passed to a better life, through the only door society makes it possible for one who has "fallen," to pass.

I was told of another who made an attempt to lead a better life. She was employed in a large boarding house. The men jeered at her when she waited upon the table, and she was driven back to the old life. The women for whom she worked should have shielded her from insult.

A woman, whose opinion I value, told me I was wasting sympathy on that class of women. She said they were too lazy to work, and preferred that life. But I was not satisfied. I wanted to know something about their lives, and I promised myself (if my courage didn't fail) to walk into that locality some afternoon when I had leisure.

When the day arrived that I had set for my investigation, I seemed to be made up of two personalities, who stayed by me all day. One urged me to go and see for myself how that class lived; the other one said, "Stay at home and mind your own business."

At four o'clock I put on my wraps and started out for visiting them. I took with me an article for the toilet, on pretense of selling it. When I reached those streets the atmosphere seemed unbearable. I became frightened and was about to turn back, when one of the personalities who had been with me all day, said:

"Don't be a coward; go on, and see how these people live."

Just then a young girl came out of a room on the opposite side of the street, and looked at me. I went over to her. She invited me in. I talked to her pleasantly, and asked questions. I learned she was 19 years of age and had lived in immorality for three years. I asked if she was satisfied with that life.

The tears came to her eyes. She said she must have food and coal, and she had no other way to earn it. She then told me her sad story. Her home had been on a ranch in a western state. She left her home on account of the cruelty of a step-father, and an aunt took her in. In some way she made the acquaintance of an immoral married woman, and she led her life.

Right here I would say: An immoral woman will ruin an innocent girl quicker than an immoral man will. They are not on their guard with their own sex.

Her mother cast her off at her tender age. I don't remember what city she went to. After a time, through the efforts of a mission society, she left her life of shame. She said she was never so happy as she was in the few weeks that she led a better life. She was employed in a boarding house, and the work was beyond her strength, and she drifted back to the old life.

She cried bitterly as she said: "Oh, if my mother would only forgive me and take me back, I would promise her to never look at a man again."

I tried to give her mother's address, and said I would write her. She said, "No, my mother never forgives."

Hearless mother, unworthy the name! The poor child was sadly in need of a loving mother's care.

To make a long story short, she was taken with a severe cold on her lungs, and left her room, and took refuge with another "fallen" woman who had left the old life and was making as honest living at laundry work. So it came about that I made the acquaintance of No. 2. She was a bright, intelligent woman of about 24 years of age. From her I got several valuable suggestions.

Some of her patrons were her former associates. She said they all envied her clean work, and asked why they did not get clean work to do. She said washing was harder work than they wished to do, and it was difficult to get other work. She showed me her poor hands, discolored by the scars of several blisters.

Is it not a disgrace on our boasted civilization, that when a "fallen" woman wants to reform the doors are closed against her, and she is left to fend for herself? Is it not a disgrace that when a "fallen" woman reaches out to her?

This woman said if one desired to reform an outcast, never to upbraid them, nor look upon them with disdain. It made them angry and one could have no influence over them.

But if one approached them in a kind and loving spirit, they could lead them as they wished.

Do not the last few words give the key to the reason why so many young girls employed in cities go the downward way?

The employer cares nothing for the working girl. They find no sympathy in the home. After the day's work is over, they must sit in their room, or go upon the street for company. Some men offend them when they call for love, and they accept it, following blindly, and the end is DEATH.

When one takes a young girl into the family as a domestic, they should take an interest in her, throw about her a motherly protection, and make her stay in the family as pleasant as circumstances will permit.

We will find in some future state of existence that we are to some extent, our brother's and sister's keeper.

MARY A. INGALLS.

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GOD OR NATURE?

The Christian Religion and Natural Ethics Considered.

To the Editor:—A friend of mine of religious proclivities, and either inclined to investigation or disposed to argument, sent me a pamphlet, or as he termed it, a tract, written by himself, requesting my opinion as to, whether from a biblical point of view he established his position, and also asking me to give him my ideas in regard to the Christian religion. In reply I wrote him a lengthy, and yet comparatively limited exposition of my views on the subject.

JEPHTHA G. DUNLAP.

San Jose, Cal.

Dear Sir:—A very long time ago, comparatively speaking, I received a letter and pamphlet from you. It has been so long since that even if you have not quite forgotten all about it, it must seem a little strange to receive a reply at this late date. But I make it a rule, so far as possible, sooner or later, to fulfill all my epistolary obligations, and this does not happen to be one of the exceptions which prove the rule.

Since your letter reached me, I have passed through many physical tribulations and more than once have been on the waters of that misty stream which veils the brighter and better land from this. This, for one thing, must account for the fact that you did not hear from me within a reasonable length of time. In fact I once did write at great length, my views on the subject, but was unable to finish, so that after all it counted for nothing.

After such a lapse of time—not knowing where to lay my hand upon your letter—I do not feel that I can fully meet the requirements of the case, but I will try as briefly as possible to present the matter properly by you, and such a way as to cover any and every phase of it.

As to the tract, my recollection is that you probably proved your point; but why not? Every other victim of an idea on that basis does the same. Catholics, Presbyterians, Methodists, Unitarians, Universalists, Adventists and many others are able to produce evidence from the same source to substantiate their views. Slavery, anti-slavery, polygamy, monogamy, all find ample justification in that peculiar and eccentric book. And what is the significance of this? Simply that a book admitting so many interpretations, so many antagonistic conclusions, is no authority for anything, and cannot by any possibility be the inspired word of an intelligent being. Therefore, all questions of moral, social or religious ethics it should be set aside in favor of natural, scientific evidence. But instead of discussing, enlarging upon or demonstrating these very evident statements, as I should so much like to do, I will for the sake of brevity, pass on to other features of the case.

The simplest and most actual way to settle the whole question of orthodox Christianity is to begin at the fountain head. Let us therefore consider the meaning of omnipotence as applied to the supposed author of the universe or in other words, to Jehovah. Omnipotence means all responsibility. An Omnipotent God must be the originator of everything that is, must be all in all, must reign over all and direct all. Nothing can exist or occur contrary to the wishes of an omnipotent creator. These propositions are too self-evident to require discussion. Let us now make some practical application of them. If Jehovah is responsible for all things, if he is all in all, if he is the origin of all things, if he reigns over all, if he is the author of this life, if he is emphatically stated in Isaiah XIV. 7, and other places. If by the fruit of a tree it may be known, then especially must an omnipotent author of himself be evil. Omnipotence meaning all responsibility, Jehovah could not, can not transfer responsibility to his creations. In all the universe there is no one who could not be, is not responsible for all the sin, all the mental and physical agony, in short, for all the deep and damnable excruciation to which mankind is subjected. If Jehovah is omnipotent and reigns, as in that case he must, every day, every day, every saloon, every place of iniquity must exist as a part of his plan, must be because he wished it to exist. If he did not wish it to exist he would prevent it, and being all in all, it is but a part of himself and a responsibility of his own. It is needless to think of a God who is not the cause of all things, who is not responsible for all things; and to me it is equally absurd to think of a God who is responsible for things as they exist in this life.

Omnipotence essentially means predestination, not alone in one sense, but in all; and in view of all the unknown, inexplicable evil that prevails, in view of an eternal hell in which Jehovah's victims are unjustly assigned, it is the most execrable, horrible, atrocious thing that has ever been ascribed to any being.

As to the pretext of those who seek to exonerate Jehovah from the stigma of predestination but admit foreknowledge, it is evident that predestination and foreknowledge are practically the same; for what Jehovah knows will occur will as unavoidably take place as if predestined; and knowing that it will occur, he also knows that he arranges the conditions for its occurrence, and that after all, it is predestination. So in the case of Omnipotence, predestination and foreknowledge are one and the same.

It is vain to try to escape either the responsibility for or the odium of predestination as ascribed to Jehovah by his devotees. Twist it this way and twist it that, and by no possibility can an omnipotent God who would arrange the affairs of the universe to accommodate so wicked a scheme, be exonerated when he could as easily create a condition of peace and happiness for every living thing; not only here, but everywhere, not only now, but evermore. It was better to have no God than to degrade one's self in worshipping a being to whom and in whom it inevitably will, he would be in a position to defeat God's will, which is simply absurd. If an omnipotent creator who reigns in the minutest particular, could impart to his creations any degree of free will, he having arranged all the conditions and planned all the events, would be infinitely responsible for all that resulted from such freedom of will.

It is equally impossible for a man to desire that which an omnipotent creator does not implant within his being—that which is contrary to the designs of omnipotence, this omnipotence must and would prevent the accomplishment of

that desire; and here again there can be no freedom of will. If Jehovah has established a universal law, and there is a universal law, how can man be free? The fact is that the idea of man's free will and his responsibility for what he does, is a fiction. It is a fiction to impute to an infinite designer, the origin of man or whether he is to be regarded as simply a child of Nature, he does not make his individuality and environment which lead to what he is and what he does; and, therefore, cannot be free.

According to the orthodox Christian position, Jehovah creates every day people with evil propensities, when, being omnipotent, he could as easily create them so naturally good that they would never go astray. That he does make some naturally good and others naturally bad, no Christian will deny. The one deserves, then, no commendation and should receive no reward for being good; while the other deserves no punishment and should not be damned for being bad. What right has Jehovah to create a being and then punish him for being what he has made him? Some people, like Paul, when they can find no other excuse for their beloved Jehovah, assert that he has a right to do as he pleases with his own. That simply means that might makes right. It is simply the way of saying that if Jehovah sees it to be cruel and unjust, he has a right to be. And generally it also means, so long as Jehovah saves me and damns the other fellow!

According to the orthodox idea Jehovah is responsible for that cruel, fiendish law of nature by which the innocent suffer for the guilty by which the innocent of the fathers is visited upon the children. How any Christian can be so deluded, or if not deluded, so depraved as to attribute to the being he professes to worship, such injustice as this and predestination, is almost beyond conception.

Another feature of Nature which if it could be imputed to an infinite intelligence, as it is by the orthodox, would be the same of cruelty, that law by which through martyrdom the human race has progressed—that condition of adversity which under the natural law is essential to advancement—that law which through pain and suffering a few reach a higher plane while by it the great majority (?) are cast down to rise no more—cast down as it were to the level of the brute, to be food for the quicksands of life for those who come afterwards. What a stigma it would be upon an omnipotent creator who could as easily arrange that peace and happiness would be the means of advance, so arrange that every living thing would be free from pain and grief, were he to choose in preference, the law of suffering.

If I exonerate Jehovah and fix the responsibility for all these evils upon Nature, perhaps you will ask how Nature can be responsible when Jehovah is the author of Nature and all her laws? Well, if he is the author of all things he is of course responsible for all things; but it is not by any means necessary to suppose that he is the first cause of everything that is, and if I loved him I would try to find for him, some way out of this disreputable tangle in which his professed friends, have placed him.

But you may ask how Nature could exist without a creator? Let that question be forever settled by the fact that if nothing can exist without a creator then Jehovah could not exist. Further, if he is the author of the creator of a thing must be greater than the thing created. It is therefore easier to conceive that Nature, being inferior could exist without being created, than a supposed creator, superior in every way, could exist without a cause. The only rational conclusion seems to be that the universe was not created—that it had no beginning and will have no end. This is the idea which the advanced thinkers of the day entertain.

No matter, however, whether we turn to the idea of a creator or to that of no creation, we are confronted by the greatest of all mysteries—the existence of something without a cause—a mystery which we will never be able to solve, and which, as such, is eternal. I should, however, be a cause of congratulation that by the theory of no creation, we relieve Jehovah or any Infinite Intelligence of the ignominy which would attach to the author of all the evil, all the mental and physical pain and all the iniquity which pertains to this life, when he would as well admit that he is the author of all things under which all are condemned to unhappiness. It is also a matter of congratulation that by this means we establish ourselves as the children of Nature, learn where our interests lie, and comprehend the importance of studying and conforming to her laws; knowing that if we violate them we cannot evade the penalty, vicious or otherwise; knowing that while Nature has provided hell enough for the best of us, we are relieved of that infamous invention of a malignant God or man, an eternal hell of fire. By the natural law we pay the penalty and learn to do better, by the orthodox theory we never get through paying the penalty, and can never have an opportunity to do better—no escape from the waste of time and eternal pain. We may also congratulate ourselves that being the children of Nature she will care for us in a natural way, not only here but hereafter.

Here it would be well to consider the relation of so-called orthodox Christianity to the advance of civilization and the existing state of morality, but it is a matter of such breadth and the evidence so profuse and suggestive that it is discouraging to enter upon it and deal with it in the restricted manner which I must now impose upon myself. Like so many others, you have, I presume, been educated to regard the church and its doctrines as the only way to salvation and the most assured source of moral advancement; but if you will give me a moment's thought, you will probably admit that it is a little strange that with an omnipotent God at the helm, arranging and directing affairs, morality through all the dark ages has been, and at the present time is, at so low a tide; and this in spite of the fact that for nearly two thousand years the church, claiming to be aided and abetted by Jehovah's name, has failed to rectify the evil which prevails. In viewing this one would naturally conclude that a term omnipotence was wrongly applied to Jehovah, and that he was so restricted in power that he could not arrange a better condition of affairs or that he is unable to control the forces which he set in motion, or that he preferred the cruel way by which sin and misery abound, or that the doctrines held and taught by the church are radically wrong.

The church accomplishes a certain amount of good, that is, if anything standing in the way of something better can be said to do good. What good it does accomplish is mainly by natural principles; there is nothing supernatural about it. Its most potent feature for restraint, if not its most elevating, is the doctrine of an eternal hell. Fear of this leads a certain class of people into the church, but fear is a degrading influence. Whoever refrains from evil through fear has still an evil heart which sooner or later gets the best of him. But this doctrine of eternal damnation is the cornerstone of the church. Remove it and the fabric would crumble to ruin. And yet in the light of advancing thought it is being rapidly eliminated from the minds of the people. Even the pulpit now decries but little upon its evident inconsistency and horror. That feature of the church which accomplishes the most good is its social character. So far as it expects and demands natural morality of its members, it may do good, but even this influence is greatly abrogated by its religious incantations, such as vicarious atonement and simple faith.

Now let us look at some of the reasons why the church in all these ages has failed. First it requires a system of religious beliefs and ceremonies which it makes paramount to the natural law—to science and philosophy, making morality and conformity to the natural law of no avail unless associated with these inconsistent observances.

Second, it takes for its foundation a book so plainly, so positively, contradictory that the unbiased, thinking mind refuses to accept it, and even the more advanced youthful intellect of the present day gives it a clear cut rejection or else doubts not to be "damned" sooner or later to arrive at the truth. Unfortunately such minds if brought up under religious influences have had but little training on scientific or natural principles, and are thus left like a ship without a rudder, to drift upon the stormy sea of life.

Third, the doctrine of atonement is responsible for more iniquity than any other belief that has ever entered the mind of man. Show me the man who believes that absurd impossibility, in the church or out of the church, and does not in consequence of it commit sin, and I will show you an angel materialized. One of the most wicked men with whom I have been thrust in contact believed that doctrine, and told me that some day he expected to go to heaven, and get to heaven, but that in the meantime he intended to follow the bent of his inclinations and enjoy himself.

Fourth, the idea that faith is essential to salvation meets with opposition from the logical mind who is so in harmony with the natural law that he understands the complete efficiency of good works without faith. Nature yields to all who conform to her. Whether Nature be the offspring of some infinite intelligence or not, the laws governing the universe have full sway not only now but hereafter—not only here but everywhere, and the good that man does, the morality that he observes, the law must and will reward. The idea that morality without faith will avail nothing is the grossest absurdity; for there is no hereafter which is not a part of the universe and subject to its law, and the law responds to goodness and to every good deed as well as to evil and to every evil deed.

(To be continued.)

THE MOTHER WAS THERE.

A Savior was born quite a long time ago—

Or so old legend continues to go; But whether a fable or whether a fact, Has little to do with a certain great act.

If babe was e'er born to breathe the earth air—

A Savior or sinner—the mother was there.

Though God-like or sinful and born out of fame,

To every true mother the babe is the same.

Once seen and once cuddled, asleep on her breast,

Her life is illumined, her soul is at ease.

Though Christ was a Savior, when babyhood came,

Demanding attention, his mother was there.

Give Jesus due credit for miracles wrought,

And all the "glad tidings" to earth he e'er brought.

Aye! shout with loud voices his high, holy name,

And give him, for virtue and goodness due fame.

But do not forget in the worship and prayer,

That Mary, his mother, was certainly there.

Though born to be mighty or humble and low;

Though lowly amid riches, or squander and woe;

Though born well and active, or dullard in mind;

Though born full of love, or of hate for mankind,

With her sacred office of life, sweet and fair,

In love, pain and patience, the mother was there.

Now let us be just unto all humankind;

Give credit to all for virtues we find; Be candid and honest, be noble and true.

And help all our fellows to bear their loads through life,

Help every brother to bear his full share,

But never forget that his mother was there.

DR. T. WILKINS.

A LITTLE WAY.

A little way to walk with you, my own—

Only a little way, but I will go; Then on of us must yield and walk alone.

Until God's day, I will wait—

A little way, it is as sweet to live Together, that I know; Life would not have been withered rose to give.

If one of us should go.

And if these lips should ever learn to smile,

With thy heart far from mine,

'T would be for joy that in a little while They would be kissed by thine!

—Frank L. Stanton.

"The Present Age and Inner Life." Ancient and Modern Mysteries Classified and Explained. By Andrew Jackson Davis. We have a few copies of this work, by the celebrated seer. Cloth, 80c.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualists—Gatherings." By Mattie E. Hall. Price 10 cents.

SEE TELEPATHY IN RESCUE.

Miss Stewart's Parents Tell of Mental States in the Search—Mother Heard "Thoughts" Saying, "We Are Alive in the Boat."

Did telepathy play a part in the rescue of Miss Zella E. Stewart and her escort, John Charters, after they had drifted aimlessly in an open boat with but one oar for forty-one hours?

Did some mysterious sixth sense tell the father of the lost girl that she was still alive long after many had given up all hope?

Did a strange psychic power carry the Christian Science "thoughts" from the daughter in the lost boat in the open sea back to her mother in the home in Irving Park?

Did an omniscient power through the great over-soul hear and answer the prayers and supplications of Catholic, Protestant, Jew and Dowlette that were offered for the safety of the young couple?

These are the questions that are being discussed now at the home of Mr. and Mrs. Ethelbert Stewart, 2295 Forty-first court, Irving Park.

When it was known Monday morning that Miss Stewart and Mr. Charters were lost in the lake Mrs. Esther Falkenstein and many friends of the young woman and her parents at the Armitage settlement, 783 Armitage avenue, offered fervent prayers that the lost couple might be found alive.

In this settlement are Protestants, Catholics and Jews. Miss Stewart has aided in the work at this settlement and she has been training a chorus of fifty children for a concert that was to have been given last Tuesday night. It was on Tuesday afternoon that Miss Stewart was saved. Instead of the concert at the settlement a thanksgiving service was held.

Dowlettes Pray for Rescue.

Yesterday afternoon Mrs. Stewart was informed by a letter written the day before that, according to the Dowlettes had held service and offered special prayers for the rescue of her daughter. Besides she received letters and telegrams from many individuals assuring her that prayers had been offered for the safety of her daughter.

Mrs. Stewart, the mother of the young woman, is inclined to believe that the doctrine of Christian Science has its virtues. The members of the family, even to the smallest son, 13 years old, have some of the teachings of this cult familiarized.

"All day Monday, Monday night and Tuesday morning, when the prospects of finding the lost couple were very dark," said Mrs. Stewart yesterday afternoon, as she sat beneath the shade of the trees in the yard at home, "I could hear distinctly the Christian Science 'thoughts' saying: 'We are safe and alive in the boat.' Even the children would come to me and say: 'Mother, Zella and John are safe, for we can hear it.' And then with all the prayers that I now know were offered I can hardly believe it possible, for the couple to have been lost forever. It is plain that some mysterious power worked for good."

"But what convinces me of this fact now is that both John and Zella tell me that they both repeated many times this saying: 'We are safe and alive in the boat.' And this is the saying all of us heard here. It may be telepathy, or call it what you will."

Remarkable Phases in Search.

"I realize that there are some remarkable phases to the finding of my daughter, considered from the psychological point of view," said the father of the young woman yesterday. "After the long search on the beach Monday and Monday night and no word from the lost couple I felt my hope wane. Intellectually, I had given up the thought of finding them alive, but nevertheless, that they were alive and were drifting in that boat out in the lake. Now, living a block from me is Theodore Wieser. I had never spoken to him, as we were not acquainted. But I remembered seeing some boats piled up by the side of his house at one time. The thought occurred to me as my son and I were walking down the street Tuesday morning and I saw Mr. Wieser coming out of his house. I spoke to him and asked him if he could tell me where I could get a boat, and how I would go about it, as I wanted to find my daughter and her escort."

"Yes, this is Mr. Stewart, isn't it?" he said. "Your daughter is lost in the lake. I hear. Well, you have struck just the right man in me to get a boat. Now, you rest, and leave this whole matter to me and I will start a fleet of small craft in search of your daughter immediately."

Wieser Has Spirit of Hope.

"I impressed on Mr. Wieser's mind my thorough conviction that my daughter and her escort were floating alive in the lost boat in the lake. He seemed to catch the spirit that controlled me. Soon learned that of all men in Chicago Mr. Wieser was the one who could get the fastest launch, the Erin, owned by Captain T. H. Bullock, and more too, he was commodore of the Chicago Power-Boat club, and could start a fleet in search in short order. Commodore Wieser met his friend, Captain Bullock, later and told him what he wanted to do."

"Why, there is not a chance of finding that couple," said Captain Bullock. "I think there is an equal chance of finding them alive," replied Commodore Wieser, and we will start right now and we will find them, too."

"Commodore Wieser had caught my spirit so thoroughly that he just felt that he would find the missing couple and his conviction could not be shaken. Captain Bullock then joined in the search with a vim. And it is well known how they sailed out several miles and met a steamer from Muskegon, the captain of which said nothing had been seen in the wake of his vessel. But the Erin, under the command of Mr. Wieser, cleared out of the beaten path of the steamers, and found the little boat with my daughter and Mr. Charters."—Chicago Chronicle.

SMILES.

There are smiles of mockery, smiles of disdain.

Smiles of defiance, smiles of pain.

There are smiles of bitterness, smiles that are glad,

Smiles of sorrow, smiles that are sad.

There are smiles of pleasure that light up a face,

And the social smile full of grace.

There's the smile means happy, a smile means joy.

The brazen smile, the smile that's coy.

There's the smile from lips only—made in haste,

The smile of deceit, the smile of bad taste.

The peaceful smile, the smile of unrest,

The smile that's cured, the smile that's blessed.

But there's no smile will win, below or above,

Like the sweet, tender smile, full of love.

MRS. J. H. DALLAS.

St. Louis, Mo.

KNOW YOUR MISSION

As Teachers of Spiritual Truth and Knowledge.

There are millions and millions of hungry and thirsting souls on this earth longing for truth and knowledge, in regard to their own soul-life, future existence, life of spirits, spirit return and the ruling of the unchangeable spiritual law in this natural world. For all the doctrines and teaching of the various denominations and sects can not fill their hearts' desire. And as long as these favor-men and women, of whatever clime, country, nation, color, race or tribe are without this truth and knowledge, they are not only in a state of error and ignorance, but also at unrest and unhappy, and can not go on in soul character-building on the road of spiritual progress.

Be these mortals yet children of nature, half barbarians and half civilized, it is all the same with them to a certain degree; and dreadful it is to state that the mind of the so-called civilized and advanced nations and peoples is often the most perverted. But they all need the truth and knowledge to think and to do right. The various sects of many countries send out missionaries, especially the so-called Christians, to convert the heathen nations. But as these pseudo-Christian-teachers do not understand the mission of the great reformer and master, Christ, they neither understand his doctrine and therefore cannot teach it. If they were real missionaries of truth and apostles of the gospel of Divine Love, they would not need swords, rifles and quacking guns to protect their physical life and to uphold their teaching. It is not compassion that leads these men into the mission field, but misconception. Blind leaders, often without a spark of true charity, unless they would not hiss curses and damnation at those who do not receive their adulterated doctrines with favor and awe, and bow down before them for armed intervention.

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SATURDAY, SEPTEMBER, 2, 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.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violations," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY.

N. S. A. Secretary.

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

A Discarded Teaching of Jesus.

The very general dissatisfaction in regard to popular religious creeds is shown by the constant multiplication of new sects, each having an amended feature from all preceding sects, and each dropping out of sight some other feature which was formerly deemed cardinal. The Catholic is the only church which seems stable. It is "the same yesterday, to-day and forever." Rooted in paganism, and moored to ancient dogmas common to barbarism, it cannot advance. The Greek Catholics, the state religion of Russia, was an offshoot of Roman Catholicism in the eighth century. With the renaissance, and the revival of learning and the arts in the 15th century, after the long sleep of a thousand years, when Luther came to the front with his reforms, there seems to have been but slight difference in opinion, and that difference, when it found expression, was terminated by force.

Since then some 1,200 varying sects have sprang into being, each claiming the Bible as its infallible guide, and each quoting texts therefrom which seem to sustain the new faith.

One important teaching of the dear Master, possibly the most important of all, has been wholly discarded. And that, "Take no thought for the morrow." When the ruler approached Jesus and inquired what he should do to inherit eternal life, and showed he had kept all the commandments, and even honored his father and mother, and Jesus told him: "Thou lackest one thing. Sell all thou hast and give to the poor." Without doing this the unfortunate ruler had no treasure in heaven.

Where are the Rockefeller, the Morgans, the Rothschilds, all the humiliated citizen who is in possession of worldly goods? They have no claim on heaven until they sell all they have and give the proceeds to the poor.

Where the church that has made this inculcation a basic principle, and has been founded upon the words of the loving Jesus? There is not one. The only persons who will voluntarily become members of such a church, should one be founded, are the tramps, who, like the Master, bewail their hard fortune, having no place to lay their heads, less fortunate in fact than the birds of the air that have nests, or foxes that have holes.

A Thinker Who Thinks.

That fellow, Elbert Hubbard, the Roycroft, at East Aurora, N. Y., seems to be an original genius. In his "Little Journeys," article "Haeckel," we find many good things. Here is one:

"How a death-bed can be 'glorious' for a man who has perfect faith in his own salvation, and an equally perfect faith in the damnation of most everybody else, is difficult to understand."

And here is another:

"It is not all strange that men are better than their religion. They drag their dead creeds behind them, like a stage coach, with artists and preachers on top, kings and nobles inside, and coffins, full of past sins, in the boot. A man is always better than his creed, unless, perchance, he makes his creed new every day. 'Hand-me-down religions' seldom fit. 'Professional theology' is mostly a dealing in old clothes."

Let us join with Mackey and sing:

"Rags and tatters, get you gone; get you gone."

Hubbard publishes "The Philistine" semi-occasionally. In a late issue he gave his opinion of Religious Revivals. We will try to make room for it at an early day, for the deleterious of our readers. It will keep.

A Well Known Fact.

Rev. Dr. Buckley, of the Methodist, in an address at Chautauque, N. Y., recently, declared that a clergyman had no right to make his congregation laugh, concluding with, "Yet there are a good many clowns in the pulpit," a fact most of us discovered years ago.

Justice to Paganism.

It is a well recognized principle in ethics, that we have no more right to suppress a truth, than we have to promulgate a lie. He who willfully does either justly incurs the censure of all honorable men.

A lie gains nothing by age. If a lie was a lie yesterday, it is a lie to-day, and will remain a lie forever. It matters not how many aid in giving currency to a lie.

Through a whole generation, or a thousand generations repeat a lie, if it was false in the beginning it is false still; and however earnestly believed by all, yet it is a falsehood deserving correction, and truth should be substituted in its place.

For ages the Christian world has taught that the old Egyptians, who built the pyramids, reared the obelisks, mummified their dead, and protected them with such tender care from decay, were polytheists, worshippers of many gods; and those gods they said were false gods, as distinguished from the Father who presides over all, the true God, whom Christians profess to adore. This teaching was and is false. The Egyptians had but one God, with many attributes. Each attribute of that one God had its representative as has our God, whom we mention by multitude of names. It would be as just, possibly more so, to charge Christians with being polytheists as to so designate the ancient residents in the valley of the Nile.

Do our Christian readers demand the proof? They shall have it from one of their own number, from Rev. Geo. Rawlinson, professor of ancient history in Oxford University, author of the "Seven Great Monarchies," and of "The Religions of the Ancient World." No one will question his scholarship, or his orthodoxy. It is a pleasure to cite such authority. We quote from the latter work, published in 1885, by John B. Alden, New York, p. 31:

"Below the popular mythology there lay concealed a general view, but open to the educated classes, a theological system which was not far removed from pure 'natural theology.' The real essential unity of the divine nature was taught and insisted on. The sacred texts spoke of a single being, 'the sole producer of all things in heaven and earth, himself not produced of any,' 'the only true living God, self-existent,' 'who exists from the beginning,' 'who has made all things, but has not himself been made.' This being seems never to have been represented by any material, even symbolical form. It is thought he had no name, or, if he had, it must have been unlawful to pronounce or write it. Even Ammon, the 'concealed God,' was a mere external adumbration (shadowing) of this mysterious and unapproachable deity. He was a pure spirit, perfect in every respect, all-wise, all-mighty, supremely, perfectly good."

"Those who grasped this great truth understood clearly that the many gods of the popular mythology were mere names, personified attributes of the one true Deity, or parts of the nature inspired by him."

Prof. Rawlinson cites numerous authorities, by way of notes, confirming each of his statements, which we omit, as they have not access to the great libraries cannot confirm them by an appeal to the records.

Most strange of all, the evidence is incontrovertible, that these same Egyptians whose theology has been so shamefully misrepresented, comprised a recognition of the doctrine of the Trinity. Cudworth, in the 17th century, maintained this; but this position for a time was controverted. Renouf, however, in his "The Religion of Ancient Egypt," abundantly confirms Cudworth's discoveries. On page 130, of his Hibbert Lectures, Scribner & Son's edition, Renouf is very pointed in this respect. As the Supreme God, an Egyptian name, was the material representation of the Supreme God, he bore one name at his rising, another at noon, another at his setting, quite equivalent to the Father, Son and Holy Ghost, each independent of the other, and yet identical the same God.

Is it not possible the founders of the Christian system, who we know made such drafts on what they term paganism, borrowed their idea of the Trinity from Egypt, without the mental capacity to grasp the nice distinction the pyramid-builders made, by which they counted one as three, and the three as one?

Without elaborating, the whole so-called pagan systems of religion have been falsified, as has the Egyptian, and in a similar manner and for the same purpose, to magnify the Christian faith, and minimize that from which theirs was stolen. Not a single feature in the Christian system can be named, but its parallel can be found in paganism, and antedating the founding of Christianity.

The Bludgeon and Prayer.

An Associated Press dispatch from Muskegon, Michigan, of August 8, relates the following:

"Enforcing his prayers with a club brought conviction on the charge of wife beating to Henry E. Rozema. His wife testified that when hunger compelled her to protest at the length of his grace before meals, he attacked her and beat her with a club."

That was muscular Christianity with a vengeance, a survival of the inquisitorial age. It is questionable if the God of Moses, with all his brutality, would approve of such procedure.

Whose Good?

A great uprising of the Chinese, as we learn by telegram from Shanghai, is now on in the province of Honan against Christians. It is said 20,000 rebels are in the field, and they are being augmented daily. The Chinese government is doing all in its power to quiet the agitation.

The Christian missionaries will be responsible for all the blood which shall be shed in the great strife. For whose good the attempt to force a religion on an opposing people?

Death of Dr. J. C. Phillips.

On August 23, at 6:30 in the evening, at Mt. Pleasant Park Camp, Clinton, Iowa, Dr. Phillips passed to spirit life. He was at the well for a pitcher of water when he suddenly expired. He was a man of generous impulses, and an excellent psychometrist and healer. For many years he had been a steady attendant at the camp.

The Attainment of Womly Beauty of Form and Feature. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

Ministerial Possibilism.

That a preacher of the old-time orthodox type, one of the kind that used to believe implicitly in the doctrine of endless hell-fire torments for the "wicked," which "wicked" comprised the vast majority of part of mankind—that such a preacher, or layman should ever smile or burst into laughter, were a strange anomaly in human mentality. Smiles or laughter on the part of such a believer would denote either strange forgetfulness of an impending horror, or impervious callousness to the fate of humanity.

Whilst the old and horrible dogma of endless damnation has largely lost its power in these days of modern progress in thought, there yet remain lingering remnants of the old style ministerial lugubriousness, preachers who deem it a part of their professional propriety to wear long, solemn visages, speak in doleful, sepulchral tones, to impress their hearers with the tremendously solemn import of their message to the world.

The results of this are not always of an uplifting and spiritualizing nature, and sometimes, indeed, are definitely tragic.

For instance, so stated in the Chicago Chronicle, almost at the same moment that a Chicago preacher was making the declaration that a Christian can not become a pessimist a New York policeman was taking from the pocket of an individual who had committed suicide a newspaper clipping with the caption, "Pessimistic views of life by clergymen who think it has little joy."

If it be true that a real Christian can not be a pessimist the fact is a severe arraignment of a large percentage of the ordained guides and teachers of Christianity. Perhaps there is less pessimism in the pulpit now than in the earlier days of the church in this country when the prevailing doctrine was that the degree of happiness to be attained in the world beyond was in direct proportion to the amount of unhappiness experienced in this life.

With due allowance, however, for the cheerfulness that has been infused into Christianity by the practical philosophers among the clergy, pessimism is still a characteristic of the Christian pulpit in America. This is due in part to the perpetration of the individuals who enter the ministry, many of whom are grave, solemn-visaged, mournful-looking men, thoroughly imbued with Christianity in the abstract, but lacking the faculty to give it any practical application to the affairs of life. These are the teachers who would destroy all the joys of this life in the belief that it will lead to a greater inheritance of the joys to come.

But these sincere, though mistaken pulpits seem to be less responsible for the prevalence of pessimism in the pulpit than another class of preachers, who, seemingly to gain notoriety and emphasize their self-righteousness, take advantage of the liberty of their calling to attack the reputations and assail the motives of others—in other words, the so-called sensational preachers, whose sermons too often are mere diatribes and vulgar denunciations of wealth, social position, political success and other practicalities of life.

Instead of using the achievements of successful men and women as examples and inspirations, the sensational preacher holds them up as warnings. His hearers are told that practically all of the achievements of life which appeal to the ambitions and natural impulses of mankind are only failures—dead sea fruit. Before every path that leads to human happiness in this life he erects a "danger" sign.

In this work of deadening ambition and wrecking the faith and hope of his followers he is ably assisted by the sensational preachers of the yellow press. The sensational preacher and the yellow editor teach in common the doctrine that all so-called success in life is failure, that the acquisition of money is a species of dishonesty, that social position is a form of immorality and that high political preferment is but a means to tyranny and oppression. They reverse all of the tenets of moral philosophy, close the door of ambition and shut and bar the gateways of faith and hope in mankind until their hearers wander out upon the bleak and barren desert of despair to live in prolonged misery or to end it by self-destruction as did the New York individual, who evidently had been instigated to the act by the "pessimistic views of life by clergymen who think it has little joy."

Explains Spiritualism.

President Barrett Declares His Is the Only One of the Several Religions That Can Be Proved—Declares God Never Created a Soul to Be Destroyed.

Harrison D. Barrett, president of the National Spiritualists' Association, delivered the principal address at the Spiritualist camp meeting at Surprise Lake yesterday. The big tent was packed and many gathered around the outside walls to listen.

Mr. Barrett is a scholarly speaker. He tried in one brief hour to tell what Spiritualism is. He started by saying that there are two classes of thinkers, Materialists and Spiritualists. The latter class contains all of the so-called Christians and church members. The Materialist believes there is no God, and the Spiritualist believes there is.

Mr. Barrett said many are surprised to learn that Spiritualists believe in a God.

The speaker explained that many persons abuse Spiritualistic knowledge, making it a means for cheap and sensational shows. He said he had known mediums, after giving a seance, to dismiss the spirits by saying: "That's all for to-night, spirits; hustle out of here." Such a remark he branded as irreverent.

He said prayer is to the soul what exercise is to the muscles. Prayer is high thinking—the lifting of the soul above common surroundings.

No Soul Is Lost.

Mr. Barrett taught that Spiritualism is not so different from other religions, except that it can be proven, while other religions cannot. Heaven is where and what we make it, and hell is where and what we make it. Death is but the graduation of the soul from the body. The soul does not go away to some great unknown place, but it remains near those it loves to comfort them until they, too, shall have graduated. The soul which, while in the body, learns great truths, is but the more fitted to live in the great death. No soul is lost. The great infinite which, for want of a better name, is called God, never created a soul to be destroyed, he declared.—Tacoma (Wash.) News.

CRIME LET ALONE, WILL INCREASE

Eternal Vigilance Is the Price of Purity and Honesty in Spiritualism.

To the Editor:—N. H. Wilson in the Chicago Record-Herald, presents some serious reflections, getting forth that the recent developments in Philadelphia, Milwaukee and other large cities, the Equitable Life Assurance disclosures, the Town Topics scandal and the New Orleans epidemic, all clearly show that eternal vigilance is the price of political and financial integrity, social purity and public health.

All stagnant waters soon become impure. ANY CESSATION OF THE ACTIVITIES OF LIFE INDUCES DECAY OR THAT STAGE OF DISEASE WHERE FEVERISHNESS, PUTRIDITY OR OTHER CORRUPTIONS PREDOMINATE. The reason why diseases have their special seasons is because at those seasons certain conditions favorable to their propagation most naturally occur. If in certain decades officers become more venal than in others it is because at such times the PEOPLE ARE NOT VIGILANT. We wait for fifth to accumulate until an epidemic results before we clear it away; for venality to become rampant before ordering the court surgeon to operate upon corrupt officials; for vice to become rampant before attempting its suppression, and then we lay the blame at the doors of others. Evil schemes devised in secret; evil acts performed in the dens of great cities; robberies under cover of the law; impure thoughts stimulated and vile slanders circulated under the pretense of social portrayals do not impress the public with their evil significance. It is only when the light of publicity is turned on their baneful tendency is fully realized. Then the horror of them shocks the nerves; their stench, offends the senses; the sight of them produces a revulsion of feeling toward them and all kindred actions.

Few stop to think that they are to blame for such conditions—but most are. If every one was vigilant, political venalities, financial irregularities and social immoralities could not exist to any great extent. If every one would clear up their own premises the whole city would be clean. IF EVERY ONE WOULD EXAMINE HIS OWN THOUGHTS AND KEEP THEM UPON THE FIRST BEGINNINGS OF CRIME WOULD BE DETECTED AND CRIME PREVENTED. If each one would keep his own morals pure and use his influence with his associates social purity would be the rule. If each would demand a continuous knowledge of what is being done by those who profess to be to others it would not be misapprehended.

Many publicists prefer to use the dark lantern whereby they may turn the light upon others while they themselves, remain in the dark. Many officials who are compelled to turn on the light for public scrutiny are extremely anxious to use such a lantern.

Nevertheless when the light of even the dark lantern is turned on some of it will be reflected, and any careless handling of it may change its direction and disclose more than was intended. If we are mindful of the condition of the public mind just now we shall hasten to clear up our own premises and adjust our conduct to the new conditions which are sure to be brought about by those who shall no longer fear the turning on of the light, but rather welcome it.

When a thorough cleansing has been effected and our eyes are no longer offended by the corruption and debauchery that has been effaced WE SHALL BE SURPRISED TO DISCOVER HOW MUCH OF BEAUTY, VIRTUE, AND HONESTY THAT HAS BEEN QUIETLY WAITING FOR AN OPPORTUNITY TO REVEAL ITSELF.

The above from the Chicago Record-Herald contains many pregnant truths. Purity and honesty on the part of officials can only be induced by constant vigilance. Leave them without watching and they will STEAL THE PUBLIC POOR. Leave the ranks of Spiritualism FREE FROM ALL TRICKERY TO ENTER, CURB OR SUPPRESS ALL CRITICISM, DON'T TALK FRAUD FROM THE ROSTRUM, OR IN THE PAPERS, HOWL DOWN EVERY ONE WHO EXPOSES A TRICKING MEDIUM, and in two years' time Spiritualism would lose the respect of the civilized world. Pursue the same course that the government does in trying to suppress counterfeiting, or counterfeiters, and apply the same to our cause, protest all the time against trickery and counterfeit phenomena, and artificial turgidity to cover spirits, and our cause can be kept passably clean and pure, but not otherwise. In the language of the immortal Ingersoll, "LET US BE HONEST." ANXIETY.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19 and 20, 1905.

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Ressegué, R. S. Little, Laura G. Fien, Eva McCoy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest Spiritual convention ever held.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' convention at Minneapolis; the round fare will be one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets issued by our railroad agent at convention the last day, October 20, and pay 25 cents each for such ticket.

Hotel Nicolet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Nicolet Hotel, Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY, Secretary.

HARRISON D. BARRETT, President.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts. Heston's drawings are uncommonly good, and extremely funny. Price in boards, \$1. Cloth, \$1.50.

The Lights the Biblical Writers Saw.

Newly Discovered Emanations From Human Body Said to Be the Lights Which Biblical Writers Saw—What a Scientist Says About Experiences of St. Paul and St. John of the Cross—How Character Is Revealed by Strange Colors in "N"-Rays, Which Are Now Classified.

The process employed in the experiments is that known in the psychic world as psychometry, or "soul-sensing," the hypothesis being that the psychic emanations from us are so subtle as to penetrate and permeate anything which we handle or wear, as for instance the paper upon which we write our letters, or any article of jewelry worn. By holding in the hand such a letter, any one who has psychic vision is able to sense the vibrations in it; such vibrations taking the form of color and indicating the general surroundings, character, etc., of the writer.

One by one modern science has advanced reasons to explain various unaccountable things in the Bible. It is claimed that the miracle of the manna in the desert is explained by the discovery a few years ago of a manna plant which grows in the desert, that the miracle of the burning bush can be witnessed by anybody in Syria, where a peculiar plant bursts into flame and yet continues to grow afterwards, that the bringing of the dead to life and even the resurrection itself are accounted for by suspended animation, while the healing of the sick, the curing of the leper and the restoration of sight to the blind by the laying on of hands, were done through hypnotism.

The most remarkable of all these alleged scientific explanations of apparently supernatural occurrences in Biblical times is now to be disclosed. It is nothing more nor less than the statement that the halo, the mysterious aura or strange effulgence of light from the human body, which is again and again testified to by Gospel writers, was in fact the mysterious N-rays about which the scientific world is now excited. St. Paul testifies that a great light shone round about him, which he believed came from heaven. A strange light also radiated at times from the countenance of St. John of the Cross.

Leaving aside the figure of the Savior, there are numerous instances in the Scriptures where these mysterious lights surrounded the face or the body so that they were seen by many people. The testimony in regard to these lights is of such character that it has been generally accepted that the lights existed. But up to the present modern science has been unable to explain how they could have come in any natural way. It is this fact which makes the explanation now advanced very striking, and it is being discussed with eagerness by many scientists and theologists in St. Louis. Is it possible, ask these gentlemen, that the mysterious N-rays lately discovered as a result of radium, formed the lights which St. Paul thought were of heavenly origin? Can it be true, they ask, that these lights, but must either be the colors of the rays in each case change in accordance with the schedule given below.

The N-ray primarily discovered by Charpentier of Paris is a strange nebulous emanation of the human form, discoverable by the use of an instrument known as the biometer. At the same time every one cannot even see these rays, but must either be of a peculiar constitution himself or in such a condition at the time of his investigations that he is receptive.

Dr. Stenson Hooker of London confesses that the element, or principle, or whatever the N-rays are, necessitate a scheme of investigation combining the scientific and the clairvoyant. At any rate, a sensitive person, placed in medical and scientific circles by so prominent a man as Dr. Hooker giving such importance to the matter. Dr. Hooker's own account of his investigation among the N-rays.

BY DR. STENSON HOOKER.

The earliest record I can find of magnetic emanations from man occurs in an epic poem of Ramayana, written some 2000 B. C. As some of your readers may be unfamiliar with the account, it will perhaps not be amiss to give it in full.

A monarch of that time was passing through a forest with a number of his soldiers and came upon a hermit in his solitary dwelling. After giving the king such hospitality as the place could afford the hermit asked if he could bestow upon him any further gifts, and the king replied: "Nothing more, unless it be the friendly emanations of your eyes. The expression in the light of those eyes is the knowledge of human rays, is full of significance and potent with suggestion. Even if the incident thus roughly outlined had no foundation in fact, the poet must have known of the presence—aye, and of the virtue and value—of which I say in what we now know as personal magnetism, more correctly magnetic rays.

Taking a long jump across the rivers of cosmic time, and coming down to the days of our own New Testament, we have there many instances recorded of light being seen around individuals. Leaving out from motives of reverence the consideration of the halo which is often depicted around Christ, we have the case of Paul. And suddenly there shone from heaven a great light round about me."

It seems to me not unreasonable to suppose that this radiant light was merely a manifestation of rays issuing from himself; in his case the rays being intensified to such an extent that they were obvious to those round about him who, together with Paul himself, naturally, perhaps thought they came from heaven."

So, with regard to many of the holy ones of the past. It is told us in Butler's "Lives of the Saints," respecting St. John of the Cross, "A certain brightness darted from his countenance on many occasions, especially when he came from the altar at prayer."

In Sherwood's "Motive Powers of the Human System" are described some experiments made by eminent physicians of that day (about 1846) with a hypnotized clairvoyant girl. She was utterly ignorant of even the rudiments of anatomy, yet could see and describe all the organs and nerves of the body, and the light vibrating from these nerves.

When asked, "How do you know there is any motion along the nerves when you move your arm?" the girl replied, "It looks lighter when it is moving along the nerves."

There were also a clear perception and a clear description of rays which have been recently discovered and named N-rays. Baron Reichenbach, one of the most eminent scientists of Austria, made the discovery that a fine force issues from all known elements and substances and appears in beautiful lights and colors which can both be seen and felt by persons whom he called "Sensitives."

In our own day we have an instrument known as the biometer, first invented some fifty years ago. This shows beyond the possibility of cavil that some kind of rays at all events are admitted from us. In this simple instrument a carefully and delicately poised needle is suspended in a glass jar over a graduated dial. The hand of the patient (palm toward the instrument) is held within an inch or so of the glass jar which contains the poised needle. The latter swings round to a certain figure on the dial, and according to the number of degrees the needle moves, and the direction it takes, the physician is able to gauge the vital force of his patient. I have recently procured a biometer and hope to substantiate all the claims made for it by Dr. Baraduc and others who have been working with it.

However that may be, it is at all events acknowledged now that the rays emanate from all substances, organic and inorganic, and it would indeed be open minded, have precluded nothing, to accept of a finer organization—a finer sense of vision—it follows that they have a spectrum, just in the same way that apparatus to the ordinary ray of light, which we all know can be split up by a prism into its component colors; and it would appear to me only logical that the human body acts as a prism and splits up the light which has been absorbed by it into different hues, and that one or two of these hues always predominates, according to predominating influences.

I have made some three hundred experiments to test this question for myself so that my experience has at all events the merit of being first-hand. I went into the matter with a perfectly open mind; have precluded nothing, and certainly have precluded nothing, have endeavored in every way to avoid any ideas of guesswork or self-deception; have sought only the truth, and now if anyone comes along and proves to me that the whole thing is a "baseless fabric of vision," I am ready to bow myself out and to acknowledge my wrong assumptions. At present I have not the shadow of a doubt as to my own conclusions.

The process employed in the experiments is that known in the psychic world as psychometry, or "soul-sensing," the hypothesis being that the psychic emanations from us are so subtle as to penetrate and permeate anything which we handle or wear, as for instance, the paper upon which we write our letters, or any article of jewelry worn. By holding in the hand such a letter, any one who has psychic vision is able to sense the vibrations in it, such vibrations taking the form of color and indicating the general surroundings, character, etc., of the writer. There are other hypotheses to explain the gift of psychometry, but we have not space now for consideration.

The experiments were conducted with letters from all sorts and conditions of men—those of exalted degree, those of low degree; men of intellect, men of no mind at all; good people, bad people. What I sensed was dictated by me to my wife at the time. The letters were handed to me while I had my eyes closed, so I had no knowledge as to who was the writer of the letter. I happened to be handling. The results thus obtained were profoundly significant and truly remarkable. I invariably saw a good color when dealing with a good person, and a bad color from a bad person, with the exception that illness or other temporary conditions overshadowed an otherwise normal hue. My experiences were carefully tabulated and classified, and may be put briefly in concrete form as follows:

DARK GREEN—Bad conditions somewhere, it may be on the physical or mental plane. Among my tests were seven lunatics. Five of them threw off the dark green, and the other two muddy dark gray rays.

LIGHT BLUE—Generally a quiet, thoughtful, devotional character; not necessarily very intellectual.

DEEP BLUE—Deep thought; I have found this in scholars, eminent members of the medical and clerical professions, etc. Perhaps this will account for the idea of a "blue stocking!"

FURLE—A very intellectual character as a rule, often intentional or "psychic." I have seen this color around the highest intellects. The late W. B. Gladstone, for instance; here it was very profound and decked with bright gold colors.

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 responses, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents are asked to wait with patience for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

An Investigator: Q. Why is suicide a crime? Why should one be compelled to live when life is only agony? When one is only a burden to himself and others and the world or himself has nothing to gain by his living. The philosophy of Spiritualism teaches that suicides are doomed to a darkened and unhappy existence in the next world. It is claimed that our suffering in the next world is regret and remorse for acts done in this; how can one regret for escaping a life of torment? If it is a noble act to help others in their sorrow, why should it be a crime to help one's self? I can understand why a person should forget his existence, if necessary for the benefit of others, but when this is not the case, why should he be compelled to live through long years a life that is full of sorrow and mental agony? I do not understand the philosophy of it. I do not see why, when life becomes a burden, and when it has nothing more to give, and when he should not be able to solve all his troubles and perplexities in death.

A. Our laws recognize at least tacitly that it is not a crime to take one's own life. There has thus been a modification of the English law which makes it a criminal offense, severely punished if there is failure in the attempt, and the clergy have initiated the movement by refusing Christian burial to those who succeed.

The Greeks, Romans and all ancient people believed, when fate was seemingly irresistible, to escape by cutting short the thread of life. It was thought dishonorable to live disgraced or vanquished. The Bible sanctions this form of departure, as in the case of Samson, Judas Iscariot, and others.

The right to take one's life has been the cause of heated controversy, and some of the most distinguished thinkers as Hume, Gibbon and Madame de Staël have been its advocates.

There are instances where it would appear justifiable, but in such instances it is rarely resorted to. The causes in ancient times under different religious and ethical training, it is doubtful if at present a person having normal action of the brain will resort to suicide.

The desire to kill one's self is akin to murder, and murder is often followed by the murderer taking his own life. Such are usually the results of erotic insanity, and the majority of instances a disordered mind is indicated. There have been epidemics of suicide, and vigorous measures have been necessary to stop the disease. There are many instances where suggestion has induced the act, as the presence of razors, sharp knives or poisons. The means as hanging, the most repulsive, shows how far this suggestion operates.

Death by Paris green is most painful, yet because it has been used and thus suggested, it is constantly resorted to. The Eiffel tower has to be guarded to prevent a constant succession of suicides. The Brooklyn bridge is another instance when suggestion is a factor.

At the present time, the act of suicide is a confession of defeat or of guilt, and thus brings disgrace on the actor and all connected with him, and if it be considered from the point of view, that the victim is perfectly sane and responsible, it is not just for him to cast odium and responsibilities on others. The meaning of life is thus gained from resisting opposing obstacles and no one can determine when these obstructions will pass away or the skies clear. While in some particular instance, we may justify the act, to grant the right would be to cheapen the value of life which should be held sacred.

From my own observations and communications received, there are no instances where the act of suicide. There are instances where in the reunion with friends, the wretchedness of earth-life, is like a half-forgotten dream. There are others, where in momentary madness the tie of life was cut, remorse and regret are poignant. But like all mistakes and blunders of this life, these will be outgrown. There is no more punishment in the next life than in this.

LIFE.

Life comes and goes; it ebbs and flows, in one eternal chain, Preparing soil and sowing seed For reaping golden grain.

The soul that comes on Solar wave, The light that love shall give, Renewing us, reviving us, And teaching how to live.

Howe'er we win, or strive to stray From life's eternal plan, We must return, the lesson learn, Perfect the inner man.

Each soul, a star in cosmic life, May shed a brightening ray; Its circle run, 'till rise again, Dispelling hate and fear,

And lead us on by light of hope To seek to know its here.

The Moon that lights the evening hour, The Sun that lights by day, All planets, stars, the fairest flower

Reveal the mighty plan; Each does its work, gives of its life, To manifest God-Man.

PHENOMENA AS PROOF OF SPIRIT WORLD.

Materialization and Photography Given Through the Agency of Mediums Are Pointed to in Reply to Request for One Unimpeachable Case of the Supernatural.

In the Battle Ground (Record-Herald) appeared an article from Austin Bierbower asking proof of the supernatural which article was interesting to me on account of the seeming unfamiliarity of the writer with the subject he undertook to handle.

Assuming that he means supernormal when he speaks of supernatural, let me suggest to the writer that progressive thinkers have long ago discarded the word supernatural in relation to spirit phenomena, and that the word miracle has come to mean an expression of natural law beyond the normal comprehension of the witness. And "the world's greatest religious problem" is not to find something supernatural, but to find something natural, or the law that produces the "supernatural."

I believe I am not putting it too strongly when I say that no well informed man doubts that there is such a thing as real spirit phenomena. There are a few hard facts investigators, however, who are trying to account for the phenomena by telepathy and the subliminal and subconscious self.

None of your philosophers have even offered to explain materialization, trumpet or independent voice communication, or the common phase of slate writing. And why? Simply because the wise man soon discovers that he has been playing in the sands of the sea shore, while the great ocean of spiritual truth lay undiscovered before him, and like most men when they have their pet theories annihilated, they go home and say no more.

But your writer wants one case of communication from the spirit world, and asks some one to take the trouble to bring it to him, let him examine it in open day, and let it be a "ghost" test, that he brings in said ghost and have it do the celestial performance on his study table, stand a rigid cross-examination to test its mentality and undergo the fire and acid test physically. And he says nothing would be as valuable as one case of the "supernatural," the gentleman ever stop to reflect that the production of one case of the "supernatural" would mean the stopping of the whole machinery of the universe?

I have heard many men talk of the great value of the proof of man's existence after death, but when the chance is offered they will not spend \$10 in trying to get the desired information. So I will warrant that Mr. Bierbower would not spend \$100 in search of the desired proof, but rather go on making assertions that are as far from the truth as the truth is from the "supernatural."

There are dozens of Spiritualist camp meetings in progress just now in all parts of the United States. Thousands of people from all parts of the country visit them, and they are not there out of mere curiosity. You will find there mediums of all classes from the spirit photographer to the materializing medium. These thousands and tens of thousands of intelligent people who visit the camp meetings each year are convinced beyond any doubt that the talk of the spirit world is not a mere fancy, but a reality.

Is the evidence of these thousands of honest people worth nothing? Does not this fact alone inspire you with interest enough to spend a little time in investigation instead of empty assertions? Would the testimony of Sir William Crookes, England's greatest scientist; Victor Hugo, France's greatest writer; Minot J. Savage, one of America's greatest divines, have no weight with you?

I have a little more spare time, and I will donate my time freely to any man who wants to "know the truth." Any poor soul who knows so little about the facts upon which the after life is based needs sympathy and help. I am one of the many whose faith has been changed to knowledge, and I am ready to furnish "unimpeachable testimony" of the truth I assert.

Such men as Mr. Bierbower are the kind who wind up their speculations by becoming good Spiritualists. To the ultra-religious class no proof is good unless hallowed by dim, forgotten ages. To the ultra-materialist, proof of the supernatural is no proof, since the subconscious ego can produce hallucinations that to the individual are real. So, while these go on arguing the truth seeker gets evidence daily, objective and subjective, that removes every doubt.

Let me ask Mr. Bierbower and others of his way of thinking, to go out after the evidence instead of calling for it to come to them. Let them spend a few dollars in honest investigation. Then, if they do not discover that they have been pygmies hurling pebbles while giants warred with mountains, I will admit that the five millions or more Spiritualists in the United States have not "proved one case," and that they are, in fact, a lot of drivelling idiots.

Frankford, Ind. O. J. BOULDEN.

THE INSTINCT OF LIFE.

Go on with your pleasures, my dear ones, The world is as fair to your view As when from the hill-tops, in May-time.

I saw it aglitter with dew, The instinct of Hope were resplendent, There were dream-crested mountains to climb,

And valleys a-bloom, far beyond them, Where life might be wholly sublime.

The moon sailed the blue in the night-time, The stars twinkled off in the sky, And my head never ached, as it now does.

With solving the How and the Why, Life's keenest delight was in action; Results were not planned as exact, Nor movements economized strictly To bring us the things we most lacked.

The instinct of life is toward motion, Not plans to achieve, nor to shrink, Not horror about the two demons, Out-of-Work, and his twin, Over-work!

So if your wild uneasiness frets us, Remember 'tis life in full play; The birds sing, the leaves dance, the winds laugh,

And everything has its heyday.

We may not see where the good gain shows, But a manifestation it is Of the soul of the universe, stirring us Onward into finer ecstasies.

"Be quiet!" the mandate of Death is, "Be active!" the fiat of Life, Let us smile in activity's tumult, And step to the drum and the file.

EMMA RUD TUTTLE.

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PSYCHIC HASH.

Suggestive Illustrations by the California Philosopher.

"We speak of 'the flashes of genius,' and the 'startling penetration of intuition,' which in themselves often transcend the power of any mortal brain. We now know they are brief manifestations of the larger manhood of the mortal. But it has become the custom of the believers in human immortality to HASH this entire outer manhood, and call the dish 'Spirit Return.' Hence the motive for the present article."

The glory of a photograph is its faithful picture of the form of our friend. The sun will give you the same careful detail for the child as for the man—for the tramp as for the millionaire—for the sinner as for the saint. We recognize every feature of the man as we knew him. But the sun is just as careful and particular to copy the clothes as the face, so, for the most part, the portrait of the man is his portrait. We can now have something of a record of both the form and the mind of the man. But it is apparent that both camera and photograph have told all they have to tell about him. We can do a little more than that, for we can measure, weigh and dissect his form, and so far as he has expressed himself in word or action we picture him mentally. We recognize him as human, with form and mind acting and reacting on each other. So all history can do is to tell the tale of flesh and blood and bone, mingled with mind, and to note how many millions of such form expressions were recorded in the last census.

Science has its two lines of investigation. It studies the form and it studies the mind. That is to say, intelligence and substance, blended into form by energy, are the lessons for its students. And the most interesting discovery of today, by those students, is that neither the portrait nor the photograph, and not even the form nor the kind give us a picture of man as he really is. Every form is now known to have an extension that mortal sense cannot seize, which means that its atoms are vibrating far beyond all possibility of recognition by eye or touch. At this point we recall a fact now acknowledged, that even colors have "ultra" rays, known only by their effect. Thus when the vibrations of the ether are so intense that they become colors, we know what is above and beyond violet as it is now called "the X-ray." And a little further on comes the awful effect we call "radio activity." We now know that from the same raw material come heat, light, electricity, magnetism and undoubtedly life itself. Each and all are the effect of certain rays, and all are produced by the same cause, "energy," the divine creator or producer of these various manifestations.

So much will hardly be disputed to-day by any independent thinker. And since these effects of energy really concern man more than any other form, we will push our investigation out and beyond what we sense of him in daily life. For instance, some one sees beyond the normal sight of the rest of us. We call it "clairvoyance," which is merely an effect of added vibration to certain of his nerves. In the same manner his hearing becomes clairaudience, which merely marks another dance of the unit, with a little change of time and tune. Presently the mind is light grows under the influence of heat, motion, and we then call the effect "psychometry." Or perhaps it flashes its way to a distance when we exclaim, "Behold the power of telepathic suggestion," for we see it compel that other mind to its own sight and thought.

We now know that these sense manifestations are all merely certain vibrations of matter, heat, light, electricity, and life are all effects of motion or energy. But we must remember they are effects outside the man we know. They all belong to his outer form that reaches out in every direction, out and away beyond form into limitless space.

We speak of "the flashes of genius" and the "startling penetration of intuition" which in themselves often transcend the power of any mortal brain. We now know they are brief manifestations of the larger manhood of the mortal. But it has become the custom of the believers in human immortality to HASH this entire outer manhood, and call the dish "Spirit Return." Hence the motive for the present article.

No one has heat, light, electricity, magnetism, etc., although they are known to be different vibrations of the same raw material. And great would be the confusion if a speaker or writer were to count them all as different manifestations of the larger manhood of the mortal. But it has become the custom of the believers in human immortality to HASH this entire outer manhood, and call the dish "Spirit Return." Hence the motive for the present article.

I would repeat and emphasize that Modern Spiritualism has been, for the most part, a system of "psychic hash," in which dish ninety-nine one-hundredths have been ingredients evolved from the individuality of the mortal, although, in many cases, we find a trifle of real spirit return to make up the balance, and give flavoring to the whole. Indeed we might fairly say that the man of to-day has been belittled that the man of to-morrow might be glorified.

Out of this "psychic hash" there has been an attempt to build up a mighty system of belief that was to shake the world. To-day that belief, like the primitive monad which increases by figures, is splitting in twain. On the one hand we have Spiritualist churches, with ordained and very reverend preachers, usually exhibiting some outer manhood as "spirit phenomena," with prayers, hymns, sermons and creeds to suit the ever faithful. The members have each his individual experience of "spirit return," and thus, for all settled questions of doctrine, each will be a distinct person, but all of them, be they many or few, will be merely differing manifestations of the

one individuality which originally condensed from the ether.

These personalities feel themselves distinct from one another. They are really distinct from one another as persons for each has his own loves, hates and passions, because vibrating differently. But each and all are born of the same individuality. This truth is splendidly illustrated in the case of Mollie Fancher wherein a convulsion—that is to say a tremendous vibratory change—at almost regular intervals allows another personality to appear and manifest just so long and so often as the particular vibration is repeated the same personality will appear and reappear with a life as rigid an effect of cause as that of the original Mollie Fancher.

The same law is exemplified by Miss Beauchamp, and even with still more striking effect by the Rev. Hanna of Connecticut. In his case his personality was broken up by accident and great bodily injury. After many interesting experiences that were left at last just two of these distinct personalities which were induced to blend with the result that the original Rev. Hanna was restored to his memories and his place among his fellow mortals.

But we must ever keep in mind that each appearance is compelled to its particular personality by certain changes of vibration which may be induced by disease, accident, or some other cause. And this means a clear demonstration to the thinker that he himself is only very partially in earth life. And yet further, that there is a great deal of him ready at a moment's notice to burst into mortal experiences, provided only that the portion now at work happens from any cause to lose its hold of the mortal form. And whether there shall be just one such personality or many is a mere matter of detail that leaves the individuality unchanged.

These facts mean, yet further, that since man is by his thought perpetually changing his vibrations, he is thus coming into contact with other portions of his own individuality.

There are two ideas that are concentrated on one idea, such as the accumulation of wealth or the gratification of appetite, which fall to express much of their real individuality. They do not come into active relation with any part of themselves save the one born into the earth child, and of course influenced by the laws of heredity and environment.

If this great truth be once realized we can now see how greatly it will enlarge and broaden the conception of mortality and immortality now held and taught by Spiritualist and theologian. "Spirit return," as we have now seen, has been not merely a conglomeration of bits of portions now and then manifested into "psychic hash," but that hash has itself many more ingredients than we are likely to comprehend in earth life. The mysteries of manhood become more profound as we pursue our studies, for they are proofs of our relation to infinity.

All our present conceptions of manhood are based on the idea that "man's a man for a' that," but in reality the remedy for most of the imperfections of manhood will only be discovered when we have learned how to give the outer man greater play in our daily life. When we learn to realize that even the most fascinating personality, and still more the most repulsive, is but a mere fragment of the true individual, we are beginning to chase truth out into the invisible. Radium and wireless telegraphy are telling us that every form is practically unlimited, and this applies to man himself. His influence by thought upon his brother man a thousand miles away, not only proves this truth, but also proves that his outer self is in touch with other selves almost regardless of distance. In other words, individuality is a tremendous truth, of which personality is but a shadow.

But let us keep each truth to itself—do not mix them into "psychic hash" and call it "spirit return" or some visitor from the unseen, when in reality it is, in most cases, an emanation from the person in earth life.

We will all presently find ourselves in possession of a far greater manhood than we have realized in earth life, because after the death change we shall have dropped forever our mortal personality by merging it into our grand individuality, which alone constitutes our true manhood. CHARLES DAWBARN, San Leandro, Cal.

THE HAPPY EARTH IS OURS.

Here's the time of joy and rhyme— In the summer gay and sweet; In the gleam of Eden's clime, We're our own in gladness meet;

For we come to see the world— As possession all our own; So God's banners are unfurled, Making this in beauty known!

What is earth but just a place, Made to please the souls right here? Everything of good and grace, So for us does bright appear;

All the circling world contains, From the dewdrop to the star, Oceans, mountains, and the plains, These for us in splendor are!

Common are they to our kind, All the same to each and all; Every son of man can find In these riches true delight;

Claim has he upon all bliss, As the food for head and heart; Naught of goodness comes amiss, In wide nature or the mart!

O how slow we are to learn— The divineness of our days, And our present blessings spurn— For a future we would praise;

Music is in every wind, Perfume issues from the flower; Let us then the wisdom find— Charming every fleeting hour!

We so often come to grief Just because we close our eyes To the beautiful belief— All is ours in earth and skies; Everything belongs to man,

In the universe so wide. If we followed out God's plan— Good for all we should provide!

Every soul has God as friend, Thro' the eternal round of years; Good once given ne'er will end; Still your heart and dry your tears;

Nothing need we lack below, If distrust we will destroy; All the world is ours we know— Just to fill our lives with joy!

WILLIAM BRUNTON.

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