

**HE WANTS A FRATERNAL ORDER.**

**This Expresses the Full Intention of  
the Order.**

**The Order.**

We have been talking on the subject of Fraternal Organization for the past two years, and supposed we had made our proposition so simple that

there could be no mistaking our meaning. We will not discuss the matter with those who misunderstand us, either wilfully or otherwise, but will try to make another statement that will be clear to all, and will state briefly the reasons why such a statement is needed.

An organization is needed.

It cannot be denied that it is impossible to get any large number of professing Spiritualists to unite and agree on any one thing, EITHER PHENOMENA, PHILOSOPHY OR RELIGION as understood; why not try and unite on fraternal lines? We do not receive the recognition of the communities in which we live, or of the Government, the factor of persons being Spiritualists, is completely out of proof of humanity that we might receive if they were organized on a more stable foundation.

As societies are at present conducted, members are not required to make any statement as to their belief, nor to subscribe to any; pay your dollar, and take your receipt; that's all. We know of one society that boasts of its hundreds of members, that does not require even a membership fee. Any one who will sign the roll is a member as long as they live; no fees, no dues, nothing to remind them that they have joined any society.

In reply to Brother Tuttle's criticisms on gate-keepers, grips, etc., we would say that we have never at any time mentioned having a secret order or lodge. Our call was for the best we could gather from all orders, not the funny part, but that portion that shall cause persons to feel that they have obligated themselves to live up to their highest capabilities; this to be followed by charges or short lectures.

ures of the phenomena, philosophy, as a religion, as a matter of instruction, as a religion, as a matter of instruction, all need to be made more of the lines, to learn all it is possible of the philosophy, of the nature of the phenomena, if it is true, and what lesson is to be learned from it, and what portion of it is best suited for public use.

Our idea of a fraternal charge is one that shall include loyalty, friendship, fidelity, truth, justice, charity, and all kindred virtues, and that members should pledge themselves to carry out the objects of the society to the best of their ability, using for something like the following:

of my ability, aid the officers and the members of this society in spreading the true principles of Spiritualism; that I will not knowingly, by word or act, injure any member of this organization; that I will aid and assist in all that as far as I can without injury to myself, for the benefit of the cause; and I promptly warn any member of any threatening danger that may come to my knowledge; that I will not know- ingly assist in, or be a party to, any fraudulent phenomena, on or off the platform, and should I know of any such phenomena, fraud or dishonesty, I will report the same by all proper methods, or in any other way that I may see fit; and I will inform those who are seeking a knowledge of spiritual truths, I will report the same to the officers of the society; that proper steps may be taken to

This form of initiation could be adopted by any society in the world without conflicting with anything already in existence. The initiation service could take place in public, as desired, that all might learn what Spiritualism stands for. Sunday services could be held as at present, and regular employment given our speakers, a condition, we are sorry to say, that does not exist under the present

What we want is suggestions on the above as called for in a previous article. We want a charge that will be credit to our cause and one that will not be lightly taken.

A system of transfer or withdrawal cards would cause members to keep good standing with their society that they might receive an honorable dis-

We hope this will make it clear that we are not planning a secret society or order, that the intention is to build a foundation that all societies may unite on, to the end that strong local societies will make strong state associations and strong state associations will make a strong National.

ALEX CAIRD; M. D.  
598 West Monroe street, Chicago, Ill.

**TO-DAY.**

Only from day to day  
The life of a wise man runs;  
What matter if seasons far away  
Have glooms or have double suns,  
To climb the unreal path  
We lose the

We lose the roading here,  
 We swim the rivers of wrath  
 And tunnel the hills of fear.  
 Our feet on the river's brink,  
 Our eyes on the clouds afar,  
 We fear the things we think  
 Instead of the things that are.  
 Like a tide our work should rise,  
 Each later wave the best;  
 To-morrow forever dies,  
 To-day is the special test.

Like a sawyer's work is life,  
The present makes the flaw,  
And the only field for strife  
Is the inch before the saw.  
—Exchange.

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**A SMILE'S MORE DEAR.**

Sorrow not for the day of dark,  
 Haunting the cold, dead past,  
 And ne'er a sigh for the graves that  
 lie  
 In the gloom of life's desert vast.  
 Wreath them in roses sweet, if you  
 will,  
 Garland them rev'rently o'er;  
 But weep not there, for the ways are  
 fair,  
 And sweet are the dreams before

Naught may come of a vain regret,  
 Battles lost are lost;  
 Better to gird for the storm unmet,  
 One of a dauntless host!  
 Oh, breathe a prayer for a sin or  
 care,  
 But waft it up with a song—  
 For a smile's more dear than the bl  
 terest tear  
 That falls where the red thorn  
 throng!

Albert Jayus Mason

—Albert Irving Mason.

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## SPIRITUAL PHENOMENA.

They Cannot Be Bartered for Money.

To the Editor:—A gentleman in the good old state of Illinois recently wrote me as follows: "I am, and have been for two years, deeply interested in Spiritual phenomena, but so far I am not convinced that after death we still live. I read about materialized spirits—I want to say that I will give any one twenty-five dollars who will cause any of my departed friends to appear to me and convince me that there is life for all beyond the grave."

I wrote him in reply: "Spiritual phenomena cannot be bartered for money; in my experience they are always spontaneous, and if they do not come, money cannot make them appear. No one, medium or otherwise, can compel your friends to appear to you, or to come—they must come of their own volition."

What the effect of the above statement will be, I cannot say, but I am certain that we have oftentimes come in contact with persons who are just in the same position as my correspondent. I know that some may rise up in wrath against the man who wants to get a phenomenon for "twenty-five dollars," but before that wrath rises I would like to ask who is to blame for the widespread opinion that it only requires a certain amount of money to make possible the appearance of the dear departed?

While I stand firmly to the conviction that my reply is based upon scientific law, and is therefore absolutely correct, I realize that there has been fault with the Spiritualists at large, and perhaps with the organizations in general. We have not firmly enough presented to the public the impression that there is no financial basis for spiritual phenomena; that it requires more than the exchange of dollars to make possible the intercommunication of souls—incarnate and exanimate; and that the thing requisite to the best spiritual phenomena was individual spiritual development or exaltation.

With all due respect to the phenomenal aspect of Spiritualism, I feel as never before the need of a more thorough education of the laws governing the production of such phenomena. I apprehend the greater growth of the spiritual movement will come only when every home is a laboratory of spiritual forces, and when every one who stands upon a platform is more apt to convince by logic, ethics and reason, and less by abuse of contrary systems of religious thought. It is all right to point out the errors in the other systems, but let us first see to it that there are none in our own.

I have no word of condemnation for the gentleman who is my correspondent; everything with which he has come in contact has, undoubtedly given him the impression that spiritual phenomena can be bartered for money, etc.; that individuals can purchase to give him the phenomenon he desires. But as it may, I think it is time we should awaken to the broader aspect of this movement, and begin to apply first principles.

When I see individuals who are reeking with tobacco, and whisky—as well as other drugs and narcotics—and hear them say, with the utmost sang froid, that "the use of these things has no effect whatever upon the phenomena," in fact (said individuals) I always have tobacco in my mouth when I go into a seance, I am not surprised that the public has a wrong concept of Spiritualism, and that people are in the position of my correspondent.

The writer heretofore does not claim "sensitiveness," he even poses as a "good" man, but he does feel that it is time Spiritualists above all people should begin to demonstrate the knowledge they boast of having. I have met cultured Swedenborgians who had a higher concept of spiritual phenomena than many of the Spiritualists met in years of itinerant work—and settled work, too. Now, why is this?

I know that some will rise up with the old-time "the laborer is worthy of his hire" argument, and that it is time it should be enough to lay all of these undesirable conditions upon "evil" spirits. I don't blame evil spirits (exanimate) half as much as I do liquid spirits (in man). What we want is something practical, scientific, and that can be applied in every day life. The Spiritualist should be a master of the laws of individual being, he should know more of himself than does the average person; he should be of use to the community in which he lives—in short of use to man.

We cannot be any of this as long as we sit by and see the conditions under which so many spiritual (?) phenomena are presented to the public, without a protest that Spiritualism does not endorse such methods of procedure.

I am reminded of a question asked me by an intelligent gentleman of this state, recently. It was: "What is the use of these phenomena, granting that they are true?" The gentleman had attended a gathering in which were incidents that repelled him. I do not know he asked, "What's the use?" I, too, have been in gatherings where the principal entertainment consisted of ribald jokes, moss-grown with age, and a few movements of objects. And I asked: "What's the use?"

But, Spiritualists, these things are not Spiritualism—if I thought they were, I would blot out the memory of Spiritualism from my mind forever. It is the sacred and mysterious hours I have had in my own home where messages of love were wafted from dear ones gone; where instruction that would make us stronger—was given, and where the spiritual essence of truth pervaded the very atmosphere and where in all of twelve years experience there has never been uttered one single falsehood from the other side; it has been truth, and only truth. These things count with all of us.

Let us go back to first principles, and abolish that system which has given rise to the flagrant abuses under which we have been tortured so long. Let us impress upon every one that to understand the spiritual philosophy—and live it—is to bring about the spiritual exaltation which will enable each one to receive from the "arisen ones" that which makes it possible for them to say: "I know there is no death; that my loved ones still live."

WILL J. ERWOOD.

Peru, Ind.  
"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fascinated with this book. Beautiful spiritual thought, combining advanced ideas on the finer ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, 25c.

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## WHAT IS RELIGION?

The Opinion of a Man Who Has No Use for It.

Call religion by the name it has been given by since the history of religion began. If you work a problem in mathematics, you don't go into an argument as to what mathematical means; you don't reason whether two and two make four, five, or six. You don't give an opinion whether the character that represents two would not just as well represent three, and might probably be equivalent to the same quantity. If you did you would be excused from the class. Likewise, a man who thinks that Spiritualism might be equivalent to religion, does not know anything about either of them.

Religion is the synonym of faith, fear and ignorance, and its product is slavery, both mentally and physically to all who accept it. The first failed priest in the same Garden of Eden commanded Adam that he should not eat of the fruit of the tree of knowledge that he might know good from evil, and then damned him for eating and becoming wise. Such is religion from that day to this. Fear God and keep his commandments has been the standing order on the religious bulletin board as far back as there has been any board. As a result we have ignorance, misfortune and despotism. Spiritualism is the study of mentalities, the science of the mind. The characters we use in the multiplication table are tabulated mentalities, characters to represent quantities in thought. By this process we measure the height of mountains and map the heavens, and harness electricity as a beast of burden. And all to adorn and glorify and build a civilization that does progress toward and in time will approximate to man's highest ideals of happiness.

Religion is the black mantle of ignorance and despotism that relentless priestcraft in collusion with tyrants have ever woven around that element of immortality in man, reason, mentalism, to smother it and retard its growth and activity, that they might hold man to their service, their mental and physical slaves. Religion has baptized the earth with blood and sown it with the ashes of its unfortunate victims. Its sad votaries, in their selfish greed for wealth and power have cut off the heads and burned the bodies of the world's best and bravest men. They have burned the libraries of this world's ancient civilization, supplanting thereby to better promote their hellish creeds of ignorance, superstition, bigotry and despotism, but that germ of immortality in man, mind, mentalism, reason, has fought its way through the bloody borders that priestcraft and despotism supposed they had drawn around humanity to hold the masses in slavery, and to-day we have no headman's axe, no martyr's fire.

Mind, electricity, as the life-giving active force of nature, shows its highest and grandest development in the form of mentalism, and the study of it is termed Spiritualism. There may be those who can not distinguish between Spiritualism, mentalism or religion. Others take their religion straight. Because some people don't know anything about Spiritualism and mentalism, that does not prove that they are not true any more than because a person does not understand astronomy proves that astronomy is not true, such a person should fall back on religion. Anyone who can't understand anything else can understand religion. It is a good thing there is a place provided for such people.

Now, Mr. Editor, this is as fine a dream as you ever got hold of. Will you please publish it, remembering that the great struggle of life is for the balance of power, control between what is termed good and evil. As religion has always represented hell and despotism here on earth, don't confound it with Spiritualism. The Spiritualist's ideal points to bliss, happiness, liberty.

L. STEBBINS.

## SCIENCE A GREAT AID TO RELIGION.

Professor Charles R. Barnes of University of Chicago Declines Old Teachings.

To the Editor:—As set forth in the Chicago Examiner, in the November number of the Ethical World, which has just been issued from the University of Chicago press, there appears an article on "The Contribution of Science to Religious Education" by Charles R. Barnes, a professor in the University of Chicago, in which he asserts that religious education should be supplemented by scientific research and discoveries, instead of having the "blind belief of everything in the Bible from lid to lid." He believes the ancient prophets and their contemporaries had a different way of looking at things than we have or ought to have. He says that religion should be taught in a matter-of-fact and not as it was taught centuries ago.

"Most conspicuous among the material used in the present religious training," says Professor Barnes, "is the study of folklore, tradition, history, poetry, wisdom, prophecy, biography and letters which make up the Scriptures. Many improvements can be made in method and in the choice and organization of material, profiting by suggestions to be derived from modern investigations in philosophy, psychology and pedagogy."

The teacher who, turning his back on reason holds to a theory of inspiration of the Bible which is sometimes expressed by the allegation, "I believe everything in the Bible, from lid to lid," can, in my judgment, only do harm as religious educator, for every pupil will be forced, sooner or later, to a false choice between reason and blind adherence to dogma, mis-called "faith." And when there is a "conflict" between religion and science the modern man chooses science.

Professor Barnes assumes that the attempt to reconcile Biblical accounts of natural events with scientific ones is simply a waste of time. Such stories as the Biblical story of creation, he says, should be treated as an early attempt of man to teach the relation of God to the process, as the writer understood it.

"To identify the 'days' of creation with geological epochs is absurd," he says, "and more likely to harm faith than to help it, as I can testify from personal experience."

Thus the world is steadily moving on.

PROGRESS.

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## An Important Lecture.

Delivered From the Rostrum of The Progressive Thinker, by William John Ward of Mt. Pleasant Park, Clinton, Iowa, On "THE NEEDS OF THE HOUR"—Organization, Concentration, Unity of Effort.

"For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired."—Lytton.

For the success of any cause, whether it be a revolution or a reformation, three vital factors are absolutely necessary, viz.: UNITY OF PURPOSE, UNITY OF ACTION, AND LOYALTY TO LEADERS.

With these three factors alive, pregnant in every unit, the success of your just cause is assured, provided you have the requisite intelligence and numbers.

But with those qualities lacking, your cause is inevitably doomed to ignominious failure.

These three vital factors are necessary in all constructive work. Having them, you get the finished cathedral. Lacking them you get a tower of Babel, INCOMPLETE, UNFINISHED, WITH CHAOS RAMPANT AMONG THE BUILDERS.

If these premises are true, and so vital to success, then it behooves every loyal Spiritualist to examine into the meaning of these basic essentials, and then to actively apply them to the cause we have so much at heart.

Let us then examine into these factors, taking them in the order I have laid down.

What is the purpose of Spiritualism? In reading Robert Louis Stevenson's "Familiar Studies of Men and Books," I very much admired his analysis of the function of the poet and the metaphysician.

He has put it so ably, employs such elegant diction, and it corresponds so much with the purpose of Spiritualism that I gladly quote it, not only because it is explanatory of the subject in hand, but because it is a valuable addition to Spiritualistic literature. He says:

"His (Walt Whitman's) notion of the poetic function is ambitious, and coincides roughly with what Schopenhauer has laid down as the province of the metaphysician. The poet is to gather together for men, and set in order the materials of their existence."

"He is 'The Answerer,' he is to find some way of speaking about life that shall satisfy, if only for the moment, man's enduring astonishment at his own position."

"And besides having an answer ready, it is he who shall provoke the question. He must shake people out of their indifference and force them to make some election in this world, INSTEAD OF SLIDING DULY FORWARD IN A DREAM."

"Life is a business we are all apt to mismanage, either living recklessly from day to day, or suffering ourselves to be gulled out of our moments by the inanities of custom."

"We should despise a man who gave as little activity and forethought to the conduct of any other business. But in this, which is the one thing of all others, since it contains them all, we cannot see the forest for the trees. One brief impression obliterates another. There is something stupefying in the recurrence of unimportant things."

"And it is only on rare provocations that we can rise to take an outlook beyond daily concern, and comprehend the narrow limits and great possibilities of our existence. It is the duty of the poet, to induce such moments of clear sight. He is the declared enemy of all living by reflex action of all that is done between sleep and waking, of all the pleasureless pleasuring and imaginary duties, in which we coil away our hearts and fritter away our years."

"He has to electrify his readers into an instant undulating activity, founded on a wide and eager observation of the world, and make them direct their ways by a superior prudence, which has little or nothing in common with the maxims of the copy book."

"That many of us lead such lives as they would heartily disown after two hours serious reflection on the subject is, I am afraid, a true, and I am sure, a very galling thought."

"The Enchanted Ground of dead-alive respectability is next, upon the map, to the Beulah of considerate virtue."

"But there they all slumber and take their rest in the middle of God's beautiful and wonderful universe, the drowsy heads have nodded together in the same position since first their fathers fell asleep; and not even the sound of the last trumpet can wake them to a single active thought. The poet has a hard task before him to stir up such fellows to a sense of their own and other people's principles in life."

In brief, it is the function of the metaphysician to awaken to a sane theory of life, of enduring benefit to themselves and their fellows. A theory which will serve as an indisputable basis, an indestructible foundation, on which to build the system of social life, with a purpose, mark you,—and that purpose the promotion of happiness, the gradual accomplishment of the brotherhood of man.

Such, in my opinion, is the purpose of Spiritualism. There should be a bold and emphatic declaration, from the society to the world, as to this primary purpose, to this effect: WE BELIEVE THAT THE MISSION OF HUMANITY CANNOT BE FULFILLED TILL A SYSTEM OF GENERAL HELPFULNESS IS ESTABLISHED.

It is our primary service, therefore, to promote the happiness of mankind by inculcating the doctrine of brotherhood by advocacy and example.

That special motive would give us the right to exist. It would put us upon an enduring basis, for we should be in active co-operation with the evolutionary scheme, the design of the Great Architect, for which all the beneficent powers of nature are working.

Rallying around that standard, active in the noblest cause yet conceived, we shall become a BENEFICENT POWER IN THE WORLD, ALWAYS ADVANCING AND INCREASING, WITH ADDED IMPETUS, INVINCIBLE IN TRUTH AND RIGHT.

Spiritualism is to start on a new era. Hitherto we have paid much attention to the mere fact of communion with spirits, with all its attendant phenomena. But all that, important as it may be, is but a mere incident pertaining to the psychic department of nature; and the individual who allows his or her mind to constantly revolve around that one particular subject is very liable to incur serious results to himself. The mind needs variety, breadth and depth, to give it poise and proper proportion; and what

is true of the individual is also true of the society as a whole.

What is necessary is, to digest, to apply, to improve and advance. TO REMAIN STATIONARY IS FATAL. That was the crime of the church: She refused to advance with modern intelligence. She remained stationary, and arrogant in her ignorance, and to-day, as a consequence, she is little more than a "whited sepulchre."

It is the office of Spiritualism to take its place. We are well equipped for the office so far as teaching is concerned. We have our purpose well outlined; we cannot fail to agree on that; but how about unity? Do we, as yet, possess unity of action?

Are we organized sufficiently to insure success? The indications are, at present, that we are not. THERE ARE JEALOUSIES; THERE IS FRICTION; THERE IS SELFISH AMBITION; THERE ARE THOSE WHO, HAVING SOME FAINT DEVELOPMENT OF PSYCHIC FACULTY AROUSED, POSE AS TEACHERS, TO THE SERIOUS DETRIMENT OF THE CAUSE. THAT CLASS OF PEOPLE SHOULD BE SEVERELY DISCOURAGED. THEY ARE VAGRANTS.

THEN THERE ARE THE FRAUDULENT MEDIUMS WHO PREY UPON THE CREDULOUS; VAMPIRES; THE WORST ENEMIES OF THE CAUSE. IF WE COULD LEAVE ALL THESE UNITS OF DISRUPTION TO TIME AND SILENCE WE WOULD BE SURE OF THEIR FINAL PUNISHMENT, FOR NATURE HAS INDEED A TERRIBLE PUNISHMENT IN STORE FOR THOSE WHO VIOLATE THE LAWS OF THE PSYCHIC WORLD. BUT THE INTERESTS OF THE CAUSE—WHICH SHOULD BE SACRED TO US—COMPEL US TO ACTION; HEROIC IF NECESSARY. IT IS CLEARLY THE DUTY OF THE SOCIETY, IN JUSTICE TO ITSELF, AND THE PUBLIC AT-LARGE, TO PROSECUTE IMPOSTORS, AND TO GIVE WARNING TO THAT EFFECT.

The result would be very healthy to all concerned.

If we mean to keep Spiritualism alive, if we mean it to be of benefit to mankind; if we want it perpetuated, then we must act with vigor to that end. We must have a thorough organization. "A house divided against itself cannot stand."

Take St. Louis, for example. In that city, taking in East St. Louis, too, there are enough people interested to form the nucleus of a central church, or perhaps two. But what have we got there? Numerous little classes, semi-private, each working out its own little hobby, wriggling through some psychic gymnastics, and listening with painful awe to a pretended Pythagoras at one moment and an American Indian the next.

Such things should make us blush for shame. But what could we have in St. Louis under a right system of organization? We could have one, or two, central churches, well equipped with authorized teachers, or pastors, and with all that is necessary to sane management.

Such a central body, in a good church, would serve as a magnet to draw crowds in that populous city, and they would be fed with good food, and the good would redound with immense benefit to Spiritualism. All this could be accomplished, and I say that it is a lasting shame and disgrace to those pretended Spiritualists who in any way oppose it.

If a church or two, to propagate the tenets of Spiritualism, could be built in St. Louis, with the necessary music and conditions supplied, I am confident that it would amply pay for itself under Professor Peck's management. But St. Louis is only one example; these conditions prevail more or less all over the country. The question we must face, is, what can we do for thorough organization?

We have got to have focuses for centralization in every city, where we can be sure of employing the proper talent of teaching. That is all. Get your central churches, with your Elizabeth Harlows and your professors, established, and the rest will follow. AND IT RESTS WITH THE NATIONAL AND STATE SOCIETIES TO FORM COMMITTEES FOR WORK TO THIS END. There is no room for discouragement, we must work for unity!

And now we come to the last factor, loyalty to leaders. The most important function of our leaders or pastors, is, to advocate the tenets of Spiritualism to the public at large. He or she is for the moment the embodiment of the Cause. Because of their superior knowledge, and their ability to talk before an audience, we elect them to represent us in a measure, and to advance our cause into the world. To accomplish this purpose in a fitting manner, means a constant call upon all the resources of their nature; we do not sufficiently realize that fact. Indeed, from my observation, I doubt whether many even think about it. They should be the objects of our solicitude; we should strengthen them by every means in our power, and, above all, we should PROTECT THEM BY REFUSING TO LISTEN TO ANY SLANDER AGAINST THEM.

When the bile of envy or jealousy, or morbid hatred begins to spill, we should turn away and refuse to be touched by it. Adopt this, as an unwritten rule, throughout the society, and we shall take a great stride ahead.

How universally Washington is admired to-day! How we as Americans revere his name! How great seems the cause for which he fought and won, American liberty.

But how now when we read of that tremendous struggle that "tried the souls of men" and women, too, we blush for shame at the vexations that were needlessly caused him by Americans through taxity of effort, small jealousies and want of thorough loyalty! And so we as Spiritualists shall in the future turn back in shame, if we have done ought to stay the progress of one of THE NOBLEST MOVEMENTS EVER CONCEIVED TO BENEFIT MANKIND, PHYSICALLY, MORALLY AND SPIRITUALLY.

On every Spiritualist devolves the responsibility of doing his or her best according to capacity; if it is only to place the chairs in the hall, or placing the glass of water on the rostrum. You are doing what you can; you are serving the cause. And so, with each individual loyal to leaders, service and cause, we shall successfully fill our modest place in the great evolutionary scheme.

WILLIAM JOHN WARD.

Mt. Pleasant Park, Clinton, Iowa.

POEMS OF HOPE.

To earth's enshrouded zone—  
The darkness grim like a phantom  
And light's ethereal shone.

'Twas a light's flight, whose ray is  
Truth,  
To bless man's dark estate—  
'Twas a light of love for age and  
youth,  
From heaven's shining gate.

He left his home's joyous and bright,  
Far from earth's dark sphere—  
He came on wings of love's delight,  
Man's drooping heart to cheer.

Until now the world was draped in  
gloom,  
While hope from man had fled,  
And the shade of superstition's doom  
O'er all the nations spread.

But now the beautiful light of truth  
Streamed round the darkened earth,  
Like the joy of ever blooming  
youth—  
On this day had their birth.

To look upward now their soon began  
This angel form to see,  
Who was like a never setting sun,  
That shone to make men free.

A saphyr came from the land of the  
sun—  
The summer cloud passed by,  
But soon came back the shining one  
Left waiting in the sky.

To catch the sweet anthem rising  
above—  
A chorus clear and loud!  
From millions of happy homes of love,  
To the angel on the cloud.

To his home in the realms of the blest  
He passed with the speed of light,  
From a world long by sorrow oppressed—  
Now so joyous and bright!

When he had reached the radiant  
shore,  
Angels welcomed him home,  
With songs of rapture they all sang  
o'er,  
That rose to heaven's dome.

He left his home of light for a  
while—  
Lit up a world in woe,  
Then returned again with joyous  
smile—  
Shining with brighter glow.

## J. CLEGG WRIGHT.

A Beautiful and Enjoyable Event in Washington, D. C.

J. Clegg Wright, the indomitable and eloquent lecturer, has been speaking for the First Association of Washington during the month of October, and under the influence of his lofty inspirations has given to the people a spiritual and intellectual feast such as they claim they have never enjoyed before. In the opinion of many, these discourses have been masterly in their elucidation of spiritual themes and in their educational work along the lines of scientific study of those questions that tend to elevate the mind and at the same time give a reason and a purpose for the esoteric and intuitive readings of human nature towards the cultivation of individuality and the expressions of its consciousness through the mortal life. Our people feel that they have been illuminated by the teachings of Mr. Wright, and that they have immeasurably gained in spiritual force and expansion by his presence with us.

A beautiful and enjoyable event in the experience of Spiritualists of Washington occurred in the evening of October 29, at the home in Anacostia, of Mr. and Mrs. Newell White, where a large number of friends congregated to pay tributes of love and respect to this devoted pair, it being the fiftieth anniversary of their marriage. Mr. and Mrs. White are staunch and faithful Spiritualists, who have lived the life of true Spiritualism for a great many years.

The wife is herself a good medium who has given comfort and help to many mortals by the ministrations of her mediumship, "without money and without price," while the husband is a constant friend and helper to mediums and to the Cause they represent, without showing to the world the measure of his good deeds and thoughts. The golden wedding of which we write, was a happy event not only in the life of its celebrants but also for all who were privileged to attend; the evening was all that could be desired in point of weather, and the merry throng that journeyed to the pleasant home overflowed in spirited appreciation and enjoyment of the occasion. Bountiful were the gifts and floral offerings from relatives and friends of the happy couple, choice tokens of love and respect too numerous to mention in detail, though perhaps we may be allowed to speak of the beautiful golden wreath, with the inscription, "From Loving Friends," bestowed upon the youthful bride of fifty years, and the exquisite scarf pin presented to the equally youthful bridegroom, these gifts being a tender testimonial from the Ladies' Auxiliary of the First Association of Washington, and presented in a soulful and loving speech by Mrs. M. T. Longley in behalf of the Ladies' Society.

Another appropriate and beautiful gift, from Mr. and Mrs. Collins, was a shining marriage certificate of this golden wedding, framed in an elegant gilt frame; this was presented feelingly by Mrs. Collins who, at that moment and later in the evening gave utterance to the beautiful thoughts of her spirit guides while in their mystic influence.

Speeches of rare inspiration and beauty were made by J. Clegg Wright and Mr. F. A. Wood, president of the First Association, and other friends uttered their words of congratulation, respect and good cheer to the worthy pair. A bountiful and exquisite collation was also served, and for the happy throng, all the choice fruits of the season, with creams, cakes and other delicacies served to make a very banquet of the feast, while two mammoth, handsome cakes, white with their covering of glistening sugar frost, and adorned with the beautiful sweet roses—on a bride cake—the other a golden wedding cake—yielded generous slices to every guest.

After the rich spread an hour of social and merry wit and humor ensued, when "Annie," the spirit messenger of Mrs. Longley, being called for, that little visitor appeared and gave loving greetings to the host and hostess from the other shore, including their spirit children and others near and dear, referring in tenderness to the loved mortal children who were far away but whose affectionate thoughts were centered on their beloved parents at this time, giving blessing and greeting to the one who was present in body and who is making the declining years of father and mother a blessing by his presence with them, and concluding with an improvised poem on "The Golden Wedding Bells."

One beautiful feature of the evening occurred when Mr. White, in a sweet and tender little speech placed on the finger of his wife a new golden circlet, which had been given to him on the occasion by their daughter, Colorado, with the request that "Father place the ring on mother's finger on their golden wedding day."

All who witnessed this touching little ceremony and listened to the loving tones of the groom as he performed it and ended by kissing the bride, and to her tearful, loving response, felt that they were seated on holy ground where heaven reaches earth with sacred illumination.

We are glad to pay this tribute of love to a noble pair of life-long Spiritualists—who'd that the world was filled with the like.

M. T. L.

## THE JOY OF FREEDOM.

Oh, sweeter than sunshine or gladness,  
Thy spirit envelopes my soul;  
Imparting its wondrous lustre,  
And making me one with the Whole.Oh, joyousness, freedom and fragrant  
draught;  
Refreshing my soul with its  
nectar of life everlasting  
Is offered and gratefully quaffed.No more shall dark sorrow or sighing  
Warm shiver or coldness find  
No more shall their shadows disfigure  
The pure, sacred precincts of mind.On, on to the realms of the blessed,  
Triumphantly drawing I'll go,  
God gave me the keys to His kingdom,  
Now naught but rejoicing I know.Each mansion I enter is broader  
And jeweled in richer design,  
And treasure eternal and fadeless  
In bountiful plenty are mine.

—Eva W. Woodbury.

"The Spiritual Significance of Death as an Event in Life." By Lillian White, Esq. One of Miss White's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spiritual truth. Price \$1.

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"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25c.

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I Will Gladly Send Anyone My Discovery FREE TO TRY If You Have Consumption

Catarrh, Bronchitis, Asthma, a Chronic Hackling Cough or Sore Throat, Sore Lungs or Any Other Deadly Symptom of Consumption.

I'll send you by return mail my new, Ozoneized Lung Developer, together with my new Rational System of Treatment, which is producing such marvelous results in healing diseased lungs. Instantly checks the breaking down process, and develops new cell tissues just as you develop muscles, creates resisting power, circulation, appetite, flesh, health.

Try my Developer and Treatment Free. Then if you are satisfied with the benefit received, you can send me your money, \$2.50. If not, keep your money. You decide after you try my Treatment, and you can see that I couldn't afford to make this offer if my System of Treatment was not a complete success. Write to-day to Dr. J. Lawrence Hill, X046 Hill Laboratories, Jackson, Mich.

Send no money—only your name.

J. Lawrence Hill, A. M., M. D.

Try my Developer and Treatment Free.

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SATURDAY, NOVEMBER 17, 1906.

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.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

MRS. IDA LEWIS BENTLEY.

All remember the charming stories (founded on facts) written by Mrs. Ida Lewis, while a resident of Bethel, Vt. Her name has been changed as to now reads, IDA LEWIS BENTLEY, now a resident of No. 323 W. Twenty-third street, Los Angeles, Cal. In changing her name she has lost none of her spiritual and intellectual vigor, but had the same augmented by genial companionship and surroundings. We expect soon to have another story from this gifted lady. Her writings are always read with great interest.

A General Lament.

Churches disbanding, church buildings being converted into theaters, machine and work-shops, some into tenement houses, and a general wall in the midst of unexampled prosperity that contributions are falling off as never before, not sufficient to meet current expenses; whilst the preachers are deserting their pulpits and engaging in other professions, or are being expelled for heresy. Such is the general lament of churchmen from all quarters.

A fellow feeling is said to make people "wonderous kind," so the most antagonistic Christian faiths are forming alliances to oppose Spiritualism and Agnosticism, which it is claimed cause the deep distress. Their romancers are projecting all manner of devices, hoping through the aid of some of them to regain their declining position. Stories it would shame a decent devil to repeat, they are relating to the prejudice of their innocent opponents, while those of a commercial character as prestidigitators, assume to be Spiritual mediums, and claim spirits are operators.

But fraud and trickery are not new accomplishments among our opponents, for Mosheim, the ablest, the most conscientious and truthful of the ecclesiastical historians, in his century 4, part 2, chap. 3, sec. 17, of the Christians of that period, says:

"The interests of virtue and true religion suffered grievously by two monstrous errors which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages. The first of these maxims was, that IT WAS AN ACT OF VIRTUE TO DECEIVE AND LIE, WHEN BY THAT MEANS THE INTERESTS OF THE CHURCH MIGHT BE PROMOTED. AND THE SECOND, EQUALLY HORRIBLE WAS, ERRORS IN RELIGION, WHEN MAINTAINED AND ADHERED TO AFTER PROPER ADMONITION, WERE PUNISHABLE WITH CIVIL PENALTIES AND CORPOREAL TORTURES."

Such was Christianity during its early centuries, as told by its most reliable historian. Subsequently they have sacrificed millions of human lives in propagating their cruel creeds, and yet the marked decline, everywhere visible, denotes they must change front, denounce old-time dogmas, and reconstruct their creeds along new lines else ultimately disappear from history.

The Onward March.

The new religious law of Spain provides for state support of any member of a religious order desiring to renounce the vows taken; provides for the state to enter monasteries without ecclesiastical sanction; provides that no order shall hold property in excess of the objects for which organized; provides that no religious order shall receive any donations, bequests or legacies; and, if any such orders engage in trade, they shall be taxed the same as other business. This from the benighted country of the Inquisition certainly is remarkable. Thus says the Appeal to Reason.

Kings persecute persons, priests oppress. Without kings, men must be free; and without priests, minds must be free.—Lytton.

Teaching Not What They Think.

The Progressive Thinker, in its issue of November 11, 1906, published the statement of Bishop Grafton, of Fond du Lac, Wis., in which he said:

"We of the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach."

Reference has subsequently been made to this ruling of Bishop Grafton many times in these columns, but no one has controverted his position, though a whole year has passed, hence it may be received as a sort of common law governing all the churches. The preachers, then, are paid attorneys to speak for the church, the Bible is their law book, and their dictum on church affairs must be received as the production of an authorized attorney, not what they think is true.

The American Bible League is holding a three day conference in this city as we write. Prominent clergymen from all parts of the country are in attendance, and "a searching inquiry into the inspiration of the Old Testament" is going on. The allegory of Adam and Eve formed a part of the discussion, followed by the inquiry of "History or Myth?"

The great effort of the assembled clergy seemed to be to controvert the claims of the "higher critics." The assertion was made: "If these attacks are allowed to continue they will undermine Christianity."

Prof. Geo. F. Wright, of Oberlin Theological Seminary, is reported to have said:

"For us to permit the modern critics practically to erase the record of the Old Testament and substitute for it the vapors of the much vaunted 'spirit of modern times' would be as absurd and suicidal as for the keepers of theistine Chapel to permit the critics of the present day to erase from the wall the matchless figures of Michael Angelo and substitute in their place the vagaries of the impressionistic school."

Prof. Wright then declared, "many of the stories of the Old Testament most frequently received with incredulity are in full accord with physical conditions."

Of course the sun stood still for the space of one day; Samson's strength was in his hair. He caught three hundred foxes, tied their tails together two and two, with fire-brands between, and they ran off into the fields of standing grain and burned them; and Nebuchadnezzar really fed on grass like an ox for seven years; and there was a time when the waters covered the whole earth with the highest mountains, and all life was destroyed save that of a favored few.

All these impossible events and a thousand others, according to Prof. Wright, "were in full accord with physical conditions."

The churches have employed those preachers to pettifog their case, and this accounts for their silly logic. No man of brains can honestly and truthfully take these positions, and only ignorance will accept them when vouched for by the pulpit.

The attorney who instructed his student when he had no case, and the evidence was all against him, to exhaust his wit, genius, eloquence, and vituperative talent in showing the opposing counsel is an ignoramus, is in point. Indeed, instead of replying to our criticisms on the Bible, they parade the doings of the fake mediums as the acts of Spiritualists, and argue that all is false and vile because these tricksters are such.

In the light of Bishop Grafton's statement, we can understand how clergymen can stuff themselves, and occupy such absurd positions, but cannot on any other hypothesis.

Prof. B. J. Hobson of the McCormick Theological Seminary, in discussing on "The Battle for Supernatural Christianity," said: "Any man who accepts the stupendous miracle of the incarnation, [that is a God being born of woman and clothed with flesh] should not balk at any other miracle simply because it is miraculous." No, no, a person who can swallow such a fake is a fit subject for cheese-cloth mediums to operate on.

Valuable Geologic Find.

A news dispatch from El Paso, Tex., of October 30, relates the fact that the geologists have made the discovery in Texas, showing the great desert in that state was once a jungle, inhabited by wild beasts, and they fix the period from 12,000 to 25,000 years ago. We quote:

"Walter E. Koch, a fellow of the Geological Society of London, and G. B. Richardson of the United States Geological survey, in excavations here, have unearthed jawbones of two tapirs supposed to have existed here 25,000 years ago, and an elephant's tooth, from an animal which probably lived about 12,000 years ago. The discovery of the bones proves, the geologists say, that this great desert region was once a jungle. Tapirs live on roots along river banks and elephants would not have been here unless it had been marshy."

While a student of geology many years ago, in conversation with a preacher, we controverted the Bible teaching that this earth is less than 6,000 years old, by citing evidences of fossil remains that indicated life had been on the globe millions of years. The good Gospel teacher insisted "God made those fossils, and surrounded them with indications of great antiquity to confound the wise." But such logic failed to convert the student to such a God-dishonoring theory.

An Error in Date and Number.

The printer made a serious blunder in correcting date and number of last week's paper. The date should have been Nov. 10, and the number 885, instead of "Nov. 15," and "number 880."

# Lessons Come Thick and Fast.

They Are Furnished by a Gang that Ought to Be Behind Prison Bars, Where They Would Have Time to Reflect on Their Condition, and Learn to Realize this Important Fact, That Artificial Toggery and Bogus Spirits Have No Place in Spiritualism.

MRS. ELSIE REYNOLDS, OF LOS ANGELES, CAL., HAS AGAIN BEEN COMPLETELY EXPOSED, AND HOW MANY MORE SUCH PORTRAYALS WILL HAVE TO BE MADE BEFORE SHE IS LANDED BEHIND THE PRISON BARS, REMAINS TO BE SEEN.

THE FIRST TIME MR. MAYBEE WAS DISCOVERED POSING AS A SPIRIT, DRESSED IN ARTIFICIAL TOGGERY, HE WAS ARRESTED AND SENTENCED TO THE WORKHOUSE FOR NINETY DAYS.

THAT WILL BE THE FINAL OUTCOME, NO DOUBT, WITH MRS. REYNOLDS IF SHE CONTINUES HER NEPHEW'S WORK.

SPIRITUALISTS MUST REMEMBER THAT THEIR CAUSE IS BY THE OUTSIDE WORLD TO A GREAT EXTENT JUDGED BY ITS WEAKER LINKS, AND IN MANY RESPECTS ITS ETHICS IS CONSIDERED ON A PAR WITH THE ARTIFICIAL TOGGERY USED BY MANY MATERIALIZING MEDIUMS WHEN PRESENTING THEIR BOGUS "SPIRITS."

THERE IS A GANG OF MATERIALIZING MEDIUMS, ROTTEN TO THE CORE, IN THIS CITY AND ELSEWHERE WHO CANNOT, UNDER ANY CIRCUMSTANCES, GIVE A GENUINE SPIRIT MATERIALIZATION, AND THEY HAVE BEEN INSTRUMENTAL IN FORMULATING PUBLIC OPINION, AND EVOLVING ETHICS IN HARMONY WITH THE ARTIFICIAL TOGGERY WHICH THEY USE IN EVERY SEANCE. IT SHOULD BE A LESSON TO SPIRITUALISTS EVERYWHERE, THAT BY THE OUTSIDE PUBLIC THE ETHICS OF SPIRITUALISM IS REGARDED TO A GREAT EXTENT AS ON A LEVEL WITH THE GANG THAT PRESENTS BOGUS TESTS

A "spirit" who materialized in decidedly fleshy form, and a "medium" whose trance abruptly ended with the beginning of a merry free fight, were features of a seance at No. 743 South Broadway last night. A pair of plain clothes policemen and two members of the Los Angeles Associated Spiritualists Association, in the audience of the 50-cent piece, paid for appearance of their deceased relatives.

MRS. ELSIE REYNOLDS WAS THE CENTER OF A PANTING, FIGHTING GROUP, WHEN, PLAYING THE ROLE OF AN EXPOSER'S DEAD MOTHER, SHE WAS SEIZED, AFTER QUIET HAD BEEN RESTORED, THE OFFICERS HELD HER ON A BRILLIANTLY-LIGHTED STAGE, AND SHOWED HER TO THE AUDIENCE AS A FAKER.

Mrs. Reynolds says she is a "psychic medium," and also several other things. Intended to signify that she can talk with the departed and peer into the future. THIS "SEERESS" HAS MADE GOOD MONEY—GOOD ENOUGH TO EMPLOY A CROWD OF BURLY BOOSTERS.

WHILE "BUSINESS" GOES, RETURNS, THESE, WITH PEOPLE LIKE HER, EVER THE DANGER OF SUCH OCCURRENCES AS LAST EVENING'S. TO PREVENT THESE DEMONSTRATIONS THE BURLY ONES WATCH MEMBERS OF THE AUDIENCE CLOSELY. It so happened, however, that Officers Home and King, in plain clothes, weren't known to them. And King looks particularly unsophisticated.

King's Sad Story.

The president of the Anti-Fakers Association and the secretary of the organization helped the officers to lay the plot—in fact, they did much of the planning, knowing well with whom they had to cope. Equipped, as a result of the plot, with a letter of commendation, which named him fictitiously, King took \$1 the other day and went to No. 743 South Broadway. It is a somewhat pretentious old-time frame mansion, now used as a rooming-house. Mrs. Reynolds sign above one of the apartments facing the street. She occupies rooms 1 and 2. To her went King with a sad story.

IT DEALT WITH A DEAD MOTHER AND A DEAD SISTER. ALL KING'S SISTERS LIVE AND HIS MOTHER IS DECIDEDLY IN GOOD HEALTH. To make things look good King had thrown into his story a missing will. It had dropped from sight, this piece of parchment, just after the sister died in Sacramento. King had missed the death scene by five minutes. And he waited, among other things, for the officers to bring the last words; also who had the will.

Now it is the custom of fraudulent mediums of all sorts to draw on the victim and glean from him all his family secrets. Usually this is done with a view to future profit. King had been told of this and he let the missing will, the dead sister and then the deceased mother drop out one by one during the course of a talk with Mrs. Reynolds. The "medium" SWALLOWED EVERYTHING, EVEN THE WILL. She comforted King and told him to come again.

Last night King came back. A little later Home, who looks too innocent to be a policeman, entered the room and dropped a hard-earned 50-cent coin into the doorkeeper's receptive palm. The others of the party also attended.

"Spirits" Arrive.

The lights went dim. Mrs. Reynolds went into a cabinet. She had a trance. When she was well along whitepuffs started. To the untutored, particularly if he have a tinge of superstition and a few edgely nerves, there is nothing more productive of chills up and down the backbone than whisperings in a darkened room. And Mrs. Reynolds, the police say, is a good ventriloquist. This continued several minutes. "Cappers" in the audience asked for departed spirits,

AND BOGUS SPIRITS.

IS IT NOT EXCEPTIONALLY STRANGE, SPIRITUALISTS, THAT IF MRS. REYNOLDS POSSESSES ANY GENUINE MEDIUMISTIC POWERS, WHY IS IT THAT WHENEVER ONE OF HER "MATERIALIZED SPIRITS" IS GRABBED IT PROVES TO BE HERSELF ALONE DRESSED IN PARAPHERNALIA EXPRESSLY PREPARED BY HER FOR THE OCCASION—THE MANIFESTATIONS BEING FALSE THROUGHOUT—FRAUDULENT TO THE CORE, DRAGGING DOWN THE ETHICS OF SPIRITUALISM TO HER OWN MOST DESPICABLE LEVEL? HER EXPOSURES ARE PUBLISHED BY THE SECULAR PRESS IN EVERY SECTION OF THE COUNTRY—READ BY MILLIONS UPON MILLIONS, AND THE READERS FORM THEIR OPINION OF OUR CAUSE FROM SUCH MATERIAL-FURNISHED.

AND AGAIN, IT IS A FACT THAT OF THE FIFTY OR MORE MEDIUMS THAT HAVE BEEN EXPOSED, THE GRABBED SPIRIT HAS PROVED TO BE THE MEDIUM OR A CONFEDERATE EVERY TIME. THIS FACT AFFORDS FOOD FOR REFLECTION AMONG SPIRITUALISTS GENERALLY WHEN CONSIDERING THIS LATE EXPOSURE OF MRS. REYNOLDS.

SPIRITUALISTS, SHOULD REMEMBER, TOO, THAT THESE FAKES HAVE AN ORGAN IN CHICAGO WHICH EXPLOITS THE ROTTEN ELEMENT THAT HAS BEEN, AND IS NOW, BRINGING DISGRACE UPON OUR CAUSE. IT IS DRAGGING DOWN THE ETHICS OF SPIRITUALISM TO A LEVEL OF THE MONSTROSITIES WHO USE ARTIFICIAL TOGGERY TO MAKE BOGUS SPIRITS.

And in quick response came vague, sibilant callings.

In the center of the dusky stage sounded faint rustlings. Of a sudden came each time something white. It seemed to grow out of the darkness; to take form; then to show a thing in robes. Sometimes it was a woman, sometimes a little girl.

"Oh, send me, little Effie, please," had come from the audience when this last appearance was manifested. "Little Effie" is a member of Mrs. Reynolds' stock company of departed spirits. The lady kneels on the stage when she plays "Little Effie." Incidentally a number of local celebrities came also.

And once there came a little baby. Now when a mother asks to see the spirit of her departed babe there is, no matter how pathetic the appeal, about her eager joy in the manifestation. When a man, be he ever so caloused, knows that the bereaved woman who moves awe-stricken to the stage and there kneels to kiss the dead child's ethereal self, is touching her in robes. Sometimes she is paid a knee of Mrs. Elsie Reynolds, the thing is saddening.

These are samples of what happens at Mrs. Reynolds' meetings. Such things took place last night.

THEN KING ASKED TO SEE HIS "DEAD" MOTHER AND HIS "DEAD" SISTER. THEY CAME WHEN MRS. REYNOLDS GOT TIME TO EMERGE THROUGH THE DARK CURTAINS. THE SISTER TOLD KING THAT THINGS WOULD COME OUT ALL RIGHT. HE NEED ONLY WAIT FOR PROPER AUTHORITY. THE SISTER WOULD FIX UP THE WILL AFFAIR TO THE UTTER DEMORALIZATION OF HIS ENEMIES. KING SUBSIDED, APPARENTLY SATISFIED.

The secretary of the Anti-Fakers Association, who has no mother's spirit. He was near the stage. When the "spirit" appeared the secretary looked toward the platform. At that moment someone with no particularly over-developed bump of reverence got hold of the "spirit." Mrs. Reynolds was a good deal startled in a very fleshy manner and tumult reigned. Through the uproar came the "medium's" shrill voice.

"Well, they can't arrest me, I took no money."

Her mind, trained by three previous exposures in Los Angeles, had known to the fact that the California statutes do a lot to protect her ilk.

Things were happening fast at this particular juncture. The burly ones on Mrs. Reynolds' staff were making for the stage to rescue their employer. The "medium" struggled in a very fleshy manner and tumult reigned. Through the uproar came the "medium's" shrill voice.

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Things were happening fast at this particular juncture. The burly ones on Mrs. Reynolds' staff were making for the stage to rescue their employer. The "medium" struggled in a very fleshy manner and tumult reigned. Through the uproar came the "medium's" shrill voice.

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# What Is Charity? What Is Religion? What Is Brotherhood?

An Eloquent Address by Mrs. Helen L. P. Russeque, of Hartford, Conn., Delivered at Springfield, Mass., October 7, 1906.

"No man can attain to heights in wisdom without ministering to the needs of the hungry and the thirsty, without bettering the conditions that belong to the human family. Science has worked in this direction, and it is evolving lessons and manifestations that are inspiring the wonder of mankind. The world is ascending, the gates of heaven are opening to human conceptions, and Charity is that which helps, which does not bring forth the evils, the undeveloped conditions, into the glare of the sunlight, but is giving unto them the pure waters of divine wisdom, the love and strength by which they shall unfold the germs of good that are within, and they are unfolding to higher conceptions of truth.

"We enter the gardens of human life, and we find them filled with weeds; thorns and brambles surround us.

"What is our duty?

## Invocation.

Thou Spirit of Love, and Mercy, and Justice, Thou who art manifest everywhere, and in all things, we offer our thanksgiving for all Thy bounties. We praise Thee if we exalt our nature, and are uplifted in aspiration. We thank Thee for the light and beauty that colors all the world. We thank Thee for all that is true and good, for the great light of divine truth that tells us of immortality. We thank Thee for the knowledge of the angel world—for the knowledge of conscious life beyond the change called death—for the light of wisdom that is continually unfolding to our comprehension, that makes us ready for the coming day. Our Father, whose love is so beneficent, shining through all nature, through all human aspiration, through human affections, reflecting itself upon all life, we find everywhere manifestations of Thy presence, hearing Thy voice in all that is good, and true, and beautiful, and we thank Thee, our Father, that the doorways between earth and the next plane of existence are open, and that the children of the higher life are passing to and fro between this and the life beyond. For every message of truth, for every word of inspiration, for every light of wisdom that is kindled upon the altars of the human soul, we thank Thee, our Father. We thank you, ministering angels, and may human hearts be near us, human minds be opened to the consciousness, human intellect be free to accept the light of wisdom, from where'er it may come.

I will read a part of the 13th chapter of 1st Corinthians, (beginning at the first verse):

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.

Poem Entitled "In a Hundred Years."

"The world will be a better place, In a hundred years. We will have a brighter, happier race In a hundred years.

The ills of old, the worn-out lies, The ancient wrongs, like mist that flies, Will melt in the rays of a new sunrise In a hundred years.

"There will be more substance and less of form In a hundred years. More love will keep the world's heart warm In a hundred years.

The laws will aim at the common good, And religion will be a brotherhood, While toil will be honored as it should, In a hundred years.

There will be less misery and less wrong In a hundred years. There will be more gladness and of more song, In a hundred years.

Baptized in a new humanity, Each man to may will a helper be, While the toiling slaves will all be free, In a hundred years."

I shall take for my subject this afternoon, "What Is Charity, What Is Religion, What Is Brotherhood."

Charity is the outgrowth of spirituality. As the world advances in spiritual perception, in higher conceptions of right, of the closer relationships existing between human beings, Charity advances. Nearer and nearer the world is coming to that great light that shall illumine all the future—the light of divine love, divine truth, divine helpfulness, which implies a larger spiritual unfolding of the race.

Through all the ages that have passed away, definitions of the conditions of human nature have gradually enlarged, gradually expanded, gradually embraced a larger territory of human experiences; they have unfolded the nature of mankind. They have developed the aspirations of human intellect. They have brought nations in closer kinship.

And we have formed in each individual the corresponding evolution of a higher, brighter, and sweeter thought, one for another. Charity means the recognition of the highest good, the cognizance of that which is best in human nature.

The moment we seek for that which is truest, highest and holiest in human life, that moment we begin to recognize the causes which underlie the undeveloped mass. We recognize what we term Ego as an undeveloped condition incident to the unfolding nature of man. Were there no such thing in the universe as development, as evolution, and were there no such thing as progress in human life, there would be no need for all the beautiful, loving, sweet characteristics that belong to human nature. We are evolving a closer semblance to the divine life. We are unfolding a closer kinship in our own natures to that which is good. Everywhere there is springing up that desire on the part of men and women for a better condition in life, for the removal of what is called sin, for a higher development of intellect.

"Shall we simply cut them down?"

"By no means, but the roots shall be removed, and the soil shall be improved. It shall be fed and nourished. It shall bring forth its legitimate fruit, and the world be fed from its products. The human mind is of the same character, upon a higher plane. It is in ignorance and darkness. The man who loves wisdom, love, life, and intelligence, is he who is tilling the soil, who is cutting down the weeds of ignorance, who is destroying the brambles, and sowing the seeds of intelligence, helpfulness and brotherly love. This is Charity. Charity vaunteth not, but it gives to the world the best it has to give. It inspires you to know the needs that are everywhere about you, and to minister to them. It is not that which simply proclaims sorrow, but it is that which acts. It is the spirit which works everywhere; it is the power for good in the land."

Education is desired more today than ever before, and is presenting a broader platform upon which humanity may stand. Education is involving all there is in life. Its channels are running in every direction. It belongs to the lowest condition and to the highest.

Science is no longer soaring among the stars, and leaving the incidents of human experience everywhere about us undeveloped. To-day, in order that we may comprehend the greatness, the majesty, the divinity of life, it becomes needful that we come into relationship with the little things that underlie human life, the lesser conditions that belong to the human mind; that we come in contact with that which is beneath as well as that which is above that has proven the lesson that spirits have taught since they have come, uttering their experience, their wisdom, to the human family. THAT NO MAN UPON THE HEIGHTS CAN STAND INDEPENDENTLY OVER THOSE WITHIN THE VALLEY.

No man can attain to heights in wisdom without ministering to the needs of the hungry and the thirsty, without bettering the conditions that belong to the human family. Science has worked in this direction, and it is evolving lessons and manifestations that are inspiring the wonder of mankind. The world is ascending, the gates of heaven are opening to human conception, and charity is that which helps, which does not bring forth the evils, the undeveloped conditions, into the glare of the sunlight, but is giving unto them the pure waters of divine wisdom, the love and strength by which shall unfold the germs of good that are within, and they are unfolding to higher conceptions of truth.

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What is religion? Religion is the fire that is kindled upon the altar of the human life, that man sees and believes that which is best, that he can apprehend its value.

Religion is a light that is leading man on up the heights; it has not burned to ashes yet, but it is kindling its fires along the way until the world is brightened, purified, ennobled, enriched and glorified, because it has unfolded a larger spiritual life.

Religion has accomplished its work along the way in the past, but no one phase of belief has accomplished everything. No one formulated religion has embodied all that is true, no one manifestation has encompassed all that is divine, because religion, like life, is enlarging, growing, progressing, and to-day the aspects of religion have changed so materially, that he who lived a hundred years ago would hardly recognize the fruits that were to be taken from the tree of wisdom, to be partaken of by human men and women.

Religion has mingled with science, it has grown up with the thought of man, and to-day, he who accomplishes the most for his fellow-men, is the most religious man in the community. He who conceives of that which shall make better conditions for business, is he who is more cherished than others. He who presents to the world such manifestations as uplift the world, enlarges its experience, unfolds its possibilities, multiplies its needs, and points the way to the supply by which those needs shall still increase, is the most religious man that you may know. He who accomplishes the most for the benefit of a city, who prepares the best sanitation for the city, who ministers to the general health, who uplifts the standard of morality, who gives the best that can be given to anybody, to any community is the most religious man in your midst. His work may not be labeled, "Thus saith the Lord," but it is labeled, "God is Love."

Religion is not what we believe; it is what we do. It enters into our activities; it belongs to our duties, to our accomplishments.

I may desire to know something of astronomy. For what purpose? Why should I know anything of that branch of science? That I may teach the world the relationship between the heavenly bodies, man and nature.

I may wish to know something of mathematics. Why should I do so? That I may prove to the world that the progress of mathematical wisdom implies the unfoldings of immortality; they are limitless; no power can blind their possibilities. They are continually unfolding to the world their relations, and they are the expression of human intelligence.

Professor Pierce, of Harvard College, once said that the Science of Mathematics was a type of immortality, was an expression of a boundless life. No eye hath seen its limit, no ear hath heard the lowest note of harmony that belongs to its rhythm, no voice hath spoken the fullness of its reaching love. It goes on and on forever and forever. It encompasses earth and heaven. It counts the stars, the grains of sand, the globules of air, the drops of water, and, above all, it counts, recognizes and classifies the vibrations of thought that go out from soul to soul; these things belong to the religion of human nature, to the religion that belongs to mankind. It can have no such thing as grooves, for it cannot be bound by its influence; it cannot be limited in its growth; it has nothing that shall trammel its progress, for it is marching up the heights of time and forever and forever.

Jonathan Edwards declared that to dance was a sin—for young men and women to enjoy the common communion by which there might come some respite from labor, some relief from care, that they might enter into some enjoyment that was physical in its nature and inspiration, to him it was a crime.

Why? Dancing was the rule that governed his life, and not religion. The man who builds a hall for his brother, who creates a creed that shall hold sects within its orbit, is not a religious man, but he who works for the uplifting of the world, for the benefit of humanity, is the religious man, whose light shines out, and he is the beacon upon the hill-tops, that is lighting the valleys, and makes glad the hearts of men.

What is brotherhood? Is it simply that you are all human beings? Is it all embodied in the thought that God is your Father? When men perceive the great good that is divine in all its attributes, that God cannot be loved, adored, worshiped, obeyed so long as anything which he has created, which has inspired his love, has taken unto itself his spirit, who has given unto it his personality, so long as any one thing is left out. There is no such thing in life as brotherhood. Brotherhood means human sympathy, human love, human helpfulness, human progress for all—the lower as well as the higher. It means justice. It means that the man who is the employer must recognize the rights of the employee. It means that he who is meeting out to the world the food that shall give strength and life, is only giving an answer to the great demand of humanity. It means that justice shall prevail between capital and labor. It means that you shall recognize the rights of men—the man in the gutter as well as the man in the highest place that is in the land; that the rights of every individual must be respected and honored, and that every human soul must be loved and aided up the hill, and the conditions which encompass him be made better, everything that surrounds him in all the conditions of his life be made brighter, sweeter and better for his use. This is brotherhood. YOU ARE NOT MY BROTHER, YOU ARE NOT MY SISTER, UNLESS I AM READY TO RECOGNIZE YOUR NEEDS, AND MAKE THEM MY OWN, AND DO WHAT I CAN FOR YOUR DEVELOPMENT.

I am no religion for you, if I have not the means within my grasp by which I shall improve your lives, or uplift your aspirations. I have no dogmas to give you. I have no formulated faith to utter to your souls, save that which shall teach you to make God your Father. Man must be your brother. He must be a part of yourself. He must be akin to you. He must enter into your life and you into his life, until he has grown to be one with you.

You may say there is no such thing as equality in heaven or on earth. Even the stars differ one from another. The rays of light are not all alike; some are longer, some are shorter. The vibrations that are going out from your spirit are not all equal; they are varying according to the channels through which they are passing, and you may find that although these inequalities exist, every one

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## Are We Doing Our Duty?

Moses Hull Preaches a Trenchant Gospel Sermon Exactly Applicable to Spiritualists.

The Latins used to say, "docendo discimus," which means we learn by teaching. This is true; when we live our religion and preach it to the world, we learn more of its ins and outs.

Jesus said to his Jewish brethren, "Therefore I say unto you, the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi:43. "Therefore," signifies that what follows is a consequence drawn from a previously laid premise. Those who heard this remark knew very well what it meant. The 46th verse says, "When the chief priests and the Pharisees had heard his parables, they perceived that he spake of them."

Sometimes we catch the meaning of such things more readily when they apply to others than when they apply to ourselves. Be that as it may, I believe there are many instances in history, of truths being offered to the people when they were not ready for them, and they were withdrawn and given to a people who were better prepared to receive them. I notice that truths are generally handed to people as they are prepared to receive and act on them. The case of the Jews is one in point. The Jews were given unto them until the times of the Gentiles should be fulfilled. There is a time when people can receive and act on the truth, and there is a time before which people can not receive and act on the truth. Jesus said to the Jews, "If I have forgiven them, unto you but ye cannot bear them now." John vii:12.

Almost any one can receive phenomena; and as long as what is called "righteousness" consists in looking upon and wondering at them, many Spiritualists were exceedingly religious, but when something more, something practical was demanded, their righteousness had no more to offer.

The Jews believed in the wonderful phenomena that accompanied Jesus. They even said to him, "No man can do the miracles thou doest [could give such signs as you, and give us the same power]." Matt. xiii:13. "The Jews believed in the wonderful phenomena that accompanied Jesus. They even said to him, 'No man can do the miracles thou doest [could give such signs as you, and give us the same power].' Matt. xiii:13."

This was the confession of the whole Jewish nation, through Nicodemus, a member of its sanhedrin, or senate. Now when the thing passed from a mere belief in the phenomena attendant upon Jesus, to a life work, they were ready to turn from Jesus, and did so, and finally said, "Let him be crucified."

I took my pen to give a few of the results of these phenomena turning from the one whom they had so highly honored.

When John the Baptist came he brought the message: "The Kingdom of heaven is at hand." Matt. iii:1. The Twentieth Century New Testament renders this, "Repent for the kingdom of heaven is close at hand."

The emphatic Disciple, "Repent," "Reform because the Royal Majesty of the heavens has approached."

In chapter iv, verse 17, Jesus began his preaching by saying, "Repent, for the kingdom of heaven is at hand." In x:17, Jesus commissioned his disciples to go and preach precisely the same thing. Untill the came back from Capernaum into his own country, and was rejected and persecuted by those who had formerly acknowledged him, this same kind of preaching was heard both from him and his disciples. After this mistreatment he said, "The kingdom of heaven is at hand." Untill the came back from Capernaum into his own country, and was rejected and persecuted by those who had formerly acknowledged him, this same kind of preaching was heard both from him and his disciples. After this mistreatment he said, "The kingdom of heaven is at hand." Untill the came back from Capernaum into his own country, and was rejected and persecuted by those who had formerly acknowledged him, this same kind of preaching was heard both from him and his disciples. 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ayer; Its Uselessness and Unscien-  
Assumption. By Henry M. Taber.  
10 cents.



## A DISSENTING OPINION.

In Which the Writer Takes into Consideration the Condition of Those Sent to Spirit Life in Consequence of the San Francisco Disaster—The Most Reliable Evidence of the Transition of a Human Spirit, and the Process Involved, Is Furnished by A. J. Davis. It Is Now Generally Admitted that He Is the Greatest and the Most Reliable Seer, both of Ancient and Modern Times. He Has Observed the Transition of Many Persons Under Many Different Conditions—Some Through Accident, Some on the Battlefield, Some by Execution, Some Through Bodily Disease—Yet Not in One Instance Was the Spirit Neglected; Each Had His Guardians to Help Him Through the Change of Death. When That Was Complete the New-Born Spirit Was in Every Instant Taken by Them to His Home in the Second Sphere of Existence, to That Locality and Society Most Suited to His Mental and Moral Advancement. The Spirit Was Never Left to Drift Like a Purposeless Thing of No Consequence.

To the Editor:—We read Mr. Bates' article in The Progressive Thinker of October 13, under the caption: "An Urgent Call for Help to Aid the Spirits Who Passed Out of Their Bodies During the Earthquake Disaster at San Francisco." This urgent call for help is not sent out only to the American people, but to the visible and invisible worlds alike.

Mr. Bates of San Bernardino has just made the profound discovery, through a mediumistic friend, that the spirits who passed out of their bodies during the late earthquake disaster at San Francisco, have not yet left that place, but are asleep in all that pertains to self-consciousness, whirling in a crazy witches' dance about the place, unthinking and helpless, away through the city of San Francisco, through the houses, in a mad, blind, unhearing, unseeing confusion, and the cause is attributed to the "degraded materialism, and unripe spiritual condition of the victims of the disaster."

Mr. Bates introduces his mediumistic friend to the reader under the cognomen of Miss "Z." She is a student of occult laws, and was mediumistic, he answers us "and can receive medium communications from an exceedingly high plane." She starts out for San Francisco after the earthquake, so the story goes, with her mediumistic faculties apparently keyed up to the highest pitch. When she nears the city her "nervous" commences to seise, "dread something about the place, not clearly objectified, alive, though unseen."

At San Francisco she meets several business men, one of them, she later views. He drinks a pint and a half of whiskey daily since the earthquake, to keep away unimaginable horrors and nightmares that get on his nerves at night. Then Miss "Z." has a vision. The following is her own statement about it all, and how it happened.

"Overcome by drowsiness and the emotions of the day, I retired early and slept dreamlessly from 8:30 to nearly 10. Suddenly I awoke and then sat up in bed for hours, varying my position from time to time, as if I were in unbearable—watching a procession of hundreds, yes, thousands of poor charred, mangled and crushed human beings, away through the city, through the walls of my room, in a mad, blind, unhearing, unseeing, unfeeling confusion, and before long many types reflecting the horrors of the ego's last conscious perception of the magnitude of that which had happened, and of which it was an integral part, but absolutely not one conscious act, as if they were in a state of self-consciousness, whirling in a crazy witches' dance, unthinking and helpless."

After having read the above vision portrayed by Miss "Z.", we received the following description of the whirling spirits described. They came piping on the wind down the chimney: Oh! Miss "Z." do cease your dreaming. Sitting up at night: It may end in fits of screaming Or a ghostly fright.

There's no crazy witches dancing At the "Golden Gate." Keep away from waking trances, Ere you hurt your pate.

What you saw so madly whirling, At the earthquake town, Were your mental cobwebs twirling Like an astral clown.

Keep away from studies hazy, On the astral plane— Then the ghostly spirits crazy Soon may leave your brain.

Mr. Bates being a believer in ancient mysticism, and having apparently swallowed both the ancient and modern teachings of Theosophy, is singularly fitted to present Miss "Z." vision as a clairvoyant communication, deserving universal attention. He discourses about the "astral plane," "thought forms" and "non-human entities" as if they were well established facts, corroborated by reason and experience; instead, the reverse is the case. No progressive Theosophist of the present day believes in them. Spiritualists have never accepted them as facts; neither do they accept Miss "Z." and Mr. Bates' concoction of the spirits' destiny after death—namely, that when a number of persons die by accident, their spirits are floating for months about their former homes, unconscious, spinning like rubbish in the wind.

The extravagant language used to describe the vision, and the conclusion arrived at about it, precludes any one from dealing with it seriously. It would have been an act of extreme ignorance to address it to the intelligent Spiritualists of America; to have addressed it to the entire earth's inhabitants would be downright stupidity. As it is now addressed to the visible and to the invisible worlds, it must be regarded by everybody as the rankest kind of lunacy.

It ought not to be difficult for any one acquainted with Miss "Z." temperament and environment to determine what caused her illusion, whether it were caused by the studies of "thought forms" or "non-human entities" upon the astral plane, or whether the San Francisco whiskey drinker impressed his unimaginable horrors and nightmares upon her brain before she retired to rest; or whether like children who talk about ghosts in the day-time and wake up at night and see to them the mental faculties commenced to stalk about the room—whatever the cause, matters little. We are willing that she have her visions and explain them according to her own light, and think them immensely important; but we are not willing that she should use them to explain the destiny of the human spirit after death.

We have a well-defined knowledge

about the dying process. Several reputable modern seers have, on various occasions, witnessed the birth of the human spirit into the higher life, and not one of them ever recorded that a spirit after death (though he died by accident) floats about in space for many months like a phantom, unconscious, whirling through houses in a crazy witches' dance. Such material may make a good subject for a Theosophical afternoon-class, where occult students meet in meditation over such profound subjects; but Spiritualism is based upon demonstrable evidence, not fanciful theories. Its facts are continually being tested by the thinkers of the world; they must be sanctioned both by reason and experience.

The most reliable evidence of the transition of a human spirit, and the process involved, is furnished by A. J. Davis. It is now generally admitted that he is the greatest and the most reliable seer, both of ancient and modern times. He has observed the transition of many persons under many different conditions—some through accident, some on the battlefield, some by execution, some through bodily disease—yet not in one instance was the spirit neglected; each had his guardians to help him through the change of death. When that was complete, the new-born spirit was in every instant taken by them to his home in the second sphere of existence, to that locality and society most suited to his mental and moral advancement. The spirit was never left to drift like a purposeless thing of no consequence.

His materiality or his spirituality had nothing whatever to do with the process; nor was the spirit neglected because of being deficient in any respect. Can any sensible person doubt Mr. Davis' testimony? Is it not reasonable from every point of view, and a hopeful message to mankind? It would indeed be a sad thing, could such a small insignificant affair as an earthquake mar the destiny of a human spirit. We should never feel safe about our future; but like a rudderless ship be at the mercy of the wind and the waves. Instead, the reverse is the case. We are secure in the arms of the universe; her laws are just and perfect in their operation. The "Father of all spirits" holds us in the hollow of his hand. The elements may at any time destroy our bodies, our spirits are indestructible, and not depending upon the materiality of the body. The material world for their enjoyment and existence.

P. A. JENSEN.  
Los Angeles, Cal.

## TEMPLE FUND SOCIETY.

## An Earnest Plea for Contributions.

The work of the Temple Fund Society has commenced in real earnest. A large number of circular letters, applications for membership, and other blanks for donations, etc., have been sent to the Spiritualists throughout the United States. If any reader of this item has not received the same, please forward your request and it shall have attention. The printed copies of the Constitution and By-Laws will soon be ready to supply all demand.

Applicants for membership will have immediate attention and their enrollment will materially aid the movement. The success of the society will depend upon the general interest taken in the same by friends of Spiritualism. We cannot expect that others will do the necessary work of building our cause. We must do the work and the supporting ourselves. Dependence upon the dear public will not bring desired results. But the public will rally to us when we appear before them ourselves. The motto is offered that one dollar per year dues by members will not amount to very much. That will not tax the members, but will avail materially, as the thousands of Spiritualists shall be enrolled under the banner of the Temple Fund Society. With several thousand members and many thousands of dollars income each year, we will be very competent to aid in Temple extension.

The purchase of a Temple in Rochester, N. Y., lately, requiring that the Spiritualists shall aid the few friends in that city where Modern Spiritualism had its birth. A little aid by donation or loan, would now lessen the prospect of their failure. It would be a great credit to us as Spiritualists and assist our worthy Brother Austin in his strenuous undertaking in Rochester. Just such aid will be the mission of the Temple Fund Society. We will not depend alone upon the membership dues, but will hold securities, meetings, entertainments, and receive donations, and before long some legacies will find here a good method of distribution. Ten thousand members will inspire confidence and win these enumerated accumulations. Surely, we can get that many members.

The astrological evidences all augur wonderful success for this fund, and promise hosts of friends and aggressive effort, with powerful promises of legacies. The spirits say it is to succeed, and will have their co-operation. With the planets and hosts of spirits in its favor, we feel sure that the thousands of mortals necessary for its success will rally at once and show the people that in truth the Spiritualists "are not dead yet," but are very much alive and very active and earnest.

We have faith in you, and trust you have faith in the integrity and earnestness of the officers and trustees of the Temple Fund Society, who comprise some of the prominent and reliable workers in our Cause. They have each a good reputation to sustain.

The fund will be under the joint control of the N. S. A. and the T. F. S. The same cannot be misused. For further information address the secretary, Mrs. Carrie H. Morse, 415 S. Franklin street, Muncie, Ind., or yours fraternally,  
GEORGE W. KATES,  
Cheyenne, Pa. President.

## NOTICE OF PUBLICATION, TO SUBSCRIBERS.

## Evolution of the God and Christ Ideas.

As advertised, this book will be ready for delivery November 20. The kind friends who have by their subscriptions encouraged its publication will confer a favor by remitting the price. The price of the book will be \$1.25 and 10 cents additional for postage. To subscribers and all orders received before Nov. 20, the price will be \$1, postage paid. The book is printed on excellent paper, from clear type, and finely bound. Address HARRY DUTTLE, Berlin Heights, Ohio.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1.

## THE LAW IN SEATTLE, WASH.

R. F. Little on the Arrest and Trial of Mediums—No One Safe from Arrest and Persecution.

In The Progressive Thinker of Aug. 18, I think, there is a brief communication by President Harrison D. Barrett relative to the arrest and trial of Miss Helen Rice Burleigh of this city. There are certain statements and conclusions that let us see that at variance with the facts as generally understood here, that, in my opinion, to allow them to go unchallenged is to invite disaster to the cause of Spiritualism.

There are times when discussion fails to accomplish the desired results. I sometimes refrain from entering the arena for that reason. This is my first attempt to be heard upon this "paramount issue" among Spiritualists in this city and state. I am moved to do so by the thought that to remain silent is to prove false to my citizenship and my obligations as a Spiritualist.

This case of Miss Rice is one that Spiritualists cannot afford to ignore. It involves issues that are far-reaching. If not properly understood, and not properly adjusted, serious results will follow. In President Barrett's letter there are certain misconceptions that ought to be corrected. Among others, a species of congratulation to all Spiritualists "that Spiritualism is not on trial in this case—only a method of advertising." A very strenuous effort has been made to keep it out of advertising. If Brother Barrett were as well supplied with the facts in the case, as he thinks he is, he would not make that statement.

The trial was made the most of to be sure, but to affirm that this method of advertising is on trial, and Spiritualism is not, is squarely contradicted by the statements of the prosecuting attorney and Justice Davis who tried the case. Judge Albertson, the superior court judge, who tried the appeal.

I quote from the statements of the lower court: "It is not so much the matter of advertising—the receiving of compensation, but it's the act itself that is violative of the law." Over and over again this statement has been made during the trials of this case. This is borne out by the fact that a "spotter" was sent to obtain a reading—sent by the chief of police, for the very purpose of obtaining the "act." Over and over again was the statement of this spotter analyzed, and this was the evidence upon which the whole case rested, and upon this was based conviction.

Miss Rice stated clearly and emphatically that what she gave was a reading, and that she gave her spirit friends through her guides. She pleaded that this was her religion, and that she never gave out anything not obtained in that way. It was also shown that the work this done was precisely what a fine virtuoso would do in all spirit societies. If Spiritualism is not on trial in such a case, when or how can it be?

It is folly to segregate this case from others. Mrs. Ada Foye was invited to interview the chief of police during one of her ministrations here. She accepted, and a Mr. Barrett, a Masonic relationship, but we lost her services, as she soon left the city.

A Mrs. Layworth was also arrested as a vagrant, one of our permanent workers, and a heavy tax-payer. Lole F. Pryor was arrested here, also a Mrs. Ross and a Mr. Barrett, all established workers. These arrests were at an earlier date.

The fact is, our workers have been interfered with from the beginning. Since this trial of Miss Rice other arrests have occurred and others threatened. A Mrs. Ross and a Mr. Barrett, and spent two nights in jail in company with two or more habitues of the "dead light." Mrs. Ross, through attorneys, secured a temporary injunction against the mayor and chief of police, and the latter, she said, instructed his subordinates to "arrest every medium found working."

The authorities have publicly and repeatedly stated that "this thing shall be crushed out."

How much of this, it will require to convince Brother Barrett that "Spiritualism is on trial" here, it is difficult to determine, if this does not. There was no advertising done in these latter cases, showing plainly that the "act" of mediumship is the object to be assailed, and a "spotter" employed in the case to obtain the evidence desired. As is well known my connection with the movement here is close and intimate, and I am prepared to say that these are the workers who have assisted in making the latter a clean piece of paper and a clean piece of paper and a clean piece of paper.

Brother Barrett may feel perfectly easy about this matter, but those of us who are here upon the disputed territory, feel that Spiritualism is engaged in a death grapple for existence, and that the work of long and weary years is endangered.

I happen to know that we are being assailed by a well organized ecclesiastical oligarchy not only in Seattle but in nearly all the prominent cities of this state. In Seattle we are the victims of political intrigue as well. Certain parties are much more anxious to develop a cheap popularity than to carefully guard the principles and philosophy of Spiritualism, and an exact justice to all phases of religious thought and action. We have a "new administration" that is doing good work in many instances but which has become the sworn enemy of our movement. But it won't work. Intelligent Spiritualists are rallying, and our mediums, the worthy ones, will be defended. Methods of advertising can and should be adjusted by the N. S. A., but in the meantime, let no man, not even the National president, deceive himself that Spiritualism is not on trial in each and all these cases.

Notice has been served on us that all mediums coming to Seattle will be subject to this system of persecution. Georgia Gladys Cooley, C. Fannie Allen, and all of our kind are very likely to be arrested here as our own local workers here; there are to be no exceptions.

Truly, Spiritualism is on trial in Seattle and the state of Washington, and capricious criticism will not alter the facts involved.

R. F. LITTLE,  
Seattle, Wash.

## SPIRIT PHENOMENA.

Interesting and Convincing Experience of Investigators.

To the Editor:—As I believe it is a duty that we owe to the cause of spirit communion to add any information that we may possess to help the cause along, and as spirit phenomena has been my hobby for forty-five years, I think I have some experience that is worth relating. Not having any spiritual gifts myself, I always sought for others that had. My first real experience that was in any way convincing happened in Kansas City about the year 1867 or 1868. I was living in Wyandotte, and the U. P. line Sunday, the 16th inst. At the depot a man was working that said his house was haunted, and that he had moved three times, but could not get away from it. Now a young man, a friend of mine, was a full-fledged Spiritualist, so we managed to get acquainted with the haunted man, and he invited us over to his house to see the pranks the ghost cut up. Well as Sunday was the only leisure day we had, we appointed that day for the visit, so when Sunday came around I went, and with me, a friend, and myself, and for Kansas City, a distance of about four miles away. We arrived there before noon and after a good dinner, our host and hostess invited us upstairs, for there was where most of the spirit doings took place. Before we got further I will say that we continued the visit for over three months, and it would take too much space to give all the details, so I will merely give some of the most important ones. We were led into a room that was about 12 x 12 feet square; it contained a bed, a table, a few chairs, a bare floor, and two or three pictures. It was about 1:30 or 2 p. m. the curtains were up, the sun shone into the room, and after we were seated, our host asked us to call for the spirit, and we all agreed to do so. Then the rapping commenced; they would rap in any part of the room that we asked them to, they imitated all kinds of sounds, such as sawing, boring, and planing wood. Then they would rap in a way that showed that while we kept our gaze on an article they could not move it. So to facilitate matters we placed the bed diagonally across the corner of the room, and then they placed a light article in the vacant corner behind the bed it would be thrown over into the room. We asked the spirits if they could throw with precision so as to hit a mark. They answered yes, with three raps.

Then our friend M. took a shoe that belonged to the hostess and threw it over the bed into the dark corner, and he sat over to the opposite part of the room, and asked if the spirits could throw so as to just touch his shoe. Well, the spirit should have such force that it made a dent in the plaster over a quarter of an inch deep, and just touched his ear; but his face got so red that I don't think he would have liked to try it again.

Well, our host and hostess seemed to be very much interested in the spirits were drawing on them for nerve or magnetic force; they did not show it, neither did the importance of such wonderful phenomena ever seem to enter their minds. "So to change the program," said to the spirit, if you throw anything at me, I will throw three loud raps. There were three loud raps. "So we placed a chair in the corner beyond the bed, with paper and pencil, and asked his or her name. He wrote a name—we all called it Smith, and the hostess, "Smith isn't dead," he said, "back in Indiana." So it turned out that he had been in Indiana, and was yet on earth. So when in due course of time we became better acquainted with our host and hostess, we noticed that the spirit was drawing on them, and was always called by the name of M. B. A. although her present name was B. So one time my friend M. asked her how it was that the spirit, "spirit calls you Mrs. A. when your name is B." She said, "that was the name of my first husband, and I was married to him before he died, and we saw at once why the spirit gave a fictitious name. There is one little incident about this affair that I will never forget.

I had a relative that has since passed away, and I used to tell him of all the wonders I had witnessed, he said he would like to go over with us the next Sunday; so we took him along, and as the seance progressed he asked me if the spirits would write him a communication. They did, and he wrote three lines as soon as he had spoken. Now this relative was a church member, and had recently buried a little boy three years old. So to show my relative that there was no collusion about the spirit writing, I possible had a clean piece of paper and pencil, and I sat on the middle of the floor, and placed a hat over it. No one sat closer than four feet to the hat. It was a bright day, and curtains were all up; we could all hear the spirit writing, then there were three loud raps, and on the paper written, "Grieve not over those that have early fallen, for they enjoy all the freedom that heaven can afford."

One Sunday we asked our host if he had ever seen any spirit forms or ghosts. He said he had seen a hand in nearly all the seances, and a sheet that hung over the foot-rail of the bed. So we asked the spirit if he could show us a hand. He could not say for certain, but told us to spread a sheet on the bed and he would do it. He spread the sheet on the bed and all stood around the bed, just four of us. We probably waited two or three minutes, then the sheet raised up in the center like a puff of wind was under it, then we saw a hand form. It appeared to be in the sheet, and the sheet, not trusting my own eyes, I said, "if that is actually a spirit hand, please pinch the sheet with your fingers," and a finger and thumb took a pinch in the sheet. I said out loud, "That's enough, that's enough!" and the sheet stretched down, and M. JORDAN.

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## WOMAN SUFFRAGE QUESTION.

A Representative Woman Suffragist Has Something to Say.

To the Editor:—I was greatly interested in an article signed C. R. in your paper in which much is quoted of Mrs. Corbin's address to the municipal elections committee of our Chicago Charter Convention.

Your correspondent evidently misunderstands the lady's position and the effect of her paper, or less space would have been devoted to it. Her whole Illinois Anti-Suffrage Association has only about a dozen members, and the paper read was for the most part the same thing she has been sending to newspapers and legislators for the past ten years.

The committee members were plainly bored by the paper, some of them, even of those who do not want to let women vote, whispering. Several times some wanted the reading stopped on the ground that the argument was against socialism and not woman suffrage, and yet the chairman suffered it to go on. Finally Prof. Graham Taylor moved that the reading be discontinued, as the paper was wandering far from the subject, and the rest of the committee voted with him. This shows what the committee thought of the value of the paper. If we are refused suffrage in Chicago, it will not be because of that paper.

However before the hearing closed, Prof. Taylor found there was only 19 more lines to be read, and so asked to have it all read so she might never think they were unfair.

Your correspondent ought to have mentioned the speech of Mrs. Watkins, president of the Illinois Federation of Women's Clubs, 30,000 strong; the address of Miss Hood of the W. C. T. U., 11,000; addresses of representatives of the Chicago Federation of Labor, Catholic Women's League, Council of Jewish Women, Lutheran Women's League and many others representing tens of thousands of women who stand for woman suffrage. Miss Adams, Mrs. Henrotin, Dean Breckenridge of Chicago University, Mrs. Svald, Mrs. Solomon, have a world-wide reputation and they are all for suffrage.

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