

A Heartfelt Tribute

-To My Old Friend, Moses Hull.

That clear-headed thinker, Lyman C. Howe, is impelled to acknowledge that there are "bigoted, sectarian Spiritualists." There are "bigots," "sectarianists," who are materialists, too.

Madison, Wis.

For he ever makes it bright.
And so, in joy and sorrow
He walks his earthly way,
And thanks God for to-morrow,
And does His will to-day,
And somehow, Earth is brighter
For that lesson—love—obey!

For he ever makes it bright.
And so, in joy and sorrow
He walks his earthly way,
And thanks God for to-morrow,
And does His will to-day,
And somehow, Earth is brighter
For that lesson—love—obey!

—Atlanta Constitution

HOW JOSEPH JEFFERSON CAME TO WRITE "IMMORTALITY."

Thomas Jefferson [says the Chicago Journal], who has succeeded his father, the late Joseph Jefferson, in his most famous role, Rip Van Winkle, gives the following account of the publication of his father's lines on "Immortality":

"My father was a good deal of a thinker along the lines which lead to the things of the next world, and as he grew older he thought more and more about the future life. One day, not long before he joined the great majority on the other side," he was out in Buzzard's Bay with his two good friends, Grover Cleveland and B. C. Benedict of Indian Harbor, Ct. The three friends were lunching on Mr. Benedict's yacht, the Onella, and the conversation turned on the life to come. My father expressed himself as being grateful for the good things of this world which had been heaped up for him and his family, as he had had more than his share of the joys of this life, and he was ready, he declared, at any moment to meet the fate common to all mankind."

"He told his two friends that he had been scribbling some doggerel, and at their request he repeated the lines which are reprinted herewith. He promised both men copies of the verses, but they had some difficulty in obtaining the lines. But he finally fulfilled his promise, and ex-President Cleveland gave them to the public after father had passed through the gates. My excuse for giving them to the Journal is the editor's request to do so, a letter having been received at your office asking for them from G. W. Palmer of 2710 Indiana avenue. Here is the verse:

"Immortality," by Joseph Jefferson.
Two caterpillars crawling on a leaf
By some strange accident in contact came;
Their conversation, passing all belief,
Was that same argument, the very same—
That has been "prosed" and "conned" from man to man,
Yes, ever since this wondrous world began.

The ugly creatures,
Dead and blind,
Devoted of features
That adorn mankind.

Were vain enough in dull and wordy strife,
To speculate upon a future life.
The first was optimistic, full of hope;
The second, quiet dyspeptic, seemed to mope.

Said number one, "I'm sure of our salvation."
Said number two, "I'm sure of our damnation;
Our ugly forms alone would seal our fate
And bar our entrance through the golden gates.

Suppose that death should take us unaware,
How could we climb the golden stairs?
It maddens us as they pass us by,
Would angels bid us welcome in the sky?

I wonder what great crimes we have committed
That leave us so forlorn and so un-
aided?
Perhaps we've been ungrateful, unfor-
giving;

"Tis plain to me that life's not worth the living."
"Come, come, cheer up," the jovial worm replied,
"Let us take a look upon the other side."

Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?
Will that same God that doomed us to crawl
Prey to every bird that's given birth,

Forgive our captor as he eats and sings
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
Or worm, will turn 'for a' that."

They argued through the summer; autumn high,
The ugly things composed themselves to die.
And so, to make their funeral quite complete,
Each wrapped him in his little winding sheet.

The tangled web encompassed them full soon,
Each for his coffin made him a co-con;
All through the winter's chilling blast they lay,
Dead to the world, aye, dead as human clay.

Lo, spring comes forth with all her warmth and love;
She brings sweet justice from the realms above;
She brings the chrysalis, she resurrects the dead;
Two butterflies ascend, encircling her head.

And so this emblem shall forever be
A sign of immortality.

DREAM LEADS TO RICH GOLD MINE.

Denver Man Sees Lucky Spot in Vision and Finds Ore on Claim.

O. O. Johnson, tailor, of Denver, Col., saw in a dream one night not long ago great riches for him. Now his vision of a gold mine has come true. Johnson, tailor, is now Johnson gold mine owner.

Johnson piled his trade in a modest way here. He prospered moderately. In his business he has always sought to be fair with all the world and to treat his fellow-men rightly.

He will now be spent in developing his mine and buying property in its vicinity. His friends, also, will back his venture.

It was in July that Johnson dreamed of a spot in the mountains "which when touched with prospect's pick and spade, would bring forth gold for him." He says he awakened his good wife and told her of his dream. "George, can we believe it is so?" she asked him.

Johnson, keeping his secret, visited the spot about twenty miles from this city and quietly bought up the land. Then he put men to work prospecting. These workmen brought up from the earth gold ore. The prospecting continues. Johnson and his friends are still buying property near his claim. He will name his mine "Dream Mine."

"Science and the Future Life." By James H. Eslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its facts, and above all, sympathetic to the "true" who believe in the "other side."

The attainment of Womanly Beauty of Form and Features. The Cultivation of the Mind and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

Emmanuel Church.

An Interesting Account of a Distinctively Unique Institution.

It is Refreshing to See a Church Organization Taking a Step in Advance, and Drawing Near to the Angel World by Humanitarian Work. The Uplifting, Spiritualizing, Tendency of Unselfish Humanitarian Work, Can be Witnessed in This Church Organization in a Marked Degree, Affording a lesson that in Many Respects Might be Copied by Spiritualists, Good Deeds Win; Mere Belief, Without Humanitarian Work, is a Skeleton Void of Any Lasting Vitality. Spiritualists, Read and Profit by the Lesson.

Religion and Science have joined hands in Boston to heal disease. The experiment, which is arousing enormous interest in the city of culture, is designed to correct Christian Science by methods which are orthodoxly Christian and exactly scientific. The movement, launched during last November in a series of Sunday night talks in Emmanuel Church, which organized into classes during December, has now got thoroughly under way with a list of cures, crowded testimonial meetings and an epidemic of excited curiosity, which brings letters from all parts of the country.

Emmanuel Church is in Newbury street, near the public garden, Boston, Mass. It is not "high," as the Church of the Advent, or "low," as famous Trinity, but "broad," belonging to that middle ground in the Episcopal world from which so many sociological experiments have sprung. Here, perhaps, the largest Episcopal parish in Boston, Dr. Elwood Worcester is the rector, and Dr. Samuel McComb the first assistant rector. Dr. Leighton Parks, now rector of fashionable St. Bartholomew's, came to New York from the choir in 1904, and immediately electrified his parish by launching a crusade against divorce.

THE WORK OF SOCIAL RENOVATION. It is in the spirit of Emmanuel Church to do things. It has only just allowed Boston to slipper down from the excitement caused by its tubercular cures, to the tenement districts. But the movement in psycho-therapeutics seems destined to make old Emmanuel the most talked-of church in America. The rector and his colleagues are preparing a book on their experiment, and what the "church clinics" fail to do in propaganda it is safe to say the book will complete. Morton Prince's "Dissociated Personality" and Boris Sidis' "Multiple Personality" must fade in dramatic volume on religious neurosis from the pens of Dr. Worcester and Dr. McComb.

Boston, with its \$2,000,000 Christian Science Temple, its various New Thought clubs and College for Mental Healing, its Baptists and its Theosophists, supplies a splendid outlet for a germ of new ideas. CHURCH AND SCIENCE joining hands is a distinctly new idea; this is perhaps the first time in the history of civilization that such an experiment has been actually made. It must not be confounded with the health guilds of London, although the experiment initiated was a pointer which the initiators of this project acknowledge.

The black beast which the Boston clergymen have called in the scientists to aid in expelling from the garden of social life is that terrifying monster of superstition and devouring jaws which is claiming victims among the richest and most educated, the horror of overripe living, NEURASTHENIA. The beast is known variously as melancholia, moral fatigue, hysteria, suicidal mania, psychopathic sexuals, epileptomania—in a word, psycho-neurosis.

The rector's study was haunted by despairing Christians of his parish who displayed so certainly the stigmata of mental disease that he, being a psychologist as well as a doctor of divinity, was not at all surprised when a clergyman's counsel was necessary.

Dr. Worcester came from St. Stephen's Church, Philadelphia, where he was rector for eight years. Before entering upon that pastorate he was professor of psychology and the history of philosophy in Lehigh University. He is a graduate of Columbia General Theological Seminary, with degrees from the University of Pennsylvania, and Hobart College. His colleague, Dr. McComb, is a graduate of Lehigh University, and has studied at Trinity College, Dublin, and Glasgow University. Both of these gentlemen appeared as theological counsel for Dr. Crapney in the recent trial at Batavia.

It will be seen that this movement rests upon ripe scholarship; that it originates in a church made up of vigorous intellectual membership, and is projected along strictly scientific lines, as will be shown.

CONTROL AND SUGGESTION.—The Sunday night meetings which originated the movement were four in number. The first was addressed by Dr. James Putnam, of Harvard, who spoke on "The Power of Control." The second was addressed by Dr. Richard Cabot, whose subject was "The Value and Limitation of Suggestion." These men, both eminent psychologists, so aroused the Boston public that the Sunday night neurotic meetings as they were popularly known, soon overflowed with outsiders. They came from every quarter of the town, and every creed was represented. There were Hebrews and even Catholics present. The new thought adherents swarmed like bees to honey, and strange little dowdy figures shrunk here and there in corners, suggesting evangelism gone astray to a ritualistic temple.

In the last two meetings of the series the rector and his assistant told plainly what they intended to undertake—religious therapy was explained and two scientific books were expounded, Paul Dubois' "Psychic Treatment of Nervous Diseases" and Dr. Joseph Heston's "The Subconscious." These two works were spoken of as text books for the movement.

IT WAS THE INTENTION of the two rector to be very conservative and begin quietly and simply a sane movement along scientific lines. They were unprepared for the enthusiasm that ensued. At the last of the four meetings the sidewalk and vestry were crowded before the doors of the chapel could be opened. People struggled for places as they do at the Friday rehearsals of the Boston Symphony orchestra, only the personnel was different. When the doors were finally opened a football rush followed. Fully half the people had to stand, being unable to find seats, and many sat in the ledges of the Gothic windows and on the edge of the platform.

Through this throng Dr. Worcester brought his way from his study and arrived breathless, dishevelled and plainly astonished, in the small space the tough resistance of a molar tooth.

reserved for him on the platform. The atmosphere of the room was charged with the intensity of the people gathered to hear of something miraculous, and this electric feeling did not subside even with the singing of a number of well-known hymns, the recitation of the Apostles' Creed and the Lord's Prayer. The people came out to hear a new thing. They were ready for it and wanted it without delay.

IT WAS WITH BREATHLESS attention that the assemblage hung upon Dr. Worcester's words when he arose to expound the new dogma that decay and poison may in evil thoughts which the most searching drugs were powerless to reach.

"I want to tell you," said the clergyman, "why this movement, which is to be largely moral and religious, is likely to affect our physical condition. Hurry used to say that consciousness could no more affect the body than a steam whistle could a locomotive. Scientists for years ignored THE ELEMENT OF THE SOUL. It is only within the last few years that a revolt against materialism in medicine has sprung up from the writings of certain eminent physicians and scientists, such as Dubois and Carpenter and others, men who have recognized the relations of the mind and body. Christian Science, mental healing, and other things carry people away from religion into illusions, because each contains a certain element of scientific truth, and, strangely enough, this revolt against materialistic medicine and orthodox religion is a popular revolt in the name of the soul.

"BUT IT IS NOT NECESSARY to go outside of orthodoxy, it is not necessary to desert true science to lay hold of this wonderful healing power that has been discovered within the mind. There is a fine body of literature growing to day on the very power ruling in the soul. We purpose to lay hold of these newly defined psychical powers through the means within our grasp, religious faith and exact science, and while we are going on this 'pilgrimage,' we expect to find our efforts rewarded by the diseases resulting from conditions of the mind. The conditions may be observed by the layman in recurring or fixed ideas and melancholia. We have seen rich men in the terror of poverty and persons with apparently well bodies but sick minds. The Church has an almost unique opportunity. It can bring to bear religious faith to heal moral maladies which drugs, hygiene, massage cannot reach.

And the resulting remorse sat the heart. That is why the Catholic Church has found the confessional such an energizing agency. To establish mental health the individual must be in right relations with himself, with society, with God. Not until then will he find satisfaction in his life. It is not enough to fight against evil thoughts; they must be driven out with something else. The human mind is so constituted that it cannot entertain opposite views at the same time. We shall deny the reality of pain, but assert that God's faith is set in motion by toward health. We invite you to lay hold on this truth. We shall not use electricity, but the grace of God. And we do not expect to work miracles."

The scientific and philosophical basis for this new school of healing was given by Dr. McComb in an analysis of Jastrow's "Subconsciousness." The greatest psychological discovery of modern times, Dr. McComb claimed, was the subconscious mind, the region of the mind which is the storehouse of the stuff that "dreams are made of," the hiding place of lapsed memories.

THIS SUBCONSCIOUS MIND is stored with subtle powers, which, when highly excited, blossom into genius. It is the subconscious which is in closest relation with the spiritual forces of the universe. It works so marvelously up from life that in common affairs we behold its performances as miracles.

Mental healing, according to Dr. McComb, is simply releasing these stored up powers by the way of suggestion. Man is a very suggestive animal, and from the subconscious region a wealth of dynamic energy may be obtained. It is useless to deny the reality of the physical body and its pains through deranged functions. "But the new psychology," he says, "teaches that man has power over the body almost limitless."

Dr. McComb said: "It is as difficult at times to pierce the sick man with this idea as it is to penetrate the moral despair of the sinner. If you haven't the key to open the subconscious we wish to give it to you. It is a scientifically made. Behind this movement are the most scientific minds of New England. Reassure yourselves whatever is the form of your neurasthenia you can be healed."

After the first was a rush to register for admission to the clinic. Staid matrons and men of affairs bowed each other, and young women who looked as if they ought never to have heard of nerves were in that forward press. Neurasthenia seems almost the fashion of the day in Boston. Acquaintances looked at each other in astonishment, as if to say, "What in the world do you think is this?" But no one gave up his place of vantage, or backed out from shame.

THE WEEK-DAY CLINICS are most interesting. They are not an uncommon thing to see an excited knot around the doors leading to Emmanuel Church vestry.

The other day an insane woman was taken there in a carriage, and escaping her keepers ran wildly up the aisle, creating a panic before she was captured. Another day a man plainly suffering from too much stimulation, whether of the alcohol or opium sort, did not develop, arrived at the vestry. He was led away by the sexton.

SEVERAL NERVE SPECIALISTS are employed by the church to hold conference with all who apply for treatment free of charge. These conferences are for the purpose of diagnosis, and are held in private rooms in the church. They take place on Wednesday and Friday, and while a general meeting is in progress in the classroom. There scientific talks are given, music and conversation follow, and after all the patients have had their talk with the physicians tea is served. There is a regular Wednesday night meeting also, at which testimony of progress and cures is given.

But the unique feature of the Emmanuel Church healing movement is in the scientific diagnosis of the hands of the nerve specialist. That department from church work is astonishing. Yet it is safe to say that the dramatic moment is reserved for the conference with the rector. He it is who must get at the real cause of the patient's ailment; he it is who must extract the decayed thought imbedded in the mind OF EVERY NEURASTHENIC PATIENT, and often it comes out with plainly astonished, in the small space the tough resistance of a molar tooth.

But that thought must be got at, and so some of the sensitive members of the parish are horrified at the idea that a confessional is being set up in a Broad Episcopal Church.

THIS CONFERENCE, which the rector themselves declare has nothing in it but a confession of the fact that the doctor could obtain. Jealousies, rivalries, appetites, cowardices, passions, have been confessed. Sometimes it is a dithyrambic outburst, sometimes a morbidly pathetic, sometimes a bond held sacred, but the rector have acknowledged that these confessions show the necessity of READJUSTING THE PATIENT'S LIVES IN MORAL RELATIONS before a cure can be accomplished.

In the Confessional, "In every large congregation," said Dr. Worcester, "there are numbers of persons suffering from melancholia, depression, suicidal tendencies. They are the most difficult of a pastor's paralytics to aid in the religious life. These persons suffering from moral maladies most naturally seek religious remedies, but it is almost impossible to persuade them to make a clean confession of their difficulties. They are vague, excitable, hysterical and often evasive. Even after an interview has been had with a clergyman he cannot satisfy him such a patient, for usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement. These patients suffer from religious doubt, moral disturbances, remorse, incompatibility, fixed ideas of a terrifying character, have had as many as ten years of the doctor's treatment, but usually the person is actually sick from nervous functional derangement

THE HOME CIRCLE.

As Reported by James I. Mettler, of Helena, Montana—A Continuation of His Communication Negan in No. 895.

These circles were held in Great Falls, Mont., then our home. We began to receive written messages, which we dated upon receipt, and among the first the date of July, 1898, and the last, July, 1903. On the spirit side we found the medium's brother who died in an army hospital during the Civil war, and an old earth life friend of the writer, who, as he said, attracted to me because he could when with me see the earth as he saw it when living. Up to the time we began getting written messages we were troubled with receiving many untruthful statements, until I became disgusted and said, "You have nothing for us but a lot of lies, and are going to close these circles."

The medium's brother then wrote: "It's this way. Spirits come to us clamoring to know your people, and want to communicate, and we permit them to do so; and it is from that class the lies come."

I then said, "You and Jim (meaning my old friend) take charge and keep everybody from communicating unless you know them or we can identify them." This was agreed to and rigidly enforced, and we had no further trouble from liars.

My friend Jim, before the medium could write messages, had told us there would be war, a short one, and a longer one. I asked if the United States would be involved. He wrote, "He said yes. I could not but believe him, but it proved true. Besides being apparently able to see in the future, Jim was a handy man in other ways. I could get him to hunt up and bring to our circle any one in spirit life I wished to see. He found a man in spirit life with my name, brought him to the circle thinking he might be a relative. He proved to be an uncle whom I had never met in earth life, and later became one of the ten who wrote messages by controlling the hand of the medium. He wrote a very peculiar kind of hand. He had a daughter, in St. Louis whom I had met, and I wrote her asking her if she could recognize the message (which I enclosed in the letter in such a manner that she would see the message first) as her father's hand-writing. She replied, the moment she saw the hand-writing she recognized it as her father's, and wondered where it could have come from, for he had been dead so long. I had no way of comparing the hand-writing of the other ten writers.

On one occasion there were some very loud raps on the table. I said, "Jim, do you see who that is making those loud raps? Find out who it is and let me know."

"Shortly the medium wrote, 'My name is Sam Kenyon; don't you know me?'"

A member of the circle said, "I do. Who was it killed you?"

"David, my own son," was the answer. This member of the circle said they never learned who killed him.

After I had been under medical treatment and undergone a number of surgical operations, the last having a limb amputated, and got so I wanted something to pass the time, I took the old messages, and read them over, and when I found Sam Kenyon's, I wrote a party at Black River Falls whose name I had seen in The Progressive Thinker, asking him what he knew of this case, if anything, and received this reply dated at Black River Falls, Dec. 14, 1903: "Something over twenty years ago Sam Kenyon was shot and killed one evening as he stepped out of his house. He was a farmer and lived about three miles west of this place. The murderer was never found out, but at the time it was believed that he was connected with the family. There was an inquest held, but the evidence did not show who did the shooting, and no one was ever arrested, and nothing was ever done about it."

Sam Kenyon came and wrote me several messages to induce me to expose the boy David, but I did not care to do anything, for I could not see as I could do anything and so told him; but you can see the spirit of revenge had not been lived down in twenty years. Sam's father, face to face and settle that matter in the future, and it is my opinion there will be no Jesus to assist in the settlement or dictate the terms. Evidently the young man is still on earth, and the old man has been camping on his trail, and though he saw an opportunity to punish him, which no doubt he justly deserved. There are no secrets in the spirit world. We had many cases where we were convinced of this fact, and in the future articles will relate some of the cases that came to us at our home circle.

JAMES I. METTLER.

Helena, Mont.

A Christian's Plight.

To the Editor:—The writer has, with great care, read most of the communications of your correspondents in last issue, and has found all of them miss the real question, contradict authentic history, and either ignore the Christian Bible or treat it with irreverence and disrespect. Some articles contradict common human experience, notably that of Clarence Severance of California.

Let me remind the Editor that all the great the world to-day, and there is much good in it, has come from belief in Jesus Christ, whom, from your writings, I observe, Spiritualists seem to ignore.

Note also the civil and religious liberty we all enjoy in this source in the Bible only nothing else.

Further, I may say, "A scholar's Conclusions," are false history. We must all of us cultivate a double spirit, wanting in some people at the present day.

May respectfully suggest to the Editor that he and his correspondents would try to place themselves in the position of those on the other side of the fence, by which Spiritualism is surrounded, and think how these people, like myself, feel when they find the Bible and Christian doctrine so roughly treated by Spiritualists. Can you wonder that such seekers after truth are discouraged, and often made to give up the search, when they find those who claim so much for Spiritualism as a religion, show so little of the spirit of religion?

I cheerfully subscribe myself a seeker after what is good in Spiritualism.

J. C. QUINN, M. D.

Trenton, N. J.

"Life and Moral Axioms of Confucius," is the title of a 32 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon the minds of the nations.

By J. C. QUINN, M. D. Price 25c.

"Spirit Echoes." By Mattie E. Hall. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price, 75 cents.

SPIRITUALISM.

What It Is, What It Stands For, Should Be Clearly Defined by Spiritualists.

We have scientific authority for the genuineness of certain phenomena associated with Spiritualism.

Minus any proof of genuine phenomena, Spiritualism at once hangs upon the slender thread of the imagination, a worthless vagary.

Are genuine Spiritualistic phenomena more frequently imitated, and is fraud in this connection more common than formerly?

Whatever may be said with reference to the present effectiveness of genuine phenomena in Spiritualism, it is absolutely certain that cause obtains for their imitation in greater degree than ever before, and we might expect, as a logical sequence, more fraudulent or imitative expression of them than at any prior time.

Obviously, fraud could find no financially profitable opportunity for operating in the spiritualistic field, until a general interest in Spiritualism created a demand for its phenomena.

Demand for any kind of pure food, forces the danger of its being adulterated. If money were neither a value nor its representation, there would be no demand for it, and consequently no one would attempt to counterfeit it. Value attached to any commodity creates a demand for it in the market and is an occasion for incentive to its adulteration or imitation.

When fraudulent imitations of spiritualistic phenomena are observed, some little comfort may be derived from the knowledge that their value to the world furnishes the only inducement for counterfeiting them.

Every government carefully guards against any vitiation or imitating of its currency. Strong and efficient organization obtains under government appointment to detect spurious money and, if possible, cause due lawful punishment to be meted out to the offender. In Spiritualism, in many cases, have failed of adopting the government's policy with reference to keeping pure currency of its sacred phenomena, and furthermore, have held to the inverse of this principle, heeding rather the spiritualist injunction to "Let both (wheat and tares) grow together."

WHICH IS THE BETTER POLICY? Each one will here speak for himself, but for one, we firmly believe that the government will be strongly upheld, in this relation, and furthermore, because of our estimate of the respective value of commodities in question, we claim that the purity, or genuineness of these phenomena merit even more careful watchfulness in order that they are neither imitated nor vitiated.

As Spiritualists, with common consent we agree that it is wrong to imitate these phenomena for the purpose of deceiving the public, but may we not go further and do all that is possible to prevent their being vitiated?

At a risk of seeming too explicit, we will explain, by illustration, what we mean by imitation and vitiation in this connection. When, a boy upon an April Fool's Day, I picked up what I believed, in my childish innocence, to be a genuine dollar bill. Upon attempt to pass it I of course found it valueless as money, being but an imitation. Later in life I tendered a conductor a silver coin in payment of my passage which was refused because a hole had been bored in it and then filled with lead. The coin had been vitiated with a baser metal than was necessary to meet government demand in its pure coin.

Let it be carefully observed that we are referring to phenomena and not mediums, only indirectly. The currency of Spiritualism, if it has any standard value, will be found in pure, unadulterated phenomena and in the accurate and clear statement of its philosophy, religion, and science.

If this standard is carelessly allowed to become vitiated, lack of any confidence in it is sure to follow. It is true that certain phenomena, as presented, has no other recommendation than simply the fact of its existence, and is being from the spirit world fall of value? Proof that it comes from the spirit world would doubtless give to it the importance of a fact in nature, associated with communication between human incarnate beings, but the force of the communication may be only in connection with the knowledge that it had its origin in the world of exanimate beings. Axioms frequently become true although they may be always true.

However, full of the realization of a truth as soul may be, precision of expression comes under the domain of a well recognized law, whereby all become amenable to the absolute necessity of careful reflection, study, contemplation and reflection.

Prof. Lockwood, J. Clegg Wright, Doctor George A. Fuller and a score or more of others among the lecturers and mediums for Spiritualism, are men and women meeting this sacred requirement, but with many this ability for even any evidence of a disposition to be accurate in stating truth, is lacking. The character of many of their utterances often vitiate the message, whether of Spiritualism's philosophy, or one given for the consolation of the depressed and sorrowing, in the form of a "test."

There are at least two somewhat widely divergent views as to just what Spiritualism stands for, and then, if their report is sustained by the N. S. A. in convention, let the Association plainly and thoroughly inform the country just what Spiritualism themselves have decided that Spiritualism stands for.

No greater or no more valuable missionary work could be done by the National Association than this, and for one year let the money that is now being expended for missionaries be applied to the payment of this commission for its services, if thought wise,

but at any rate meet the expense in such a generous manner as to impress the commission of the importance of its duty.

Certainly Spiritualists believe something, and it is due to Spiritualists and to the world at large to know just exactly what that something is. If now, any representative of Spiritualism is asked what Spiritualists believe, no one, not even the President of the N. S. A. can speak authoritatively or even at all, without the risk of contradiction by the next person to whom the question is asked. This is Spiritualism being daily vitiated in the public mind. Such a commission should consist of fair, broad-minded members, void of all personal ambition to impose upon the public any personal littleness, and having only one aim in view, namely, represent the truest and best in Spiritualism in all its bearings and aspects.

When determined just what constitutes Spiritualism, qualification necessary for being a Spiritualist is decided at the same time. Some of us are getting weary of being asked what Spiritualism really stands for, and of being told that the admission that we do not know, or at least can only answer for one.

Without doubt, there is a STANDARD SPIRITUALISM. There is an admit of inability to state the standard. We cannot adequately do so, may we not approximately do so? Some will say, "IT IS TOO BROAD TO DEFINE." This is not an admission that it is TOO BROAD TO BE UNDERSTOOD. It cannot be understood, of what use is it anyone until it is explained?

Time and noble endeavor have been given, we understand, in preparation of Spiritualism's history. When Spiritualists are properly organized, and become wise enough to stand together in a common cause, the organization, may will begin to make history that can be written; but the strongest and most forceful organization possible may as well be despised until Spiritualists come out and stand together upon some well defined platform, a platform broad enough to meet Spiritualism's every aspect.

It is obvious that the "Declaration of Principles" as adopted by the N. S. A. does not meet the requirements of this suggestion, for the six articles all wobble fail to state what Spiritualism stands for, to the great majority of Spiritualists. These "Principles" are not strong, and bear the imprint of immature thought at almost every point.

We need a platform broad enough for every honest, intelligent Spiritualist (or who aspires to be intelligent) to stand upon, and which is not an inch upon which the ignorant advocate or one who boasts of ignorance as a virtue, the CHARLATAN OR DECEIVER CAN FIND A FOOTHOLD.

We are not asking for "Articles of Faith," "Creeds and doctrines." From all outside the Spiritualist movement would forever be delivered. We are advocating the necessity of a clear and logical statement of what the best thinkers in Spiritualism conceive to be the mission of Spiritualism in the world, the aims and objects Spiritualists seek to accomplish.

FREDERICK A. WIGGIN.

Boston, Mass.

BOSTON NOTES.

Just a Piece of Cherry Pie.—Dr. Dean Clarke and His Poems.

Chas. L. C. Hatch, of the Hatch Brothers, was able to spend Christmas with his parents at Boston, through a somewhat unpleasant circumstance. He was touring through the West, and just as he was about starting for his next engagement in St. Paul, Minn., he became violently ill with ptomaine poisoning from eating a piece of cherry pie. In four days' time his strength was so reduced that he cancelled his engagements, and started for home, where he arrived the night before Christmas, and where he is rapidly recovering.

A familiar figure about the famous spring in Franklin Park, Dorchester, Mass., is Dr. Dean Clarke. People come to this spring from miles around to drink this delicious water, and to carry home jugs full of it. Dr. Clarke spends hours sitting near by and watching the men, women and children of all classes and descriptions.

He made the poem which was published, together with his picture, in the Boston papers. Dr. Clarke's brain is clear and active, and about a year ago, in addition to his teaching, he lost the use of his hands, which deprived him of the luxury of reading or writing, and made him wholly dependent upon others. While he admits that his physical condition frees him from care and responsibility, and that he has many things for which he is grateful, yet he quotes Byron to prove that he would willingly exchange his forced inactivity for much responsibility: "Quiet to a quick soul is a hell."

When placed upon his feet, Dr. Clarke is still able to walk at times though he frequently becomes "foot-fast," and is obliged to wait until some one assists him to start. He cannot rise from a sitting posture without help, and suffers greatly from sleepless nights, when he thinks—thoughts of which he cannot express by putting them on paper in the old way.

He feels, however, that he is being held in the body for a purpose; and that purpose, he firmly believes, is to place before the public his hundred or more poems in book form.

Dr. Clarke has devoted his life to the cause of Spiritualism, and he has been a credit to it. His lectures and essays contain the result of clear, logical thinking, and his poems are to be preserved. One of these poems, "The Triumphs of Man," sold at the rate of a thousand copies in three months, through newspaper notices alone.

Are there not enough Spiritualists who are willing now to subscribe for one or more copies, at the dollar each, to justify Mr. Francis in undertaking to publish them in book form?

M. C. BARRETT.

Boston, Mass.

"Immortality, Its Nature, Possibilities and Prospects." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

"Talmagean Inanities, Incongruities, Foccosities and Blasphemies." A Review of Rev. T. De Witt and Rev. Frank De Witt Talmage's repeated attacks upon Spiritualism. By Moses Hull. Price, 10 cents.

"The Riches of Content."

I crave not riches, not the gems of earth;

I crave not gold, nor palaces, nor lands;

I envy not the scepter in the hands Of men who rule o'er men by chance of birth.

No man I envy whose heart is dearest Of loving love, and all that love demands;

I envy none, save only him who stands Calm, kindly and supreme in native worth.

I covet not a portion of the whole Of wealth which some adore with worshiping mind;

Though sparingly his store may Mammon dole, Well am I pleased if through my toil I find

The riches of a calm and peaceful soul.

The blessing of a mind, contented mind.

—Willie Leonard Chanahan.

THAT REMEDY.

"For Fake Seances and Other Evils."

To the Editor:—In a late issue of The Progressive Thinker is an article from the pen of Dr. James B. Candy; he takes issue with the words forming the caption of the writing. The good Dr., no doubt, meant it for just what it reads.

But to the writer of this paper it appears rather difficult, for the purpose intended, as will be shown in my explanation, but will not make a statement of the Doctor's prescription. Here it is in full, applicable style:

"For the advancement of the truth of Spiritualism, we make this suggestion: If we are earnest in our desire as Spiritualists to advance its truths, its virtues, its love for humanity, let us come up now to adopt such methods as will banish all public seances."

"This can only be accomplished by a drastic measure: Let Spiritualists in each State unite as a society, or individuals, in a petition to the judiciary to require a very different public seances. No seances in any case whatever, excepting those that are held privately at which those only are present as are known as Spiritualists."

Readers of The Progressive Thinker, the above is the plan, verbatim of it, as it appears in Dr. Candy's writing, for the advancement of our cause, the spreading of the gospel of Spiritualism, and its "Love for humanity," as well as for the healing of the moral maladies that apparently blighted its fair name and made encroachments upon its pure nature and health. What do you think of the plan? Do you believe the prescription proper? I have no doubt but a little therapeutic attention properly applied would be conducive to the advancement of our cause in its onward march to the true goal; but I am sure it will require a very different remedy, and that of Dr. Candy.

Why, friends, the remedy as prescribed evidently shows that the Dr.'s abilities are unequal to his zeal, go much so that he will have to be passed as an incapable to deal with the case. Why, listen! "We make petition for the prohibition of all public seances." I wonder how this would apply to our public schools of any, and all descriptions, either as a remedy to purify them of the many mistakes and false teachings, or to advance the cause of knowledge and what they gathered from it. It is not rather a means of repressing the cause of education and therefore, forcing every boy and girl seeking knowledge to stay at home and learn of their parents, providing they could teach the young-uns how to shoot; and if not, they would be left alone to grow up untaught and seek for bliss in sheer ignorance!

Again, if this is to be the remedy, then let us abolish our camp meetings, also, for our public speakers know nothing, absolutely nothing of Spiritualism except what they gather from the phenomena as manifested everywhere over the lines of their travel, unless they chance to get it by inspiration direct; and even then it is a phenomenon which, to be of any great value, must be placed before the public; and not to extend the same to others who has to be done by means of every humanitarian movement that ever comes within the domain of human thought.

See here, Spiritualists, you or I—any of us who know the blessings of Spiritualism and its divine truths, are wanting to extend the same to others of our kindred, must, to carry out Dr. Candy's plan, first petition the judiciary (whenever and whatever that may be) to establish or enact a law to prohibit us from doing that very thing we are striving for. That is, let none of our outside teachers and sisters into the seance room that they, too, may learn and with us, enjoy the fruits thereof.

But let us turn back and take another view of the Candy medicine, and we will find when drank to the dregs, it means death, and only death to the soul, and a great deal of misery to the truth ever discovered to and by man, as pertaining to life, have culminated.

Listen, again: "No seances in any case whatever excepting those that are held privately." Why these private seances, "at which those only are present, as are known as Spiritualists?"

Not a man, woman or child to enter the seance room except those who are absolutely converted! This would be disseminating the truth and knowledge of Spiritualism, with a vengeance, wouldn't it? In the course of a generation the Spiritualists now known, will have spread on the land of souls, and then there will be none left either to attend seances and learn, or to go out and teach. Remember, none but those as known Spiritualists are to see inside the school or seance room!

Well, then, good bye to Spiritualism. I told you, Spiritualists, at the start, that the Candy medicine was a bad one, directly on rapport mentally, with every other human being on this earth! Does not the wild theory of Dr. Hudson, that "A conscious telepathic being, that B, unconscious of having received a message, unconsciously, subliminally, telepathically to C," seem to be beyond reason? Why have it that every human being is a wireless station, constantly attuned to receive messages, and that every human being can unconsciously communicate with any human being regardless of distance, time, condition or circumstance?

These were the questions which I, as associate editor of an "occult monthly" magazine, president of a Research Society, and otherwise placed in a "scientific" (materialistic) position had to answer to myself.

I found the answers, and at once decided that as a "scientific investigator" bound to the scientific axioms and logical conclusions, I could never learn the whole truth. I found that as a scientist I was blind, have been told by expert magicians that they would rather have upon their platforms as investigating committees a body of "scientists" than a body of level-headed laymen. I found that the scientist was at his logical conclusions and deductive, inductive, syllogistical reasoning was the easiest fooled. He was blind to truth. He started to investigate with a pet theory thoroughly fixed in his mind, and he fitted every phase of the demonstration to work in harmony with his theory. What did not fit he ignored, and he finally came to the logical conclusion that his pet theory was right and that he had made a startling truthful discovery.

I was one of the blinded investigators for several years, and I am glad that I have not waited until I reached the future life to give my spiritual message; for I am going to give it now. I am glad that I have not had to wait until I became a spirit, to speak to others and admit that I was wrong in my earthly life while investigating, for I find that I was a blind unbeliever. I make my admission now, while I live, and although I expect that this admission will call forth comment and even derision, I am going to do that which hundreds of other scientists should do but are afraid to do. I am going

An Open Letter. PILES

From a Scientist, Addressed to Spiritualists and Skeptics.

These comes to every man and woman a time in his or her life when they must decide for themselves the great questions vital to their life and happiness. The claims of Spiritualism and the beliefs of the truth asserted by Spiritualists are the most vital of the questions, and we all must sometime either recognize these truths and facts, or else in sublime ignorance deny them.

To me has come the time for making a positive assertion. I have been quick-witted; sometimes incorrectly, gain falsely. I have been unable to publicly deny all that has been falsely said, and I have been unable to publicly say just what I actually believed.

For years I have been investigating Spiritualism in a scientific manner. I have investigated in a materialistic way, until I found that you cannot measure the spiritual with a material foot-rule. I have had to comply with scientific logical laws in order to be a scientist, which means "a fool-headed, materialistic unbeliever of all that cannot be weighed, measured with gauges or put upon the ice to be kept cool." Such are the limitations of a true scientist's investigations of any power or force of this universe.

It is really strange to find scientists admitting that such a long list of facts exists, and can account for the wireless messages. For ether is unseen, unknown and unmeasurable to the ordinary laymen. But even scientists make a mistake and forget themselves, and admit something when it is proven to them. And this is really how I came to admit that spiritual communication is actually possible; for it has been proven to me.

When a scientist investigates spiritual claims and the usual phenomena, he is governed by set rules and regulations. He is supposed to be careful and accurate; precise in his measurements and truthful in his appreciation of facts presented. For this reason, and no other the assertion of a scientist relative to all popular phenomena is accepted as true. Would the newspapers and all those who are not interested enough to investigate for themselves. How readily the lay mind and the news editor will accept a scientist's article disproving Spiritualism, but how reluctantly will these people accept the truth or positive affirmation of Spiritualistic claims.

One of the logical axioms which a scientist must observe while investigating spiritual phenomena is that "nothing must be accredited to super-natural causes which can be accounted for by natural ones." This means that the scientist must never believe that anything was caused by spiritual means, or supernatural means, if the same thing can be accounted for or produced by natural, earthly causes.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

Religion is built for business, the only creed that is worth a moment's thought is a working creed, that is, one that gets into action. Religion is not the mere acceptance of a speculative philosophy of this and other worlds. It consists in principles, ideals, and motives which dominate conduct. It is more concerned with the kind of a world you are making here than with the conceptions you may have of a world beyond.

to raise my colors, face the truth, and say that I HAVE FOUND PLENTY OF PHENOMENA WHICH CANNOT BE ACCOUNTED FOR BY ANY OTHER CAUSE THAN THAT OF SPIRITUAL COMMUNICATION AND SPIRITUAL INFLUENCE.

I have had my say. I have made the assertion which, I assure you, has taken long and careful consideration and forethought. I have taken a stand contrary to that taken by those who are scientists, and as long as I live I shall stand ready to make this same assertion publicly or otherwise until the time finally comes whereby, through the unknown method, I can give this message to thousands who will never know of it otherwise.

Thanking our good Brother Francis for this opportunity of speaking the truth and here, publicly, thanking our good and faithful Sister Margaret Gaul, through whom I have become so thoroughly converted by her remarkable mediumistic powers, and wishing this paper, the Truth Standard, a more prosperous and successful campaign of conversion, I ask for that peace that comes and has come through Truthful Knowledge of Divine Laws and Blessings.

H. SPENCER LEWIS,
President New York Institute for Psychical Research.

A MODERN SERMON.
With Liberal Ideas and an Elevating Spiritualizing Influence.

"Providing for honest things, not only in the sight of the Lord but in the sight of men."—1st Cor. viii:21.

The religion that will not stand the strain of modern business may have been good for some other age; but it is valueless in this one. The test of your piety is not peace in the pews of the church, but power and direction in the stress of the business, its adaptability to your activities as well as your meditations.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Leominster Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The Progressive Thinker will be furnished without further notice at the following terms, in advance:

One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copies, 10c

Result by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not ask for them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Leominster Street, Chicago, Ill.

TAKE NOTICE:

At the expense of subscription, it is not necessary to send a paper promptly. If you do not receive your paper promptly, write up, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

TO FOREIGN COUNTRIES:

The price of The Progressive Thinker per year to foreign countries is \$3.

SATURDAY, FEBRUARY 9, 1907.

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 and 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, 690 Pennsylvania Avenue S. E., Washington, D. C.

A Heart to Heart Talk.

To relate the facts in regard to the practical evil influence of Christian teaching on morality is to incite the anger of churchmen, and misrepresentation as to motive. Even, truthful quotations from church workers are supposed to be garbled to make a point against religion.

In this great city of Chicago we have illustrations of the neglect of the churches to look after reformatory work. Let us resort to facts for proof:

Mrs. Arnold Heap, of the Civic Committee of the West End Woman's Club, shall be heard. She was one of a party which recently visited the Levee District, looking after the notorious resorts in that ill-reputed part of the city, and holding heart to heart talks with the inmates, with the view of curing vice. Says an exchange in relating her observation:

"Mrs. Heap launched her philippic against churches after a day spent in thinking over the many things she saw in her trip through the red light district."

"Churches seemed fat, stale and unprofitable to me," she said, "when my eyes were opened to the awful iniquity going on at their doors. I have been a church and reform worker all my life, but I do not look with pride upon the reform work the churches are carrying on. The Salvation Army men and women are better Christians. They are working in the spirit of self-sacrifice which Christ teaches. The church members are moralists. They go to church and sit in beautiful pews and gaze at stained glass windows, drinking in beautiful music and the words of the pastor. Then they go home and eat a turkey dinner and sit around in their best clothes."

"All this time the most imaginable sins are crying out near them, and dying souls are going down for need of some help and some words of cheer and comfort. I do not know what the women's club will accomplish. The only thing spoken of was that if the mothers of the boys who frequent the district would go there more often, the boys would not go so much."

"It is said church members own the buildings that are given over to this terrible trade. I do not know that, but if true, it would be a good thing to investigate and put up to the church members for correction. I think many of these girls could be induced by a little work to leave that life."

Sophistry of Christian Politicians.

"As evidence of the wisdom of Almighty God," said the deacon, "he had noticed Providence had caused large rivers to flow past large towns."

Did not the same great power have just as much to do in setting aside a DAY for rest, as he had in making rivers flow past large towns? Good Christian reader, think of it: For what purpose did God make the nights? Was not day and night a fact millions of years in advance of man? Then was not man in his evolution adapted to the condition of things in nature, just as cities were built by large water courses for the convenience of the later tenant? It looks that way, does it not? Then why all this hullabaloo about God setting aside a day for rest? The day was originally set aside to exploit priestcraft under false pretenses, and the delusion has been perpetuated by the rehearsal of that same falsehood. The Progressive Thinker has no objection to a seventh day release from labor and the cares of business, but it does object to its observance on false grounds, the making of it compulsory and that without regard to the needs to the immediate contrary.

A Hope.

The Cathedral of St. John the Divine, in process of construction in New York, by Roman Catholics, it is reported, will require a hundred years at present rate of progress to complete. It is hoped in that time the church will be revolutionized along modern lines of thought, and scientific knowledge will take the place of its original paganism.

A Crushing Arrangement.

"Christianity has retarded the progress of the human race by at least fifteen hundred years," said Dr. Oswald, lately deceased, in his "The Secrets of the East."

"The fruits of science and social reform, which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted time in disputes about the interpretation of idiotic dogmas, and in the attempt to gain the heaven of a future world by despising the blessings of the present."

"On the altar of her anti-natural idol, the Christian church has sacrificed the lives of eighteen millions of the noblest and bravest of our fellow-men. Two millions were butchered in the wars of the Crusades, the children of nature, the Saxons, the Saracens, the pagan Scandinavians; one million in the wars against the Arian heretics; at least five millions in the seven larger and four smaller crusades. The extermination of the Spanish Saracens reduced the population of the peninsula by seven millions. One million were slaughtered in the fifteen years' man-hunt against the Albigenses, the Thirty Years' War against Protestant princes, the massacres of the French Huguenots, the Waldenses, and the insurgents of the Netherlands. A full million human lives were devoured by the Moloch of the Holy Inquisition and the witch tribunals, which for nearly seven centuries infested all the principal cities of Christian Europe. To this number, we might add the twelve million aborigines of the New World, who in less than a century fell victims to the insane fury of their Christian conquerors and the unremitting persecutions of the Christian Inquisition. Many of the Inquisitors were men of spotless morality. Montfort, the butcher of the Albigenses, was a pious and righteous cavalier. Jean Bodin and Judge Sprenger, the defender of the witch tribunals, sincerely pitied the fate of their victims, but their horrible creed left them no choice. The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinful instincts, the guilt of skepticism, and the possibility of Satan's incarnations."

"Christianity has turned whole nations of freedom-loving men into slaves and fanatics. The precepts of self-abhorrence and passive submission to tyranny and injustice was a direct degradation of war against the manly self-reliance that is the basis of all true independence."

"The worst tyranny that has ever oppressed the children of earth was perpetrated in the name of God. When Charlemagne conquered the pagan Saxons, thousands of brave men were slain like wild beasts; thousands were transported to the slave farms of the Abbot Aulcu, or imprisoned in Christian convents; hundreds of widowed and bereaved mothers sold; hundreds of children were scourged to death for resisting the brutality of their fathers, or in trying to regain their liberty. The Spanish Unitarians, the Jews and Moriscos, the most industrious of the inhabitants, were hunted from province to province, when, after centuries of horrible persecutions, a remnant of the fugitives sought refuge in Portugal, the Christian king was forced by priests to break his promise; the refugees were banished or dragged away to slavery in Catholic convents. "Look you in his history of Rationalism, vol. 2, p. 270, says: 'The church abolished slavery in name and promoted it in fact. Her doctrine implied a divine sanction of despotism, and an entire disregard of man's natural rights. The church of Rome, compared with the dungeons of church torture-dens, where thousands of nature's noblemen vainly invoked death and madness to escape from the power of ecclesiastical demons.'"

Tricks That Are Vain.

Sometimes in searching for the cause of things we have to go below the surface. A superficial examination will not reveal all the facts. Is not this the case when trying to learn why the great opposition to the Japanese in the public schools of San Francisco? The common explanation is: Because it is bringing cheap labor into the country to compete with white labor? It is the revival of the opposition to the Chinese, which resulted in Congressional legislation prohibiting their landing on our coasts. It is said:

"If the children of Japanese parents can be educated in the common of such children will come to support those children while in pursuit of knowledge, they will sell their labor at prices which will drive the white labor out of the country."

Was it not a fact that the clergy were the most violent in their opposition to Chinese immigration? And is it not a fact that this same class of "politicians," aided by the Christian press, are the loudest in hostility to the Japanese who wish to learn American ways in American schools, to which they can carry back to the Sun-ribe kingdom our learning to engrave on their hearts.

We stated in these columns some time ago that the Japanese government had made provision that after a term of years, we think six, had been spent in acquiring the rudiments of Japanese learning, the next four years of childhood were to be given to the learning of English. Where are the teachers for the millions of Japanese youth who are to be taught English to come from if not from English-speaking people?

But we apprehend the whole truth is not told. Those youth who wish to be educated in our schools are advanced in years. They are Buddhists, and it is impossible to convert an educated Buddhist to Christianity; but when American youth learn the truth in regard to Buddhism they will not view it in the light of mere learning. Instead of mere learners they will become teachers as well, and fill the place of Buddhist missionaries. There is the source of danger, and the cry of "cheap labor" is thrown in to divert attention from the real fact.

It is not alone the heathen Chinese who practice "tricks that are vain."

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object: the good of human or other sentient beings.—J. S. MILL.

"The Great Work."

A Review, Chapter by Chapter, by Lyman C. Howe.

During the last few years there have been THREE important works presented to the world, which have created a most decided sensation all along the Spiritualistic lines of thought—"THE GREAT PSYCHOLOGICAL CRIME" and "THE GREAT WORK," by an unknown author, and "OBSESSION," by Dr. J. M. Peebles, one of our leading speakers. We were never requested by either of the authors that we in any way exploit prominently their respective works. We did this voluntarily, and of course WITHOUT ANY PAY THEREFOR, anticipating great good to result from the discussion that would naturally arise. "The Psychological Crime" and "Obsession" were THOROUGHLY AIRD, and GREAT GOOD was accomplished by the views of many prominent Spiritualists, and now it remains to consider in a comprehensive manner "THE GREAT WORK," that contains many STARTLING STATEMENTS of great significance.

Suspicion is well nigh universal. The best acts of life are almost certain to be credited to some selfish motive. If a man does a kindness to some needy one, the critic at once suggests that "he has an axe to grind." So universal is this tendency to suspect human motives, that a truly sincere effort for good subjects the best of men to evil suspicions and cycles scowls.

The prominence given to this new book, entitled "The Great Work," in The Progressive Thinker, is likely to evoke a suspicion that Editor Francis "has an axe to grind." That he is in league with the Indo-American Publishing House, with a mutual agreement to boom the book for money. Such was the charge respecting the "Great Psychological Crime," because The Progressive Thinker gave it such prominence, and seemed to endorse the author and the book. I am not in a position to testify, for I know nothing of the business relations, if any, between the two publishing firms. But I can testify that my part in discussing it with Mrs. Huntley had no money consideration in it, or no purpose to cajole the author or his reputed "science." Nor was there any intention to weaken the evidence upon which Spiritualism rests, or to compromise it in the smallest degree, or to surrender one truth that belongs in its history or philosophy.

The same is true of the present attempt to review this third volume in the Harmonic Series. But there are some claims made by the author which I would be glad to know are true. Every Spiritualist in the world, I think, would be glad to know that, by an other method than special mediumship, a life after physical death can be and is scientifically demonstrated. If there were a hundred ways to prove that "Death is but a kind and gentle servant who unlocks with noiseless hand life's flower-encircled door, to show us those we love," it would not detract from Spiritualism, but rather, add to it.

In the face of all our knowledge, and the millions of experiences in which many thousands have been brought face to face with the denizens of the spirit world, there are yet many millions who know nothing of the proof that death does not end all. There are yet many who have witnessed phenomena which to others are proof positive, (and leave no doubt that the question is settled), who still hold the evidence insufficient, and remain skeptical.

Alfred Russel Wallace has said that "no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf." Dr. Wallace is the peer of the ablest and best informed men of science in the world. But Dr. I. K. Funk, after thirty years' study of the subject, still expresses doubt. Did he doubt the account of the hand-writing on the wall at the great feast of Belshazzar, when he was expounding the Bible to his church? Did he doubt that Jesus appeared alive after his crucifixion? Did he doubt that Moses and Elias talked with him on the "Mount of Transfiguration"? What more evidence had he that these reputed events really occurred as reported, and that the spirits that were said to appear were realities, than he had a hundred times repeated in Modern Spiritualism?

These queries seem pertinent as showing the continued need of proof, more proof, more experience, more facts, more demonstration, more and better mediumship.

The extraordinary claims made by the disciples of the "Great School" will open the door to profound questionings, and to startling wonder, further on in this review. I may not be able to satisfy the reader, or myself, as to just what is true in these claims; but it seems to me if they are entirely true it should have been possible and easy to have settled the question of a future life for every intelligent person in the world centuries ago.

The author lays his foundation well. He analyzes and illustrates plainly. The first chapters are preparing us for the tremendous problems that confront us as we proceed.

Chapter II, or classification of data, divides them into four definite classes. These he introduces with a few axiomatic statements, viz.: "Some things we know, and we know that we know them." Some things we assume

to know, but we know that we do not know them. Some things we believe, but we do not know them, nor do we even assume to know them. All other things we neither know nor assume to know, nor do we even believe them."

That the reader may get a definite idea of the way our author uses facts and builds conclusions, it is necessary to extend quotations at the outset. Thus, in "classification of data, he presents the "First Class" as follows:

We know that we exist.

We know that other people exist.

We know that other things, besides ourselves, exist.

We know that fire burns and water quenches thirst.

(Query: Do we absolutely know that water quenches thirst? I have known thirst that water would not quench, and the more water swallowed the greater the thirst. It swallows soon after drinking, do we know that it was the water that did it? Some hypercritics on Spiritualism class all tests of personal communications from incarnate men as coincidences. With as much reason may we not say that the diminution or cessation of thirst upon drinking water is coincidence? Since it does not always follow, and sometimes water seems to aggregate thirst, instead of quenching it, can we truthfully say that "we know that water quenches thirst"? The scientific certainty of continued life after physical death is disputed by some critics of Spiritualism. To such I offer this challenge: Prove to me that water quenches thirst, and I will consider your denials of our evidence. I do not intend to be hypercritical in this review, but I do intend to analyze all statements and claims that do not seem to me to be well sustained. The claim of this book is to represent the "School of Natural Science," and this school is assumed to be far superior to any other as an interpreter of exact and comprehensive science. But to continue with things we know.)

"We know that we can think, and that we can convey our thoughts to others." (Query: Do we know that we can convey our thoughts to others? Circumstantial evidence is very strong in favor of this conclusion; but as the author claims—"add, justly, too, I think—that our own personal experience is the only means by which we can know anything, how can we know that we convey our thoughts to others? The experience of receiving our thoughts which we fancy we convey to others, belongs not to us who speak or write, but to the receiver. That we receive thoughts that seem to proceed from others, does not give us the personal, experimental knowledge that others receive the thoughts we attempt to convey them.)

Second Class.

"We assume to know that the earth is round." * * * But on a basis of actual test it is doubtful if one in a thousand of the human race as it exists to-day has ever personally demonstrated the truth of that assumption. * * * The very large majority of us do not, in literal truth, personally know whether the earth is round, or square, or cubical, or pyramidal. * * * We only assume to know. We assume to know how old we are. * * * We do not hesitate to go into court * * * and solemnly make oath as to our respective ages."

"And yet, in all human probability not one of those who read this page knows to a certainty his or her own age."

"Indeed, I have held ourselves to a rigid and strictly truthful differentiation of the data we employ, there is perhaps not one of us but would be greatly surprised, if not genuinely humiliated to find how many things we assume to know, which are in truth altogether outside the limits of our personal knowledge. We do not know them. We merely assume to know them, and our assumption passes current for actual personal knowledge."

Third Class.

"Many there are who believe in a God, in the sense that the Great Creative Intelligence is a distinct and definite personality. But there are also many others who believe, just as firmly, that the Great Creative Intelligence is not a God, in the sense of a definite personality. It would seem, however, that among all of these there are few, if any, who could truth-

fully assert that the subject is one which falls within the limits of their personal knowledge. * * * There are also those who believe in the absolute inherent immortality of all mankind. Others believe in conditional immortality, only as a reward of individual effort. And there are others who believe, with equal earnestness, that immortality is only a pleasant dream, a comforting delusion, a fascinating fiction, and that physical death means total extinction. * * * All such beliefs, however, may be distinguished without difficulty, from definite personal knowledge, or even assumed knowledge, as these are classified and defined above."

Fourth Class.

"We neither know, nor assume to know, nor can we formulate a well-defined belief as to when time began, or when, if ever, it will end; where space begins, how far it extends, or where, if at all, it ends."

"We neither know nor assume to know, nor do we have even a definite belief as to where, when or how matter first came into existence, how long it will continue to exist, or what will ultimately become of it."

I think this statement is open to question. It may be true of the author, and many others, that they have no definite belief as to how matter first came into existence, how long it will continue, etc. But many thinkers have a very definite belief that MATTER NEVER CAME INTO EXISTENCE, and that IT WILL ALWAYS CONTINUE TO EXIST.

Others find scientific evidence that matter was evolved from pre-existing and eternal energy, and is still in process of evolving. And some recent experiments in chemistry and physics have given vitality to the belief that matter may be destroyed, and that certain states and conditions of it are continually passing away. That atoms are not ultimate, but compounds; and while the chemical stability of the atomic unit is persistent, yet certain phases of matter seem to divide and sub-divide the atom, and the end is not yet. But all of this need not disturb the general idea which the author is aiming to illustrate. The purpose of the author in these classifications and illustrations seems clearly to be to draw lines of distinction between the sources of our knowledge, and to emphasize the importance of personal experience.

This agrees perfectly with the claims of Spiritualists. Direct personal contact with nature, through our senses is, he insists, the ONLY MEANS BY WHICH WE KNOW ANYTHING; and to this Spiritualists will, I think, unanimously agree. But the author does not ignore the value of other helpful sources to guide us on our upward way. No one person can be a witness to all of the splendid achievements of science, or the experiences of human evolution along the upward leading lines of destiny that have molded into advancing types and slowly improving individualities the cosmic elements of nature. But we may all share the revelations that genius has evoked, and profit by the luminous testimony of science, as if we had each and all been personal factors in the fields of all discovery.

The author says: "Things we assume to know are in general, the discoveries and demonstrations of science, the data of history, the deductions of philosophy, and the great body of Spiritual Revelations." I find more in this chapter than can be included in this letter, without extending it beyond proper limits for a single issue of The Progressive Thinker, and will therefore leave it for the next review, and make all clear to the general reader. The questions involved are of the highest interest to every Spiritualist who cares to know of life here and hereafter, and wants to profit by all the attainable knowledge that makes sure the foundations of faith and the demands of Nature that hold infinite promise in the guidance of others receive the thoughts we attempt to convey them.)

THE GREAT WORK.

Words of Appreciation From J. C. Shafter.

To the Editor:—"Many men of many minds" might be paraphrased to read "Many honest and sincere minds," and in this multiplicity of number and kind, who shall help us to choose except it be those who have read, studied and enjoyed."

Regarding the new and delightful book, "The Great Work," which has been noticed in several ways in your paper for thinking people, may I add a word, as I believe it to be worthy of more than ordinary attention, for it is a book based on logic and reason, and not simply common sense, but uncommon good sense. It is a book which bears the STAMP OF TRUTH on every page, and is evidently the work of a man who has "made good" along the lines of thought and action on which he claims to know. It is a book which will last, because it appeals to the progressive intelligence of the age to whom it is addressed; because to read it is to be lifted into a higher condition of consciousness, and thereby be made a nobler, better and truer man. It is a book written along the lines of love and devotion to all that is GOOD AND PURE. It gives the key to many religious and scientific puzzles, which have perplexed many a thoughtful man and earnest student. It is a book not simply to be read and laid aside, but one to be studied and lived. It gives in a practical way the key to the method of practice which will enable any with an earnest desire, to begin NOW to "live the life" about which so much has been written and so little has been told. I wish I might place a copy of the whole series of "Harmonies" of which this is Vol. III, in the hands of every thinking, aspiring soul.

JAMES C. SHAFTER.

Minneapolis, Minn.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Annual Convention

—AND—

Mid-Winter Mass Meeting

—OF THE—

ILLINOIS STATE SPIRITUALIST ASSOCIATION

At Handel Hall, 40 Randolph St., Chicago.

Opening Tuesday evening, February 19th, and continuing all day Wednesday and Thursday, Feb'y 20th and 21st.

Business Session Wednesday Morning at 10 o'clock.

Good Speakers; Excellent Message Mediums; and a Rare Musical Program, directed by Mrs. Carrie Crawford Pierce, at all Afternoon and Evening sessions. Remember—Come—Bring your friends.

Watch for Programs.

IMPORTANT.

Spiritualists of Illinois Take Notice!

The annual meeting of the Illinois State Spiritualists' Association will take place on the morning of Wednesday, February 20, at 10 o'clock, in the Blue Parlor on the third floor of Handel Hall, 40 Randolph street, Chicago.

The Annual Mid-Winter Mass Meeting or Convention of the State Association will also take place at Handel Hall, beginning Tuesday evening, February 19, and continuing through Wednesday and Thursday, day and evening sessions.

Noted Speakers and Mediums from neighboring states have been engaged for the occasion, and will be assisted by many of Chicago's best mediums.

The musical part of the program will be in charge of Mrs. Carrie Crawford Pierce, a noted and prominent singer and teacher of music in Chicago; thus assuring the Convention of the sweetest harmony in musical vibration.

Societies auxiliary to the State Association should bear in mind that the membership per capita tax dues must be paid to the secretary (Dr. H. A. Cross) on or before the morning of

February 20, to entitle them to delegate representation at the annual meeting, when reports of officers and the election of officers for the ensuing year will take place.

H. A. CROSS, Secretary Illinois State Spiritualists' Association.

NOTICE TO SINGERS.

All persons gifted with a good voice for singing, who, for the cause of Spiritualism, will volunteer their services for the three evenings of the convention of the Illinois State Spiritualists' Association, to take place in the large auditorium of Handel Hall, 40 Randolph street, Chicago, on Tuesday, Wednesday and Thursday evenings, Feb. 19, 20 and 21, are very cordially invited to attend a rehearsal for a grand chorus for each of the three evenings named. The rehearsal will take place on the 5th floor of Handel Hall on the evenings of Wednesday and Saturday, February 20th and 21st, at 7:45 o'clock. Your friends are invited to come with you to this rehearsal. The music will be furnished you free of all expense. MRS. C. C. PIERCE, General Director.

4601 Vincennes Avenue Chicago.

DR. A. J. DAVIS.

For special reasons, heretofore known, we will cease for a time to secure subscribers for a full set of the remarkable books written by the great seer, Dr. Davis.

OLD SPIRITUALISTS PASSING AWAY.

"All Hail to the Workers of the Past, and Cordial Support and Encouragement to the Workers of the Present, but the Spiritualists Who Are Convinced, Satisfied and Who Attend no Meetings and Give no Help, Are Hardly Worth the Name of Spiritualist."—Letter From a Prominent Lecturer.

Although Modern Spiritualism has done a splendid work during the last more than half century of its existence, and its liberalizing effects are manifest everywhere, especially in the trend and class of thought taught by the modern church preacher, the old workers and those who made their work possible are rapidly going on, and the question naturally arises, what is the future of the cause, as a movement, to be? Within a year I have been called upon to officiate at the funerals of five of the oldest and most prominent Spiritualists of the West, among them being George W. Burnham, long known as the father of Spiritualism in Connecticut, three more in Norwich, and two in New London; and now comes the word that Moses Hull has gone on to his reward. Sarah Hynes having preceded him by a few months. Where are the young people to take the places of these aggressive, honest, courageous workers of the past? And they were aggressive, because they had to be. When I think of the burden they had to bear, of the courage they manifested, of the scorn, vilification and contempt which as standard-bearers of an unpopular cause, they boldly faced and overcame, as a speaker of to-day I feel a deep debt of gratitude to all the early workers, lecturers, mediums and laymen. And we are told, and I believe, that their work will be carried on by them from the invisible shore. Well, it will if we find them the material to work with, and to work through, in order to do so. WE MUST PAY MORE ATTENTION TO THE YOUNG PEOPLE; we must encourage them to work in a Cause, "THE CAUSE" for which they dared all and gave all. ALL HAIL to the workers of the past, and cordial support and encouragement to the WORKERS of the present, but the Spiritualists who are convinced, satisfied, and attend no meetings, and give no help, are hardly worth the name of Spiritualist. ALBERT P. BLINN.

Norwich, Ct.

A MASS-MEETING

Of Special Importance to Spiritualists.

The Spiritualists of Wisconsin are to hold a mass-meeting in Milwaukee, Friday, Saturday and Sunday, Feb. 8, 9 and 10. The Friday evening meeting will be at the St. Charles Hotel, in the hall they have on the first floor. The St. Charles Hotel is on East Water street. The other services will be held in the Severance Hall, No. 421 Milwaukee street, Saturday evening and Sunday afternoon at half-past two, evening at quarter of eight. Dr. G. B. Warrne of Chicago, and John W. Ring of Crystal Lake, are to be the speakers. The Friday evening meeting will consist of short speeches by Miss Loebel, secretary, and others. A most interesting and enjoyable time is expected. G. H. BROOKS, President.

New York State Association Mass-Meeting.

A fine programme is being arranged by the officers of the state association for the three-days meeting they are to hold at Elks Hall, 59th street and Columbus Circle, New York City, on February 14, 15 and 16. Among the eminent speakers and mediums who are to assist, are Mrs. Helen M. Russegg, Mrs. Margaret Gaule Reidinger, Mr. Geo. Fuller, Mrs. Nellie Brigham, Mrs. Henry Newton, H. W. Richardson and others. The lectures and spirit messages will be interspersed with beautiful soul-inspiring music under the direction of Madam Voigt of New York City.

H. W. RICHARDSON, East Aurora, N. Y., President.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all prescriptions for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

HARRISON D. BARRETT, Box 580, Seattle, Wash.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble, the robed and crowned—rises the sincere man. Happy is the man who neither pants nor patches, veils nor veneers! Blessed is he who wears no mask!—Ingersoll.

Genius always gives its best first; prudence at last. Lavater.

People may outgrow natural ignorance, but ignorance carefully cultivated, polished, propagated, and called divine truth, can rarely be outgrown, because it paralyzes the power of growth.—Moncreuf D. Conway.

What Is Faith, and How Shall We Use It?

A Discourse Delivered Through Mrs. Cora L. V. Richmond, Sunday, November 25, 1906.

Perhaps there has never been a word more abused or more misused in the English or any other language than the word faith.

Love has been greatly misused, liberty has been abused and misused, but faith has had more subtle, unmeaning and more deliberate insults than almost any other word in the English language.

Faith, as defined by Paul, is "the substance of things hoped for, the evidence of things unseen." That makes it a very inoffensive word.

Theology has insisted upon belief being faith, and has mistaken its various forms of beliefs for true faith. You just subscribe to this or that, or other belief; yet faith the redeeming quality always in the mind and spirit.

The agnostic and materialist have accused faith of being "unreasonable," and all that sort of thing, so familiar to those who understand the phraseology of agnosticism and materialism. Yet there is not one human being who could exist for an instant of time without faith. This boasted "natural law," which they have hard work in separating from intelligence, they have faith in; they have faith in their community, faith in one another, or they could not breathe. You destroy faith in banks—which is rapidly being destroyed—and there would be no commerce. Destroy faith in one another and you could not exist here for an instant.

"The substance of things unseen." Perhaps there is not a more invisible thing than abstract mathematics. Every high mathematical problem is a mental process, in the solving of it; the measurement of the stars, the distance of suns, every thing of that kind is mental. Until you know and have faith in mathematics, you cannot build a house, yet you have faith as blind, mistaking it for belief. Faith is the flowering out of the spiritual knowledge of the world. It is the blossom of all that you know concerning the realm unseen, yet palpable.

Without other evidence than that of the senses there is no real knowledge. The evidence of the spirit is a great deal stronger evidence than that of the senses. You go to the prestidigitator's conjuring performance and he will make you doubt everything you see, simply because your senses deceive you. That which you see ordinarily is not only colored by your mental state, but by the limitations of the senses. If you have imperfect vision, which most of you have, no two see anything like alike. The whole process of deciding the reality, even of material phenomena, is a mental process; and the process of deciding between right and wrong, between the absolute principles of the universe is entirely a process beyond the senses and beyond reason.

You must know a thing thoroughly before you can reason upon it. You must have faith in it before you can use your reason upon it at all. Faith is born of knowledge, and knowledge comes from within. Therefore, the great lesson of true work and true spirituality is faith. Spiritualists, after they have the physical phenomena, think they have the foundations for belief, but when they have spiritual and mental evidence they have knowledge, and when that all their faith in the future life is based. Yet, even so exalted a poet as Shelley railed against faith, because he mistook it; he mistook faith and its work for the belief in the theology of the day; yet no one had greater faith in all the exalted powers and forces of the universe than he.

The entire structure of the universe as revealed by astronomy is based upon this inner knowledge which could never be demonstrated to the senses. Just think how long it would take to count a million; just think how long it would take to count a billion, yet you can state the distances of planets in millions, billions and trillions of miles from this globe. You can solve the positions of these heavenly bodies by that process of faith which mathematics has given to the mind. When the spirit is just as certain of spiritual truth as the mind is of mathematics the entire problems of life are solved.

There are no two truths concerning any one thing. People talk about truth as though it were a graded school and the arrival at it is by a gradual process. Primal truths are just as certain as the bases of mathematics. There are no two systems of ethics. The truth is, that what is absolutely true in the realm of the spirit is always true. It is true for every age and clime, and conditions and class of people. "A new commandment I give unto you, that ye love one another." There are no gradations. Some people love some people "worse" than they do others (as the little spirit control of one of our friends expresses it) which sometimes seems like hatred.

Love is the one affirmative, the one postulate. Wisdom is what shall be done, the love is that which perceives. There are no two ways of construing the Golden Rule. For instance, every effort of society, creed and dogma, and worldly-mindedness is simply not to construe it at all, not to "do unto others as you would that they should unto you." The acceptance of it as the highest standard of human ethics is because every nation beneath the sun has accepted it in some form of statement or other. The principle being the same in the far Orient: "Feel toward others as you would that they should feel toward you." Of course, if you feel right you will do right. So the essential principles of Christianity are right feeling and the right state of mind. But it is in this just like it is with the last ones who have new thoughts of truth thinking they have discovered it, the truth. Of course, every time one arrives at the state of perceiving a primal principle, that one thinks he is the "discoverer" of it. This is why there are so many "discoveries" of the truths of nature. This is why there is so much discussion of the priority of one or another in the discovery of a new planet. This is why there is often a dispute about a principle in science, as to who discovered it first.

But the question is not as to priority: Truth is prior. And the mind that is here on earth attempting to solve the problems of life, cannot solve them by anything less than the truth in relation to those problems. You have discovered that in mathematics, but you will not admit it in social science or in government. A government based absolutely upon individual liberty has never been fulfilled, for two reasons: One is there has never been a government founded upon it, and the other, and more important one, is that there are no people ready to avail themselves of it if there was such a government. Because absolute liberty means the absolute recognition of the rights of every other living soul. So when you have faith in freedom it is because you have knowledge that freedom can only come with the greatest enlightenment.

What the Russians are struggling for over there, and what they will obtain, is the measure of liberty or freedom that the oppression of the past, by contrast, makes them think is the perfect independence that they seek. Which, of course, thousands and millions are not ready to enjoy. But the great light of freedom that was set across the ocean and caused them to seek to find, and to illustrate also the same light of freedom. What a beacon fire was this that Columbia placed before all the world! What a light, what a white light, was this!

If humanity did not have faith in the ultimate freedom, in the ultimate knowledge to humanity that freedom

brings, there would be no such conditions as there now are in Russia. People say: "Why, they are doing nothing over there; all this talk about Russian freedom is a dream." Don't you believe it! They are doing more in their preparation than other nations have done in precipitating their revolutions. This great tide of thought will never go backward. No one knows so well as the poor prisoner (the Czar) in his palace what it means when these fires are set free within the mind to burn away the dross of despotism.

People talk about faith as "servitude" and "bondage." They do not know what they are talking about. It illuminates, it sets free all the attributes of the spirit in the realms of the spirit. "Thy faith hath made thee whole," Jesus said to the one who was ill and who simply touched his garments, or who simply came upon his name. "Thy faith hath made thee whole. I did not do it." This healing power that he possessed is in accordance with the divine plan. Whenever you set your faculties in harmonious action with this healing power, you must be healed: There is not only the direct action on you to heal you, which does not often succeed, but there is the conjunction of two requisites necessary; one is readiness to receive, and the other the power to give.

When anyone would be made whole by the healing power, the first condition is readiness to receive, and it does not make any difference, even if it is the bread pills of the family doctor, you will be cured by them because you have placed yourself in harmony with the healing power. No class of people know better than the doctors, the experienced physicians, how little value there is in materia medica, and how much value there is in the conditions of faith in the mind of the patient. This is why many doctors prefer to take their own medicine with them instead of leaving a prescription; and this is why they want laws to "protect the practice of medicine," because in a little while there will be no business for druggists. What will be the value of a five years' study in a medical college, if some one is to come in here and tell you you will certainly be healed if you place yourself in accordance with the laws of healing? Then what of those laws, physical laws, hygienic laws, fresh air plants, good food plants, good exercise plants, if the adjustment of the spirit with the body is all there is to healing? All healing is adjustment. Sometimes it is done by a shock, sometimes it is done by a beneficent look of kindness, sometimes it is the healing presence of the family physician with a little colored water in a bottle for you to take, sometimes it is one thing or another; but whatever the power is, it is because of your faith: the knowledge that the spirit can be adjusted to the habitation, the mechanism that it uses, and that knowledge, the more it opens up these higher chambers of the mind, the more is the power of that knowledge possible.

Faith is like a "grain of mustard seed." If you have had to contend with the wild mustard as the farmer has, you know where it once got started there is no such thing as destroying it; it is worse than thistles. That little grain of mustard seed is precisely like faith. With true faith you can move mountains. Now mountains are not all material, but there is a very large (physically) lady in London who was a very good medium for the physical phenomena. She was often levitated in her seance room, and when once, as proven by the positive evidence of many reputable witnesses, she was borne rapidly from one place in London to another place two or three miles distant, it was called the "transit of Venus" by the daily newspapers. Was not that moving a mountain? So if you can place yourself in accordance with that law of faith in the unseen and invisible forces of the universe there is no more trouble in moving a mountain than there is in moving a table.

But it is not intended that these invisible forces shall do your physical work for you. Although in the house of Dr. Phelps, (the father of the Andover Phelps who denounced Spiritualism) more things were done than Hamlet ever dreamed of in his philosophy, things were carried by invisible powers from one room to another; dishes were brought from the kitchen into the dining-room, and articles of furniture were brought from other rooms into the parlor. But just as soon as the ministers came to pray it out of the house, of course, the family had to move. All this unseen force was a ministering power. Dr. Phelps had read the Bible enough to know that these things could be.

Now the reactionists. There are always reactionists in every movement. The reactionists are making people doubt whether there are any real genuine manifestations or not. You do not create faith by going into a bank and telling the cashier, "I believe you are a fraud; I think you are going to steal my money, but I want you to take it and give me an account book." That is not the way to establish confidence. Yet it is the usual way that people seek to investigate what they call spiritual phenomena. The attitude of the self-styled investigator is the attitude of the pre-determined doubter. Now we have not said this for the first time to-day; we said it twenty, thirty years ago. There is not a more unfortunate state of mind than the state usually described as the chronic "investigator," except it be the musical or dramatic critic of the daily press. But these states of mind do not affect the thing that is investigated. Because there is a different realm that takes a different reasoning process.

If a man is going to sail on the ocean and has only a sail boat he must measurably adapt himself to the winds and tides. Of course he has great faith in his craft; he knows how it is built, he understands the favoring winds and tides, he knows the dangers of the shores. But when it is a steam boat he does not have to be so careful about winds, or tides. By and by, when he goes in a boat propelled by still more subtle forces of nature, like electricity or those finer forces of others there will be still less need of heeding the winds and tides.

Now what has telepathy to do with winds and tides? When the power of the spirit is let loose upon the world, through these spiritual forces, there is no limit to its power. But it is not coming to express its power by your rifles, but by its own rules, its own methods. When Mr. Crookes, now Sir William Crookes, was investigating the phenomena of Spiritualism in his own house through the mediumship of Miss Florence Cook, he said the object of his investigations was to pursue the scientific methods, that he would dictate what the conditions should be, but he discovered, whenever he allowed the powers producing the manifestations to do them their own way, he had more perfect manifestations, and under better "test conditions" that he could have arranged. Which means, that if you place yourself in accord with the intelligence that know how to govern substance, substance will be obedient to you.

But, you ask, "cannot an investigator have any test conditions? Can he not be guaranteed that the manifestation will be genuine?" If you are intelligent enough to be called an investigator, your intelligence ought to teach you when you have good proof. So it is not a question of fraud at all, any more than real bank notes are a question of counterfeit. It is a question of faith in the powers unseen having larger influence and wider knowledge than you have. Now when you place yourself in accordance

with those forces you have faith in their power. It is not "blind credulity;" it is not "belief" simply, it is not asking about your speculations and "Change expecting a correct and profitable answer. But it is all the forces of the universe bent to the inviolable power of that intelligence. When you are in accord with that, your body is not only healed, but your mind is strengthened and secure.

This is why we have said that such a thing as the demonstration of immortality by mental methods or by the senses is an absurd proposition. Immortality is a perception; if you had it demonstrated every day it would be in time and sense, and would only be good for that day. But the real demonstration comes from within, and the perception that knows this, is able to judge of the manifestations that prove it. That is the only real kind of evidence, and that is from within the soul.

We know of a certain learned man who was called upon to witness a demonstration of some unusual force in science in Boston; we think it was electricity. When he was asked to be present, he asked what he might expect to see as the result of the demonstration? Meaning that he wished to prepare his mind by knowing what he was expected to witness. An entire ignorance on the subject might not know what was demonstrated when he saw it. So we do not think people are qualified to investigate psychic phenomena, as they call them, unless they have some mental and spiritual preparation. You cannot demonstrate to a materialist a spiritual proposition. You must educate his mind first. You can demonstrate unseen forces, but he will stop there, as all such minds do until the Psychic Research Society compels them to go one step further in the line of unseen and unknown forces in nature. But they HAVE NOT INTELLIGENCE ENOUGH TO KNOW INTELLIGENCE WHEN IT IS MANIFEST. It is at either end of every telegraphic instrument there is no intelligence sending the message, or no intelligence receiving it, there would not be much use in the telegraph system. Wherever in the universe, whether from spirits within or out of the body, a message is sent and the message is received it shows that there is the same kind of intelligence sending and receiving the message.

So we go back to the primal point of faith, which is knowledge, that the universe is just as full of unseen, impalpable forces as it is of the visible manifestations of those forces. That all forces of the universe are unseen, the manifestation only is visible, and the manifestation is very often entirely unlike the force that produces it.

What people are most in need of, is not "blind credulity," nor simply "belief" that such and such things occur, or can occur, but FAITH IN THE IMMUTABLE SPIRITUAL FORCES OF THE UNIVERSE. Faith that they will do their work and fulfill their purposes according to the spiritual needs of the universe, and that when those spiritual intelligences through spiritual forces are manifested to the inhabitants of earth they manifest, taking the initiative because you do not know how to do it; and they manifest according to your needs, not at all according to your desires, very seldom according to your wishes; but according to your needs.

When the great spiritual movement was let loose upon the world sixty years ago it was when there was recognition that the faith of the inhabitants of earth had been trifled with; that theology had made people blind and deaf. And there was recognition through that faith that something higher and more perfect was needed. There had been the preparation through the liberal line of thought that had come down through the Quakers, the Shakers, the Unitarians and Universalists, and the light of the spiritual fires had never been quenched. When the new statement was needed here it came. It was not given to any human being to decide how it should come. If the "investigators" of the "Rochester Knockings" had placed themselves in accordance with the forces producing the manifestations, as they do with other things in nature, instead of the sapient conclusion of the Buffalo doctors that the rappings were caused by the "snapping of the toe joints" of the mediums, there would have been a more commensurate understanding of them. But it simply proved the lack of capability to conceive of spiritual manifestations through matter, so that was the only answer the Buffalo doctors could give.

What Is Coming.

Prophecies Concerning the Future of Earth and Man.

The world will soon come to an end, the heaven will take its place, when people understand the vision of the world, then of Spirits from far off places. This will be arranged before the ending of the year 1925.

Whether or not the above prophecy will become a fact will be when the said time has passed. Most people will naturally think it to be impossible; but I have seen it in it and will give some reasons why.

Things are to a person what they may impress upon his mind. Some man may take a stone into his hand and examine it, still by his best effort to search for its character, he can see no more about it than simply that it is a stone. Some other man may take the same stone, and to him it will unfold a history of creation, for it was formed as a gas out of the densest known substance, through its countless changes into its present stage, and he may continue to follow its stages up, see it pulverized into sand, where it may serve the plants for nourishment, and from plants it may go into and become a part of man's body.

The white race of people have, in a general way, through many generations been very bright, but the quality of their intelligence is being lowered by the only authoritative description of heaven and earth, therefore I will, for convenience sake, analyze my theory from that standpoint.

The same word may have different meanings to different people, and there is possibly no other word that conveys so many different ideas as the word "Heaven." The orthodox believe it to be a place, located above the clouds, where some Almighty spirit is sitting on a throne of gold, with Jesus on his right side, where they are blessing and condemning the souls of the dead people, and whatsoever judgment it may please them to pass upon them, so their conditions shall be forever.

More liberal-minded people have arrived at the conclusion that the word "Heaven" means a peaceful and pleasant state of mind, which in a way is to change the old that they cannot comprehend, into a shape where it suits their tastes. However this may be, it appears to be the more reasonable and substantial of the two.

Anything is to a person what it appears to him to be. This can not be contradicted, therefore the orthodox heaven is vanishing fast, because there are comparatively few people that in our days believe there is such a place, and those that do believe it are not counted among the brightest scholars. It is, however, a subject that requires much carefulness for anyone to affirm or deny.

On the other hand, we accept the heaven to be a state of mind, then all there is to be done is to change the minds of the people on the earth into a state of peace and happiness, thus we have the earth shaped into a heaven.

The above theories can only be considered as parables, as they contain no

Now faith as "the evidence of things unseen" includes all possible manifestations, includes every kind of demonstration when needed, not when demanded, not when called for capriciously. When Prof. Tyndall, after a decision of "faith cure," made the proposition to have one ward in the hospital set apart for the scientific methods, to prove the fallacy of the former, he was issuing a direct challenge to the invisible powers. Since when have divine forces been fighting duels? Or been responding to challenges as in the prize ring? This was a scientist's challenge to the spiritual forces of the universe: "I do not believe in you! I do not believe in healing by the power of the spirit! If you can do it, do it!" Of course, whatever the result was, we believe this proposition was rejected by the authorities, people have been cured by faith from time immemorial.

We well know that faith sets in motion all those forces of the universe that, according to human needs, will illustrate the power and ability of the healing of the spirit. We do not say that every individual prayer for every individual case would be answered, but we say that the healing forces of the universe are for the individual that is to be restored. We know this faith includes also the other side of the proposition, that some lives must go, and the next step of life is just as important as this step, and if you have the full measure of faith you will be able to grasp this proposition. There are plenty of people who have faith as long as things go the way they want them to, and how pleased they are to pat themselves on the shoulder and say, "I had faith." But let the shadows come, let there be a turn in the tide of fortune, let friends be taken out of their human sight and they rebel. But it is true faith that sees through the shadows, that extends beyond the walls of human life, and knows that the life beyond is the greater life. That is the faith that uplifts, glorifies and sets free. There must be no limit, no qualifications.

The "facts" of the universe prevent Love and Faith from doing their work. They (facts) are like mosquitoes: You live in a beautiful place, there are lovely gardens, and magnificent groves, but you cannot go out in the evenings on account of the mosquitoes. So your faith is always qualified by some little mosquito, or something in some other shape has limited your full belief or measure of knowledge in the absolute Love and Wisdom of the unseen yet palpable powers of the universe; the Love and Wisdom of God. Do you suppose that this little shadow that you are under has anything to do with that Love? Do you suppose that that love is diminished? You might as well say that the rain upon the very flowers that need rain is evidence of a lack of wisdom.

We assure you, that there is room in the vast and wonderful pavilions of the skies, not only for all the worlds and systems that move harmoniously there, but for all souls and all lives to the fulfillment of all that they need. And the unquestioning knowledge that everything in the universe, not only can become, but is governed by the Love and Wisdom that is supreme. That when you want to know it, and when you have arrived at the condition to appreciate it, you have but to set your face toward the light, and unfold the thoughts that reach in the direction that you wish knowledge, and there is at once the indication of this realm and of those forces that you would employ, and employ in accordance with that realm.

Whoever seeks to unlock the storehouse of the kingdom of the spirit for mere selfish human ends will always fail. Whoever seeks to unlock those powers of the spiritual universe for selfish greed and aggrandizement will fail. Whoever places himself or herself in accordance with those powers for the highest good of the greatest number of souls will always succeed, even though Calvary awaits him or her, even though the outer world persecutes and derides.

The Sermon on the Mount and the Golden Rule, the words of Confucius and Zoroaster, and of all Oriental philosophers and sages shine out through the night-time of the earth and the world is redeemed by them.

We have faith in these divine principles! Only by placing oneself in accordance with the Divine, can one know the limitless powers of the Divine.

were so frequent all over that even they had a hard time to keep alive.

All planets have their ages and changes, which go on from birth to death, or from when they begin to form until they are entirely dissolved. If you by the aid of reason can accept this as a fact, then, too, you will be able to understand that planets differ in climatic conditions. Some of the planets are many times larger than ours and some are considerably smaller.

The size and age of a planet does not, any more than of a man, determine its character or its climatic condition. Although the climatic conditions influence a man and to some extent shape his character, it is not a certainty by which to determine his ability and desire; because men do bodily inherit their character from their parents, but their spiritual and mental environment is inherited partly from their relatives of former generations and also from strangers, either spirits from this world or from some other planets, which purpose to serve as guardian angels. The spiritual influence, more than anything else, leads men to their destinations. The spirits are very determined and jealous of the man that they take upon themselves to guide through his earthly life.

The character of a spirit cannot be determined by what planet he has lived upon as a man. There are many spirits who have seen the growing up and the dissolution of several planets, without having the least recollection thereof, and many spirits do not even know that they at some time have been human beings.

A long life is not an eternal life; at one time those very spirits, who now have no recollection of themselves, were very bright, but the quality to maintain and to grow were not in them, therefore in time they will be dissolved into the eternal whole. From that you may see that inspirations are of very widely different character, ranging from the very least of intellectuality to the very highest standpoints of cultivation.

Those spirits who have the quality in them to maintain and to grow, and the more of that quality the better are their chances, they are the ones that should be consulted, and the only ones to take any advice from.

Their character is peculiar compared with all other grades; first, they have sympathy for everybody, wherever they know of no special sympathy for anyone in particular; but they are always ready to teach and help whom they come in contact with, and do that to the interest of all, their object being to lift as many of humanity up to their standard as possible. By their superior knowledge they have the right of most things in their hands and lead as well what is called bad as what is called good; they work all with the one object in view, to elevate mankind.

The earth has so far produced very few men with that quality in them, and for that reason there are not so many who will understand us; but the time is at hand when the truth can be uncovered, and therefore we have commenced that part of the work.

Denver, Colorado. J. C. JENSEN.

"Spiritual Fire Crackers, Bible Chests, and Political Pin Points." By J. C. Jensen. A pamphlet containing 20 paragraphs of racy reading. Price 25 cts.

Remarkable Invention.

"Actina" A Scientific Appliance for Relieving Defective Eyesight—Has a Record of Many Marvelous Cures.

If your eyesight is defective or you have some form of eye trouble which endangers your eyesight, you should lose no time in investigating the "Actina." It is an instrument to be applied directly over the eyes and its potent action stimulates and maintains the circulation of the blood, thereby removing congestion and assisting nature to repair the defects and restore the eyesight to its normal condition. Hundreds of people owe the restoration of their eyesight to the "Actina." Among them are the following:

Prof. T. S. Sligh, Mansfield, La.
Rev. J. H. Foster, Turkey, Wash.
Rev. W. C. Goodwin, Muller, Mo.
Gen. Alex. Hamilton, Burlington, N. Y.
Gen. C. Brewster, Bridgeport, Conn.
Dr. Jas. H. Bell, 2nd Perrine St., Dayton, O.
Mrs. O. H. Donnell, Apt. U. S. Secret Service, Louisville, Ky.
Nine out of ten persons wearing spectacles might better do without them. Strengthen the eye by improving the circulation and it will not require an artificial lens. If you are interested and desire to know what the "Actina" is and what it is accomplishing, write to-day for our FREE TRIAL OFFER and OBTAIN BOOK, TREATISE ON EYE DISEASE. The book contains much valuable information. A postal card will bring it to you. Address

ACTINA APPLIANCE CO.
Dept. 34211, 881-813 Walnut St., Kansas City, Mo.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Flatula, Ulcers, Eczema and All Skin and Fungal Diseases. Write for Illustrated Book, sent free. Address

DR. BYE, Cor. 9th and Broadway, Kansas City, Mo.

898

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Avarice and Conscience and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documents, evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

THE WOMAN'S BIBLE

PART I.—The Pentateuch.

Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy by Elizabeth Cary Stanton, Lillie Devereux Blake, Rev. Phoebe Hanford, Clara Howard Colby, Ellen Battelle Pollock, Mrs. Louise Southworth, Ursula N. Gesefeld, and Francis E. Barr.

THE WOMAN'S BIBLE.—PART II.

Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The contents are bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a dull page in either of these books, but each is a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 800 pages. It will hold your attention from the beginning to the end. It is checkbook of stirring incidents. Price of this large volume, only \$1.50 postpaid.

OCEANIDES

A Psychological Novel.—Price Paper, Cover, 50 Cents.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting. It is a spiritual book for Spiritualists, and interesting for everyone.

MARY ANNE GAKEN

Wife, Mother, Spirit, Angel.—Near Cloth Cover, Price \$1.00.

This great work relates the experiences of a young wife and mother, early called to the portals of death. It is very realistic, and the narrative is charmingly natural, and beautiful in its tone of sweetness. It brings that other world very near to us; the comfort it brings to those bereaved of the dear ones of the home and family, in beyond one's power to describe. All readers will be charmed with it as well as spiritually aided and uplifted.

The Nemesis of Chautauqua Lake

Known Author and Scholar. HON. A. B. RICHMOND. Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is given a person who is advanced in spirit, and the narrative is a very true picture of the spiritual world during its progress. It is very interesting. Price, cloth, 25 cents.

st, and much that is original and new will be found in the accounts given of Ahnradman's Studies in the Domain of Magic and its relation to obsession and other perplexing problems of spiritual intercourse. Price, cloth \$1.00. Paper, 50 cent. Postage, 12 cents. Y

