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Judge Dailey Arisen.

He was a victim of pneumonia—He was a Lawyer, Politician, Poet and Spiritualist—He had been a loyal supporter of the Spiritualist church—A founder of Lake Pleasant Camp—A most excellent man throughout.

Former Judge Abraham H. Dailey died at his home, 876 St. Mark's Avenue, Judge Dailey's death was not unexpected, except by his intimate friends, as members of his family had denied publicly a few hours before his death that he was so ill as had been announced. Mrs. Dailey said that he was much better yesterday morning after passing a comfortable night.

Soon after noon yesterday he grew much weaker and his heart action became very low. He rallied slightly, but was soon worse. His age and his weak heart made it impossible for him to contend against his illness, and after the brief rest he grew steadily worse until he died.

Pneumonia was the cause of death. A slight cold, contracted last Monday, developed into pneumonia, and by Wednesday he was quite ill. Dr. Charles M. Bellows and Drs. Butler and Delatour were in attendance from that time up to the hour of his death.

Judge Dailey had been weak and in poor health for almost three years. With the exception of his appearance for Mary Ann Scannell-Pepper-Vanderbilt he had kept out of the courts for two years, although he had done considerable work in his law office as head of the firm of Dailey, Williams & Richardson.

Hardly more than a week before his death Judge Dailey went before Justice Ashland to fight for Mrs. Pepper-Vanderbilt in the celebrated case wherein she was accused of getting by trick and device a house and lot from Mr. Vanderbilt. Judge Dailey's personal interest in this case was so great that he risked his health to appear for his client and friend.

His partner, George V. S. Williams, did all in his power to keep him from going into court, but Judge Dailey would not be prevented from taking personal charge of the Vanderbilt defense.

Loyal Friend of Mrs. Pepper. Judge Dailey was a devoted Spiritualist and was one of the truest friends Mrs. Pepper-Vanderbilt ever had. He stood as her sponsor, and she came to Brooklyn, he supported her through all the scandals that made her name notorious, and he stood by her even after the recent action before the courts and a commission in lunacy.

For forty-nine years Judge Dailey was one of the picturesque figures of Brooklyn. He was a man of considerable force of character, and of positive beliefs. He searched into all the accessible depths of the supernatural and was an authority on subjects of a metaphysical nature.

Best known as a Spiritualist, Judge Dailey was still a devout member of Plymouth Church, he had been a member there since the early days of Beecher, and had taken an interest in the church through the pastorate of Dr. Hillis. He was one of Henry Ward Beecher's intimate personal friends. They had many beliefs in common and were closely associated at the time of the Beecher trial, although Judge Dailey was not engaged in the trial, as has been stated erroneously.

Judge Dailey's full name was Abraham Hoagland Dailey. He was born in Sheffield, Mass., on October 21, 1831, and was just a week over 76 years old at the time of his death. His father was William Dailey, and his mother was Eliza O'Brien. His grandfather, Hugh Dailey, came to America in 1720 and settled in Massachusetts. Judge Dailey was of English-Irish and German extraction. He went through Williston Seminary and was just about to enter college when he was prostrated by a serious illness, which was of such long duration that he gave up his college plans.

After his recovery he began the study of law in the law office of former Governor George M. Briggs, at Pittsfield, Mass. He was admitted to the bar in 1855. He practiced law in Great Barrington for three years and moved to Brooklyn in 1858. He established a law office on Broadway in the Eastern District, and at the same time became active in Republican politics. He had been in Brooklyn five years when he was elected Justice of the Fourth District Municipal Court. He held that office for nearly four years, resigning to go back to private practice. In 1871 he was nominated by the Republicans for the office of district attorney. He was opposed by Winchester Britton. The result showed Britton's election, but Judge Dailey claimed fraud and always declared that he had been elected.

Drafted First Registration Bill. His experience in that election led him to draft a registration bill, which he said afterward was the foundation for the present registration law and the pioneer of all measures to safeguard the suffrage of the country.

The year after his defeat Judge Dailey left the Republican party and became a Democrat. Hugh McLaughlin was then rising rapidly to the absolute political rule that was his in later years. The change of party was fortunate for Judge Dailey. He had been in Democratic ranks less than four years when he was nominated for surrogate of Kings County. His opponent was Walter H. Livingston. The election returns showed that Livingston was elected. Judge Dailey and his Democratic backers made a contest. Judge Dailey won in the

REINCARNATION CRUMBS.

This Writer Does Not Find Them Palatable, nor Assumable, and Succinctly Gives His Reasons Why.

Those "crumbs of knowledge" on reincarnation served by Joseph S. Pettit in the Progressive Thinker No. 914 are only dry chaff to me. Although prepared after the regular formula, they are unpalatable and indigestible.

I have been trying more than four months to obtain some nourishment from those "crumbs," that would satisfy soul-hunger, but have failed to do so.

No, I cannot "eat at your table," the "crumbs" do not assimilate with my organism. To one who is accustomed to taking three square meals a day, such diet will not maintain life and strength.

It is very evident that the leaders in reincarnation have prepared a theory to suit their fancy, as authorities on the subject admit that there is no evidence to sustain their position.

One teacher says, "It is, from the nature of the case, impossible to produce direct sensory evidence of transition to the truth of such a doctrine."

It must, then, be accepted by faith,—"that substance of things, hoped for, and evidence of things unseen."

Who would be a Spiritualist, with no evidence to prove spirit return?

Mrs. Besant, the newly-elected president of the Theosophical Society, who recently returned from India, says: "I believe that the soul of Mme. Blavatsky has been transferred to me, and that I am to follow in the footsteps she marked out for me."

I am satisfied that I had a former human existence, but I would rather not tell who I was in the past. I am so positive of it that I cannot understand why anyone should doubt it. But I prefer not to say who I was in my former existence, for the reason of association.

Will someone please tell me what became of HER soul which number two took possession of? It seems odd to be pushed out of the body at any time by a selfish soul who wants to exploit itself.

Mrs. Tingley in her work on reincarnation says: "It is only natural that, considering the vanity and weakness of humanity, there should occasionally be found persons who do not know who they were in their past lives. The characters chosen by them are, of course, the great figures of history, such as Napoleon, and Mary Queen of Scots; but there are too many competing candidates for the same character. Vanity is the greatest foe of genuine attainment, and anyone's susceptibility to vanity is a genuine knowledge would certainly not air it in this way."

When there is an exceptionally desirable opportunity to reincarnate, there must naturally be a great deal of strife among the many souls gathered around it, who shall have the preference. Will anyone please tell us how the matter is settled? Is there a pitched battle and the victor take the plum, or do they flip the copper, shake the dice, or pull straws?

The soul does not exist as a conscious entity until it is developed as such in contact with matter.

If "immortality" is dependent upon rebirth and continuous rebirth, our friend states, "total annihilation is preferable."

"Infinite Intelligence" is very kind and benevolent to establish such a system for the happiness of his children.

It is very unsatisfactory to quote spirit testimony as authority on this subject, as there is a wide difference of opinion with those who are supposed to be far advanced. My position is sustained, however, by those ancient philosophers who gave much to the world that is highly instructive, through the medium of Plato, Faraday, a noted chemist, and a chemist of the Royal Institution, England.

In referring to the development of the soul or spirit, he says: "It enters upon individual life through organization from matter, and so far as the wisest spirits can perceive, had no individual existence previous to conception, the peculiar vito-chemical mingling of the elements in the protoplasmic condition."

It is claimed by reincarnationists that if the soul had a beginning in this manner it must have an end; therefore it is not immortal. Very well, so let it be. I do not KNOW that the soul exists in an individualized form forever, and I know of no way of arriving at the truth of the matter. I must be shown that reincarnation is possible, by comparison with a similar process in some department of Nature, before I can accept it. I will ask my friend if he can look upon the little helpless babe, with scarcely a spark of intelligence, and say she fully believes the little soul is that of a mature man or woman?—perhaps a philosopher or scientist, a king or queen, a miserable sot or vicious villain?

Such a theory is too far-fetched for me, and has no parallel in Nature. Can a mother, who believes that she has that tender, sincere love for her child that one who believes otherwise?—L. P. WHEELLOCK, Madison, Wis.

CHILD'S HYMN

Of a Hundred Years Ago.

There is beyond the sky
A heaven of joy and love,
And holy children, when they die
Go to that world above.

There is a dreadful hell
Of everlasting pains,
Where sinners must with devils dwell
In darkness, fire and chains.

Can such a wretch as I
Escape that cursed end,
And may I hope when'er I die
I shall to heaven ascend?

Then I for grace will pray
Whilst I have life and breath
Lest I shall be cut off to-day
And sent to endless death.

SAY BIBLE TEACHINGS ARE ONLY IMAGINATIVE.

University of Chicago Divinity Professors Assert Resurrection and Day of Judgment are Simply Symbolical.

To the Editor:—According to a late Chicago Record-Herald, the University of Chicago Divinity professors dispute the literal truth of the biblical teachings of the second coming of Christ, the day of judgment and the resurrection, in an editorial published in the current number of the Biblical World issued yesterday from the University Press.

The unsigned article, written by one of the editors of the magazine, declares these doctrines to be "of a purely speculative and imaginative character," and only emblematical of processes in world development.

The author of the article commends the recent book on "Biblical Dogmatics" by Professor Milton S. Terry, of the Garrett Biblical Institute, which urged the same interpretation of the Bible. Belief in "a kingdom of God on earth" is declared to be a nobler motive for morality than hope of a future world and immortality. The opinions expressed in the editorial are similar to those published by Professor George B. Foster of the University of Chicago, in his book on "The Finality of the Christian Religion."

Among the editors of the Biblical World are Professors: Ernest D. Burton, Professor George B. Foster, Professor Shailer Mathews, Professor Joseph B. Foweraker, Professor Charles R. Henderson and Professor Theodore Sorens. The editors share the responsibility for all editorials without announcing the authorship of any article, according to Professor Shailer Mathews.

The large circles of Christian thought the old Christianity is gone, probably never to return, declares the writer. "The Apostle Paul looked for an appearance of Jesus in the clouds of heaven, and was not without hope in the early years of his missionary activity, that this return might come within his own lifetime."

What must be an ever-diminishing circle of Christians who will find nourishment and inspiration in looking for the fulfillment in their day of the hopes which history has long since shown the early church to have mistakenly cherished.

"The Society of Psychic Research" has done valuable service, but perhaps some more valuable service will be done by the Society of Psychic Research, which will endeavor to deepen the conviction that not only between the good and the evil in the unseen world, but also between that world and us, there is a great gulf, and that we must walk by faith and not by sight."

The continuance after death of a life enough like the present to be comprehensible to us, who is in the midst of this life is probably beyond the possibility of scientific demonstration.

"Certainly it would not be wholly a loss, if the temper and tone of our age should compel us to transfer our emphasis from the material to the spiritual, and to lay hold upon eternal life for ourselves, to the appeal to them to cast their lives like seeds into the ground that they may spring up and bear fruit in the well-being, physical, moral and religious, of their fellow men. And that those who are called to do this, we know, are those who have generations of centuries, shall live their lives here upon this earth."

While the above exhibits in part great wisdom and liberality, in part great ignorance in supposing that there is an impassable gulf between the material and spiritual worlds.

Spirit Return is a demonstrated fact, and the University of Chicago is behind the times in not recognizing it.

R. RUTH.

FIRESIDE FANCIES.

Come, Mary, my wife, let us sit by the fire,
And gaze as the flames depart;
For the night is cold,
And we're growing old,
Yet we'll ever be young of heart.

And Mary, my dear, as a boy on the farm,
When the labor of day was o'er;
By the light of the moon,
Ah! how cosy 'twould seem,
As the rain beat on the floor.

Ah! then, my wife, I would dream such dreams,
As I'd gaze at the radiant light,
For a young girl came
And went in the same way,
She seemed such a dainty sprite.

And Mary, my love, when I first saw your face,
I knew I had seen it before,
When I sat by the fire,
And gazed at my fate,
On the farm in days of yore.

So, wife, my own let us sit by the fire,
As the sparks and flames do fly,
What if it is cold,
And we're growing old,
Our love can never die.

Yes, Mary, my wife, we can still dream on,
For I see the fire to-night,
Our home 'ere above,
Filled with heavenly love,
And it brings me such calm delight.

So, dear, as we gaze at the dying fire,
Let our thoughts with pleasure team;
For it's good to be here
By the fire's ruddy cheer,
Just to sit by the fire and dream.

ALICE L. HOLBROOKE,
West Somerville, Mass.

There would be more happiness in the world if we would rejoice more with others instead of reigning sympathy with their sorrows.—Max Sewer.

Set the Bells of Heaven Ringing.

Set the bells of Heaven ringing, echoing from the shining shore,
For the Christ of Love and Light is come, to reign forevermore.

Long has man in darkness wandered; groping anxiously for light,
Scarce a ray of hope to guide him from the gloom of Error's night.

Look we far among the peoples, viewing scenes of human life,
All the sadness of existence, all its bitterness and strife.

Troubles press the weak and weary, anguish wrings men's hearts with pain,
And the wall of souls afflicted swells to heaven in sad refrain.

Sickness, sorrow, pains of parting from the dearest ones we love,
Fill our hearts with keenest anguish, and our walls are sent above.

Loved and loving—hated, hating—all alike in death must fall,
Over each—the high, the lowly—spreads the mantling mortal pall.

Death appears as robed in blackness, hurling his unerring dart,
Striking down, alas! the dearest and the nearest to our heart.

And by Error's teaching blinded, we cry out against our fate,
Viewing Death as fearful monster whom no sacrifice can save.

In our haste and in our blindness, oft in sadness we have said:
Better we had ne'er existed, than be numbered with the dead.

In the sadness of our being we have raised the sobbing cry:
"Life is full of pain and trouble, and 'tis terrible to die!"

Brightest joys were mixed with shadows, and we spoke with bated breath,
And we shrank in nameless terror at the very thought of Death.

Now a light is shining round us—lo! the angel world is here!
Death is shown of nameless terrors—spirit loved ones now appear.

Angel friends have built a ladder from the mortal to the skies,
And descending and ascending, all our souls with glad surprise.

Lo, the night of gloom is ended, banished by the light of Day,
And the brightness of the glory melts the shadows all away.

For the angel hosts are with us, in our homes and in our hearts;
O, the glory of their presence! the sweet joy their love imparts!

With our vision now enlightened, look we o'er life's passing years,
Now no more the King of Terrors—Death the Beautiful appears.

Heaven is with us in our sadness—we behold with clearer sight;
Death's not sinking into darkness, but a rising into light.

Lo! Kind Nature's voice is calling to the spirit: Come away,
Let the dust return to dust—the clay return to kindred clay.

Lo! the angels are around us, and we hear their song again;
Light is come with joy and gladness—peace on earth, good will to men.

Set the bells of Heaven ringing—echoing from the shining shore,
Death is but a passing onward—we shall live forevermore.

Set the bells of Heaven ringing—echoing over land and sea,
Ringing out the night of sadness—ringing joy that man is free.

Ring the bells of Earth and Heaven—notes of gladness sweet and clear,
Till the echoes of the chorus float from shining spheres to sphere.

Ring the joy-bells of the heavens, let the joyful earth agree,
For the Christ of love and light is come, the truth has made man free.

Set the bells of Heaven ringing, echoing from the shining shore,
For the Christ of love and light is come, to reign forevermore.

JAMES C. UNDERHILL,
Hammond, Ind.

WHO KNOWS?

A Serious Problem Under Discussion.

We mostly go through life wondering more than investigating. Much we see and do, we do not understand, and with an indifferent shrug and a "who knows?" we let it go at that.

Causes, conditions, results, we seldom think seriously of, or try to reason to any conclusion. Is it because we are too selfish, or only too indifferent to bother about what does not intimately concern us? or, as we do not know it will pay us in any way, do we care nothing for what concerns others?

Two women and two men are at the corner of Elm and Main streets with a musical instrument that looks like a cross between a small organ and a sawhorse. They were in the street, playing, singing, praying and exhorting sinners to come to Jesus. When I came up they were taking up a collection—a scanty one.

What is their object in singing, speaking and praying in the cold and discomfort, interrupted, snubbed, chafed and ridiculed? Wiser persons would not do it. What good do they do in seeking converts to their religious creed? As they do not get the converts, they will see no grain from their sowing, and will grow discouraged maybe.

But few of us really know what we do in the world, and sometimes build better than we know.

While not many doleful faces pass along, and most have a smile to hand out, there are many aching hearts under the smiles we see, and a little music may find its mark there; a soothing thought may find a home, and, growing, become an impetus up to truth and goodness that may glorify a life.

How many of us desire, if it were possible, that we might do some great work in life, that words from our tongue or pen might sweep over the earth, reaching all humanity to draw men upward to higher life. And why would we wish this? Is it because we love our brother and wish to bless him? or see him blessed, or because we would be honored ourselves?

Many times we may only be preoccupied from doing the great work that we dream of because we GET IN OUR OWN WAY: we know so little and desire so much, and dare not trust the powers that be until we are wholly trustworthy, and dare to trust ourselves. We are here to learn and to prove ourselves, perhaps, and whatever the measure of our worth, so far we will be trusted.

We are all workers. We like to work, but we lose the best when we consciously work for self.

Alexander Dowle was a fair sample of this. Having great power, he used it selfishly and lost his reward for his labor.

If I wish to grind my axe I entice a neighbor to my grindstone. If I wish to help my neighbor I go to him, and if he wish to grind his axe, I turn for him.

It is not always easy to do the work our hands find to do; it is

SEEING ONLY EVIL.

The Writer Desires to Have Evil Ignored, and Thinks the World Would Be Made Better Thereby.

The old saying is that "It takes a rogue to catch a rogue." There is much truth in this, for evil-minded people can; much more readily detect the evil in their fellow-men than men and women of upright character; and yet, if it is not a great mistake to be constantly looking for the evil in others, harping upon the evils and tragedies of life, seeing nothing good in anyone or in anything?

If thoughts are tangible forces, then we hold others down by the wicked thoughts we send out to them. As a Christian Scientist said to me: "You could not be a success if you are around you held the thought of failure for you." Another Christian Scientist made this remark, in an address some years ago: "When the women crusaders went through Chicago haranguing against the saloons, praying in the saloons and on benches, pleading with the saloon-keeper to close up his business, saloons sprang into prominence, and many new saloons were opened as a result."

This is why Christian Scientists never attack the so-called evils of life. Christ backed up the claim of the Christian Scientists when he said "Resist not evil."

There is a lurking devil in every one of us—a proneness to "knock," a proneness to say brutally harsh things of others, and often we say these things without any warrant whatever, or without being able to back up our words.

Only I had a little tilt with a woman who holds her head in the air with an expression on her face as much as to say: "I am holier than thou"—one of those persons who are constantly patting themselves on the back for righteousness, and who, if they never commit any great crimes, yet do an incalculable amount of harm by the bitterness of their tongues, and their nasty, little, petty meannesses.

This woman asked me if I had ever met a Mr. Blank, who is at the head of a colony where the men and women do not marry, and where absolute chastity of living is taught.

I told her I had never met the man, but that I had read some of his publications. She said that she had heard him speak, and that he was the most scholarly man she ever met; but she did not stop there; she went further, and said that he had the snail's eyes she ever saw in a man's head before.

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(he probably can't help that), and then the lurking devil in her asserted itself and she said: "There is a man advocating absolute chastity of living, and he does not practice what he preaches."

Looking her squarely in the face I asked her: "How do you know?" She could not answer me, and was angry because she could not do so.

Now, if this woman was not critically intimate with that man herself, and she surely wasn't, then how in the world did she know that he was not practicing what he preached?

Let us play fair and always give others the benefit of the doubt. Many have been hanged for murder who were afterward proved innocent. Men and women may be led to the very brink of the precipice overlooking the bottomless pit of soul-degradation and lost manhood and womanhood, and then draw back from taking the fatal leap.

The soul came out from God, and its Godlike attributes will sometimes assert themselves under the most terrible of temptations.

It is terribly hard to live in this old world and keep our lives untainted. We have the world, the flesh, and the devil—or unseen forces—to fight, and if the world is better because of our having lived, we have not scored the victory without many scars, many terrible temptations met and overcome, and many temptations that we have met and have not overcome. We may pull through with the score heavily in our favor, but we did it, no doubt, largely through the help of unseen forces whose aid and direction we sought through prayer.

KATHERINE A. DRISCOLL,
3241 Indiana Avenue,
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THE SWEETHEART.

You can read about sweethearts fond and true;
I have one also, but I dare not tell you.
Her name, the initial is capital "P,"
And she is the dearest of all things to me.

She came to my bedroom and stood in the door,
A sweet Spirit Child—nothing less nor more.
Than a guide to me through this world shall be.
What a blessing 'twould be if we all could see!

Our dear ones and others from that beautiful shore;
They are only ahead of us, just gone before.
But may God give us strength to believe in the power.
That our dear spirit friends are about us each hour.

A FRIEND FROM OLDTOWN.

You do not know how great is the value of friendship, if you do not understand how much you give him to whom you give a friend—a commodity which is scarce not only in men's houses, but in whole centuries, and which is nowhere scarcer than in the places where it is thought to be most plentiful.—Seneca.

The Spirit World's Views.

(Continued from page 6.)

one of the most prominent of all; their internal unity. They love their Mikado, are loyal to their rulers, believe in the divinity of those who rule over them. They are in a sense ancestor-worshippers; not only so, but they believe that the debt they owe to their ancestors they must pay to posterity. How many people exclaim: "What has posterity done for me?" Why, of course, nothing. The burning question is, What are we to do for posterity? The Japanese answer this question simply by replying, What our ancestors have done for us. When our ancestors were living we were posterity. Now we look back to our ancestors they were heroes, they are our very divinities; and when we look backward and glorify them and admire them, let us emulate them, and as they have opened the way for us, so let us open the way for those who come after us. Work, that those who are our posterity be as deeply indebted to us as we are to our ancestors. Thus do the Japanese follow in the grand old way of looking backward in order to look forward. They glorify the heroes of old in order to become heroic themselves in the present and to do as much for posterity as their ancestors have done for them. Many of them are Spiritualists; many acknowledge spirit communion; many declare that the spirits of their ancestors are with them in their times of war, aiding them in their battles, and in peace. They pray to their household divinities; they believe that those ancestral angels are the guards of their households; they believe that the ancestors are still in touch with the present generations. A summary of their teachings is: So live to-day, in the living present, that you may make the future noble and sublime. Live in to-day and for to-morrow so that you may make the future better; remember yesterday only so far as it inspires you to live more nobly to-day and makes you contribute more gloriously to to-morrow. These are the inspirations that have made of Japan what she is to-day.

Japanese students come to America; they attend American colleges; they go to Harvard and Yale, and they mingle with Americans in boarding houses in New York and Boston. We find Japanese students wherever we turn, and their eyes and ears are wide open. They are not in the least deaf or blind—quite the reverse.

They have very sharp eyes and very keen ears, and they are ever on the alert to observe everything you do and listen to everything you say. They are watching all your manners and customs, and they are rejecting and criticizing many things, while adopting many others. They see a great deal to admire and they take that home with them and adopt it; they see also a great deal to avoid, and they talk about it when they get home and recommend that it be eliminated. They see a great deal that shows them that you are a highly progressive people and they want to take that to themselves, and they see a great deal that is limiting your progress and they are learning what to avoid. That is why the Japanese of to-day are such wonderfully strong and seemingly irresistible people. Are they conceited? Yes. I suppose a phrenologist examining a typical Japanese head would say that the organ of self-esteem is very large indeed.

The Japanese usually admires himself; he thinks he is very nearly right, but he does not make the mistake of thinking that he is quite right. There is a vast difference between the two conditions. He has large self-esteem, a great deal of self-admiration. The Japanese nation may constitute a mutual admiration society, for they are very fraternal and admire one another greatly; at the same time they are always ready to learn, and therefore don't imagine that they know everything. It is very difficult, indeed, to get ahead of them, and it is not particularly easy to keep abreast with them.

The Chinese to-day are held down on account of their extreme conservatism. There is a kind of conservatism which we may regard as beneficial, and another kind of conservatism that we may well look upon as distinctly injurious. People have said to me, "Are you a conservative, or a radical?" I answer, I am a radical conservative and a conservative radical. A radical is, according to the true meaning of the word, one who goes to the root of things. A conservative is one who endeavors to conserve everything that is worthy of conservation. Now if I were to go to Japan and see the splendid chrysanthemums blooming in their beautiful gardens, and various flowers that I have not seen in any other land, I would wish to take home some chrysanthemum seeds, and cultivate the same flowers in my own garden; but were I to go to Japan and see there certain things that were inferior to what I had seen in another country, I should say that, though Japanese, they were not admirable, and we are a great deal better off without them. I should tell the Japanese that I do not approve of their faults, as freely as that I approve of their successes.

The Japanese are the most discriminating people I have ever met. I had at one time two Japanese students in one of my classes in Mental Science in New York City, and those young men asked the most searching metaphysical questions, which I endeavored to answer correctly for them. They asked me every imaginable question about what to eat, and what to wear, and what not to eat, and what not to wear. They asked me questions about sanitation. They wanted to know what were the best plans and latest improvements for the general betterment of human conditions, and I never found any young men anywhere who were quite so willing to think certain things out without any prejudice whatever. Those young men said, when they were ready to leave for home, "We have learned much in America, and that is what we came for." Now, then, if they thought they knew everything in Japan, they would not go to New York to learn. The very fact that they are willing to cross the ocean and that they are determined to carry back to their own country all they have learned in another land for the betterment of their own country, proves conclusively that they do not think themselves omniscient; intellectually it will be a hard matter to beat them.

You never can keep the Japanese back, for they are an irresistible people. They are not too conceited to learn more, and they are rapidly learning. There is no question, however, of their superseding you, or of your superseding them. The very idea of superseding shows that there are a large number of people who do not understand the world problem, and the relation of one nation to another.

Do you wish to visit Japan? If you do, then you must let the Japanese visit you. If you object to the Japanese coming to America, they can object to your going to Japan. It is simply tit for tat. You keep out of our country; you keep out of our country. Two can play at the same game. Why not? Now settle it among yourselves. Keep the Japanese out of your country, if you like, and they will keep you out of theirs. Let the Japanese in, if you like, and they will let you in. The signs of the times distinctly reveal that if you keep them out, you will be kept out. There is the issue. Personally I do not care to go to Japan. I haven't been there, and I can live quite happily out of Japan; therefore, so far as I am concerned I don't care whether they come in or stay out, because I don't care whether I go in or stay out. But if I should want to go to Japan, I would know that I could not do so reasonably if I

were not willing for them to come to my native land. Why should you expect to go to Japan whenever you want to, and prevent the Japanese from coming to Seattle when they wish? Two can play at that game, and you will have to settle that question at Washington in the District of Columbia, as well as in Washington State. You cannot make any nation your footstool without that nation trying to make you its footstool.

I don't believe there will be war between America and Japan. The war scare is only the fanatic gush of yellow journalism. I don't believe for one moment that there will be any dangerous hostility between two such progressive countries as America and Japan, but I do consider that there can be no trade, no commerce, no free intercommunication on the one side without equally free trade, commerce and intercommunication on the other.

Now, are you going to be overrun by the "brown peril?" Haven't the Japanese an equal right to ask, Are we going to be overrun by the "white peril?" If a bad name can be called in one direction it can in another. This use of abusive epithets can only result in abusive epithets in return. A man is no better and no worse for speaking a particular language or being brought up in a particular country, and once you endeavor to draw the line on race or color, other people will endeavor to exclude you and draw the line on you; the pit into which you try to lead others, into that pit you yourselves must fall.

How many people there are who like to enslave others, yet they are the very lowest in the order for their own liberty. Let there be the slightest attack made upon them and they cry out bitterly against injustice; yet, while they protest vociferously against any form of slavery for themselves, they are endeavoring to enslave others.

Now, the Divine Power that works in all and through all, the Great Master of human destiny, the Most High who superintends all human affairs, never intended that you should foster a spirit of conflict or resentment. You will have to take the Japanese by the hand and let them take you by your hand; and you will have to mingle with them and they with you; and they will not overrun you and you will not overrun them. If you live up faithfully to your own duty you will be the light of the West and the Japanese will be the light of the East. They in the farthest East and you in the farthest West, with the ocean rolling between, across which you may take delightful voyages, passing freely from one country to the other and be one month in America and the next month in Japan.

Now, let us look for a moment at the actual solution of the problem. Sir Edwin Arnold, the eminent poet and distinguished man of letters, married a Japanese woman, and lived very happily with her. Sir Edwin Arnold has passed into the spirit world. Lady Arnold lives to-day an ornament to English society. Many predicted that he would not live happily with a Japanese woman; many thought that she would be totally unfit to be introduced into high society; but many now maintain that all their prejudices have been utterly disarmed, and that Lady Arnold is one of the most brilliant ornaments of English society, and one of the most interesting women on the most distinguished British visiting list.

The widow of an eminent English poet and man of letters is a Japanese woman. I don't say that every Japanese woman would be a suitable wife for any British or American man of letters. I don't say that every British or American man of letters would be a suitable husband for any Japanese lady; but I affirm that love is not blind, for true love is far deeper than the color of the skin or the language spoken; it looks into the spiritual character. To say that love is blind is utterly foolish; true love looks lightly at the skin and wearing apparel, but deeply into the heart, and through loving we find divinity in the beloved soul. Emerson says, "All the world loves a lover," and Emerson's saying means that we find, when we love truly, the same divine light working in and through all. Outward nationality does not count where true affection rules.

Remember the whole East is rising. India is rising. China is rising. Japan is rising. Instead of the East continuing humiliated and degraded, instead of the ancient temples remaining spiritually deserted and under the heel of foreign oppression, the time has come now when a new East will burst from ancient fetters into the resplendent majesty of the morning of the new day in which East and West will unite and join hands as never previously.

Before the discovery of the islands of the sea, before the day of easy transportation facilities so that man could go swiftly from one part of the world to another, before ocean greyhounds, express trains and air ships were dreamed of, it was very easy for one part of the world not to know practically of the existence of another; but we are entering to-day upon a glorious era of general enlightenment; we are entering to-day upon the age of man and woman uniting, intellect and emotion blending; we are entering upon a glorious age when East and West will be truly one. I predict that the next move will show that neither West alone, nor East alone, can hold the scepter of supremacy, but that in the days to come there will be a great and glorious civilization in America, and another equally great and glorious in Asia; that farthest East and farthest West will be united in the bonds of genuine friendship; that those who can live best in any one continent will live there, and others who can live better in some other continent will live there. There will be some place found for all humanity.

In the days to come, in the new age of enlightenment upon which we are already entering, there will be a manifested federation of all the enlightened peoples of the world. If the Peace Conferences of 1899 and 1907 did not accomplish as much as their most ardent supporters had desired, if still the war-dogs may be heard barking (though chained to their kennels); if still thick clouds may hang over some of the nations of the earth, war is dying out.

Universal federation is the key-note of the coming age; and while some people, through false views of patriotism, may say "you are going down and we are coming up," I am convinced that we are all going up together. I am thoroughly assured that East and West, that Asia and America, are the great centers about which the enlightenment of the coming age will cluster. Once take that view and you will quickly see your way out of present difficulties to a solution of pressing problems. Once see your way clear to the cultivation of the possibilities of the whole earth and you will witness an upbuilding of all industries; once see the way to the enlightenment of the entire population of the globe by knowledge of what the open earth contains, and you are entering upon an age of true philosophy. Let there be no rivalry, no question of one going up and another going down, but all going up together and working together for the highest welfare and enlightenment of all humanity.

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Pension Fund Gratitude Day.

I am glad that my first official annual communication to the Spiritualists of the United States is in the interest of the Pension Fund, that is of such great importance to the cause of all of us who love so well. Our indigent mediums must not be permitted to suffer. The noble-hearted donor, Brother Mayer, has given us a perpetual help that will partly sustain the present pensioners, but the fund is now so exhausted that there will soon be an impossibility to help these needy ones in a material manner, unless there is an immediate increase of donations. To that end the Board of Trustees has instructed me to make a call to all auxiliary societies of the N. S. A., and all other societies of Spiritualists, and persons, to take a public collection and solicit personal contributions, on the LAST SUNDAY OF NOVEMBER.

Each society and person can make that day a memorable one for the

cause of Spiritualism by a generous response. Please remember that it is desired to make

SUNDAY, NOVEMBER 24, 1907, A DAY OF GRATITUDE TO THE SPIRITS AND THEIR MEDIUMS, FOR THEIR HELP AND COMFORT TO HUMANITY.

If you feel that the new officers of the N. S. A. should be encouraged in their earnest efforts that they shall make for the cause of Spiritualism, then respond to this modest call, and show that you are willing to join hands in CREATING A NEW ERA FOR OUR MUTUAL CAUSE. Make all remittances to the N. S. A. office, 600 Pennsylvania Ave., S. E., Washington, D. C.

Fraternally,
GEORGE W. KATES, Sec'y.

ROOSEVELT HITS USE OF "IN GOD WE TRUST."

"Close to Sacrilege" He Tells Critics of Motto Omission from New Coins. Excites "Spirit of Levity."—Without Legal Warrant, He Holds, but Chicagoans Dig Up Old Law on Subject.

In answer to one of the numerous protests which have been received at the White House against the new gold coins, which have been coined without words "In God We Trust," President Roosevelt has written a letter, as follows:

"When the question of the new coinage came up we looked into the law and found that there was no warrant therefor for putting 'In God We Trust' on the coins. As the custom, although without legal warrant, had grown up, however, I might have felt at liberty to keep the inscription, had I approved of its being on the coinage. But as I did not approve of it, I did not direct that it should again be put on. Of course, the matter of the law is absolutely in the hands of congress, and any direct act of congress in the matter will be immediately obeyed. At present, as I have said, there is no warrant in law for the inscription.

Action Close to Sacrilege.
"My own feeling in the matter is due to my firm conviction that to put such a motto on coins or to use it in any kindred manner not only does no good, but does positive harm, and is in effect irreverence which comes dangerously close to sacrilege. A beautiful and solemn sentence such as the one in question should be treated, and treated only with the reverence which necessarily implies a certain exaltation of spirit. Any use which tends to 'cheapen it, and above all, any use which tends to secure its being treated in a spirit of levity, is from every standpoint profoundly to be regretted.

"It is a motto which is indeed well to have inscribed on our great national monuments, in our temples of justice, in our legislative halls, and in buildings such as those at West Point and Annapolis. In short, wherever it will tend to arouse and inspire a lofty emotion in those who look thereon. But it seems to me eminently unwise to cheapen such a motto to use on a coin, or to use it as a stamp, or in advertisements.

Incites "Sneering Ridicule."

"As regards its use on the coinage we have actual experience by which to judge. In all my life I have never heard any human being speak reverently of this motto on the coins or show any signs of its having appealed to any high emotion in him, but I have literally hundreds of times heard it used as an occasion of and incentive to the sneering ridicule which so beautiful and exalted a phrase should excite. For example, throughout the long contest extending over several decades on the free-coinage question, the existence of this motto on the coin was a constant source of jest and ridicule; and this was unavoidable.

Instances Are Cited.

"Everyone must remember the innumerable cartoons and articles based on phrases like 'In God we trust for the 8 cents.' 'In God we trust for the short weight.' 'In God we trust for the 37 cents we do not pay,' and so forth. I am sure I am well within bounds when I say that a use of the phrase which invites constant levity of this type is most undesirable. If congress alters the law and directs me to replace on the coins the sentence in question, the direction will be immediately put into effect; but I very earnestly trust that the religious sentiment of the country, the spirit of reverence in the country, will prevent any such action being taken."

THEODORE ROOSEVELT.

MASS MEETING.

Michigan State Spiritualist Association.

The second mass meeting of the Michigan State Spiritualist Association was held in Detroit November 9 and 10, Saturday evening session and three sessions Sunday, at 46 Grand River Avenue, with an excellent program.

The invitation to the State Association came at once unbidden, and from the First Church of the Soul, through its worthy pastor, Mrs. Laura Crawford. It was accepted, and the meeting held under the name of the State Association. All societies in Detroit were invited to join hands and make it a glorious meeting, one of harmony and good will.

Dr. George B. Warr, the National President, was a guest, and gave the lecture Sunday evening, as well as assisting at each service. He is a fluent speaker and his thoughts helpful and uplifting, and all present felt it a great privilege to listen to him.

Mrs. Marion Carpenter held her audience spellbound and her beautiful and sweet ways and inspirational singing was a rare treat. E. W. Sprague was at his best, and his lecture was powerful and impressive. Mrs. Sprague and Mrs. Carpenter both did themselves proud to see

MRS. PEPPER-VANDERBILT RETURNS-HUSBAND'S GIFT.

Deeds Back to Him the Property She Was Accused of Stealing—News from the Grand Jury—Lawyer for the Medium Says She Made the Transfer of Her Own Free Will.

When the November Grand Jury, which was sworn in this morning by County Judge Fawcett, takes up the investigation of the charge that Mrs. May Pepper-Vanderbilt stole a house and lot from Edward Vanderbilt, the man that she afterward married, it will be confronted with a remarkable situation.

It was learned this afternoon that Mrs. Vanderbilt had re-conveyed the property which Mr. Vanderbilt ever deeded to her, including the St. Mark's Avenue house, to her husband and had given the deed to William B. Hurd, Jr., committee of the person and property of Edward Vanderbilt, who has been declared an incompetent by the court. These deeds were executed this morning in the offices of Messrs. Williams & Richardson, 16 Court street, her present attorneys, and this afternoon were delivered to Judge Hurd, who immediately filed them in the register's office.

Mr. Williams, who succeeds Judge Dalley as senior counsel for Mrs. Vanderbilt, when seen this afternoon admitted that the deed for the St. Mark's Avenue house had been prepared and delivered, and said that he desired to have it understood that Mrs. Vanderbilt, by deeding back this property which Mr. Vanderbilt had given her, did not do so in fear of the outcome of any action, either criminal or otherwise.

"Mrs. Vanderbilt told me before the commencement of the proceedings to declare Mr. Vanderbilt incompetent," said Mr. Williams, "that she had never seen the deed by which Mr. Vanderbilt gave her the real estate, and that she had repeatedly told him that she desired to deed the property back to him, and had a deed made out and in the house for a long time. When proceedings were commenced before Judge Maddox, she again wanted to deliver the deed to Mr. Vanderbilt, but she was advised by friends and other advisers that it would only complicate matters at that time.

"On the hearing before the commission she testified that she expressed a willingness to re-convey the property to Mr. Vanderbilt at any time, and that she stood willing then to quitclaim the property back to him, and her testimony in that respect is a part of the court record, and can be referred to readily if there is any doubt on this subject.

"Shortly after the court declared Mr. Vanderbilt to be incompetent, and before any action was taken to appoint the committee, Mr. Vanderbilt, the owner of the fee in the St. Mark's Avenue property, she again approached Judge Dalley and myself and requested that she be allowed to deed the property to Mr. Vanderbilt, but as no committee had been appointed at that time, we counseled her that it would be as well to wait.

On the settlement of the court before Mr. Justice Abbott, I stated to him that Mrs. Vanderbilt would deed the property to the committee as soon as it was appointed. As soon as Judge Hurd qualified, we immediately sent word to him that that was our intention.

"Mrs. Vanderbilt came to our office this morning and executed the proper deeds, not in any way under compulsion or in fear of any result of litigation, criminal or civil, but merely to carry out her long-expressed desire to do so, which, had she been otherwise advised, would have been done immediately after she was told that her deeds had been executed to her." Brooklyn Eagle, November 11, 1907.

sage giving and many hungry souls were fed with spiritual food by all workers present. Sorry indeed am I to see the discord in Detroit—beautiful city with so many Spiritualists, who, if they were bound together in love and harmony, could be a mighty force. The societies that are so faithfully pushing along, all working for one great cause, and which extended an invitation to the State Association, is to be commended for its work. Long may it live and grow, for it seems to have already outgrown discord and contention.

Everything was done by the members of the First Church of the Soul and its worthy pastor to make all feel comfortable, and the State Association extends its heartfelt thanks to the faithful workers, and to all speakers, musicians, lyric children, and especially to the N. S. A. for the efficient advice and help extended through its executive officer, George B. Warr.

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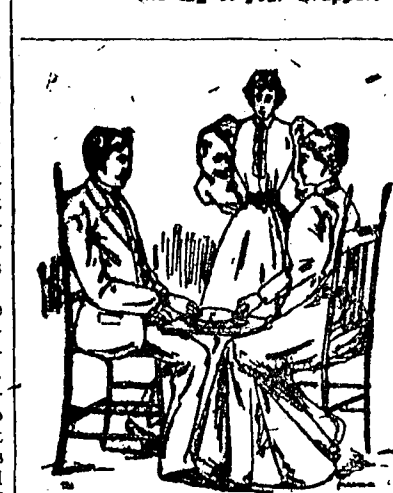
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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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Scenes In Spirit Life.

As Witnessed by Abby A. Judson and Carlyle Petersilea. Given through the Mediumship of Amelia Petersilea.

"Must I, then, take such a subordinate position here?"

"O, not at all, unless you feel inclined. Nothing here is compulsory. There are ministers here who are simply preaching all the time, and they are well aware that what they say is not the truth; but they like to keep their old standing; they like to receive homage from the people; they like to be worshipped something like the popes and prelates of Rome; they tell the spirits that they have lately come to the spirit world that it was simply a slight mistake; that it is a probationary condition; and so they go on just as they did on earth—some that the old body will be resurrected at the day of resurrection, and then they will re-enter their bodies; and how his body, the day of judgment will come, the earth will be burned and completely renovated by fire, and afterward they will take possession of it. These preachers have a large following. You were a Methodist, I believe."

"Well, how could you make your former ideas fit the truth, or were you not very clear on such subjects?"

"I became considerably confused and mixed after my theological studies were over."

"And so you preached that which was not clear to you?"

"Somewhat that way."

"Perhaps you do not care to take advice from one whom you considered an apostate—a renegade from Christ; but, nevertheless, I would say that I would not be the position that you took but when you know to be true. Go slowly, and teach nothing but what you absolutely know to be the truth, and nothing but the truth."

"How can one positively know but that our bodies may be raised at the resurrection?"

"By this, for one thing," said Abby. "Can that little, no-year-old child, there by your side, once more reanimate that little, tiny body of three weeks old, that has long since gone to utter decay, bones and all? Go you back to earth, and look into the graves where the bodies of the so-called dead were once placed; in many you will not find a vestige of anything remaining—not even the bones or skull of those long dead, and then see what you may think."

"O, it will not be necessary. I must make the position you offer me."

"No, you shall not take it unless you desire to, but you shall come with me, if you like, and see what can be done to make you happier. You must have an abiding place. You shall make for yourself a little home near mine, where your child can see you every day."

"Could you have been happy," I interrupted, "if you had found such a God and heaven as you expected, where you could have known nothing of your wife and little ones—never could have seen them again. How much better, it seems to me, that you could visit them, know just how they are getting along, read the fond love for you that dwells in your wife's heart, watch your little ones as they grow and develop in wisdom, and take care of them as much as you are now able, and allow me to tell you, that if you can yet do a great deal for them, much more than you now think, but you must first learn how to control the spirits of your wife and children, for now you must control the spiritual, and through the spiritual the material. Is this not better than to be entirely separated from them? Why, my dearest sir, the heaven you have come to is far superior to the one you expected to find. The heaven that you have told the people so much about would necessarily be mostly filled by undeveloped souls, those that had no wisdom whatever, for the larger part of humanity die to earth while they are children, infants, youths, and very ignorant, undeveloped people; moreover, sir," I continued, "your children will now learn much more of the real truth than they would had you remained on earth to teach them, and keep their expanding minds down in the old ruts of error. Through your little Nettle will the truth be made manifest; and they, together with your wife, will know of a surety that you can be still near them, guard and care for them, and give them loving, comforting messages—in fact, talk with them daily if you wish. It is better to have your own little family the truth than to preach error to a multitude, and you are not as yet fitted to preach the truth to the spirits here."

The minister groaned.

"My condition is a most unhappy one," he moaned, "separated, in one way, from my wife and children, finding my former ideas all erroneous, I must step down from my pinnacle and become as one of little account."

"Yes; when one takes a wrong road to arrive at truth, he must retrace his steps and find the right one."

"But I followed that road for so many years—such a fearful waste of time!"

"Well, we have this to comfort us here, that eternity lies before us, and there is no need to hurry; and really we have no time here. The earth is comparatively small compared with some others; as it measures its own time or makes its own time, being small, its time is comparatively short; consequently many of those rich in a great hurry to accomplish this or that, but they need not. You have often heard people there say, 'We must hurry to get rich, for life is very short.' But they do not stop to think that by the time they are rich in material goods they must leave every vestige of those riches behind; not a foot of land, not a house, not a cent of money; not a thread of any earthly thing, can they take with them. Naked and bare,

as when born into earth life, they are born into spirit life. To be sure, the soul takes on a light covering, according to its spiritual advancement, or, perhaps, a semblance of the garments it once wore on earth; otherwise the spirit, for the time being, is precisely as it was when it left the earth. You find that you are precisely what you were when you left the earthly life."

"The minister sighed deeply. 'I think,' said he, 'that I had better do as you advise. I will take my child and go with Abby Judson to her home, as she has invited me to do; and afterward be guided more or less by what she thinks best. Adieu, for the present; but I shall want to put this little one in one of your infant classes for musical instruction.'"

"Good day, sir," and the minister, together with his child and Abby Judson, departed.

Now this is about up to the present time, but all can see how it will be in the future. He will find in Abby and her husband true and sincere friends. I shall also be his true friend and helper. He will form for himself a nice little home, besides visiting his dear ones on earth whenever he so desires. He will teach in Abby's school, which is already founded, until he has progressed in wisdom far enough to offer preach to the spirits in prison, in other words to spirits who are in the bondage of error; or form a school of his own where, together with his little girl, he will take those who need his instruction.

Yours for truth,
CARLYLE PETERSILEA.

How to Avoid Divorces.

Since coming to the spirit life I have learned a great deal about marriage, and the law which governs it, and if the lower world will listen to what I have now to tell them, very few divorces will ever take place—no one will desire to be divorced. First, then, above all other considerations, marry the right one.

"Well," you ask, "how can one know who is the right one?" By telling you who are the wrong ones, I may be able to narrow things down until we can very readily find who are the right ones.

First of all, let no young girl marry an old man, neither an old woman marry a young man. There should be no great disparity in years either way. You may say, "Who did not know that before?" If you all know, then live up to that which you know; but as I look down onto the earthly plane I find thousands thus married, to their great unhappiness. The man is usually happier, in such cases, than the woman. She, although smiling outwardly, especially if her husband is very wealthy, for it was for his wealth alone that she married him, carries a vulture within her breast, gnawing at her vitals; but she is very careful that this bird of prey shall not be seen by human eyes. She shines in society for her old husband, and usually gives her plenty of money that she may so shine; but some times it is the reverse, and he will give her barely enough to sustain life; yet he will usually keep up a grand appearance outwardly—that is he will live in a great mansion that looks lifeless, cold and desolate, but very precise and trim. His gardener must keep the lawn in perfect order, a few tall trees trimmed up straight and prim, a clean, graveled driveway around the cold, gray mansion, a few flowers of a pattern that will look strange, but he must not have many, for flowers to him, are useless things. He usually keeps a hostler and coachman, a couple of docked horses, and a shining carriage.

Inside the mansion the wife sits, cold, half starved and forlorn. Her husband has very little for her but crisp words, and frowns, scarcely even speaks, except to find fault. The wife has a few jewels, cold and sparkling; a few elegant dresses, that she may shine on occasions when her husband desires to give a banquet or fete, that he may climb to the same higher position; but the quality of life of the wife is cold and desolate.

Children do not usually gladden the mansion—we will not call it a home; there is often a middle-aged, dominant housekeeper, employed by the husband, fully as much to watch the young wife as to look after the house; one or two under-servants that never stay more than a week or two at a time—their pay is so small and their fare so meager. The gardener is an old man who lives by himself in a little cottage not far from the entrance to the grounds. Now, friends, I am describing a home that I have lately visited. The poor young wife attracts spiritual beings, for in secret she is being developed as a writing medium. But she dare not let this be known. She is also very musical, and her sweet playing often attracts me to her side. I feel a great desire to aid her. In one sense she is my earthly girl, although she knows it not. She has sometimes sensed my presence and has seen me clairvoyantly, but of such things she dare not speak. If her eyes should chance to light on this message, let it be a test to her. I may not thus publicly give names, but she will know. Of course, the Progressive Thinker is never allowed within that house, but if some friend, who feels that she knows this lady, will take it to her, she will oblige me greatly.

Now, friends, here are two sample cases where divorces are not obtained, marriage should never have taken place; in fact, there is no marriage except the legal, earthly marriage, which will be forever severed when either one or the other departs for the spirit world. And yet, how many say that no one should ever teach of soul mates; that there is no such thing. No; to such husbands there is no such thing in their present state of development; but if their young wives had been taught how to marry rightly before entering into the legal marriage, they might now be happy wives and mothers. They did not marry these old men for true, conjugal love; they had been taught to marry for wealth and position. The wealth and position they have, but it turns to gall and bitterness on their tongues; they know nothing of true marriage or the happiness it brings.

Now, let me say to such one, if you can be patient, true happiness at length awaits you, if not on earth, within the spirit spheres; for a true soul companion will yet be yours, as sure as the earth revolves, bringing with it sunset and sunrise; and let me give to such as these a little advice. If the old husband nears his sunset first, do not, on any account, marry a second time, unless you are sure that your soul is mated, regardless of wealth, honor, or position, for these are taught, to the spirit and soon turn to bitterness even on the earthly plane. Such as these can be good, true and faithful wives, to all outward observation, as the most of them are, but are their souls mated? Are they even mated on the earthly plane? Raise up your hands, oh, you who go against such reform, and swear to the truth: Are they mated? Are their souls mated? Now, suppose this young wife enters the spirit world—or as you there call it, the dies. Is she to be denied the happiness of true love, the joys of a true union? Is she to exist throughout all eternity and never know anything of a happy home, and a true, loving companion simply because she made a mistake on earth, through youthful ignorance and wrong teaching? If you think thus you are mistaken. Nature is true to itself, and all things balance in time. No; that wife will find a true union here in the heavens, and her soul will be rounded out and completed.

Yours for all that is good and true,
CARLYLE PETERSILEA.
(To be continued.)

"EVOLUTION OF THE GOD AND CHRIST IDEAS."

It is a Masterly Review and Valuable Work.

"All matter is God's tongue, and from its motions God's thoughts are sung. The realms of space. Are the octave bars. And the music notes. Are the suns and stars."

When men learn that Go(d)d is, and as finite beings we may comprehend but relatively, kindness to all life expressions will increase; for worship of the Creator is service to the created.

Man's concept of Deity, when studied, indicates the condition of the race; and its evolution, when understood, places man higher in his estimation of humanity as it has struggled in its growth. The deity which has possessed the old, when the new, and broader concept of man is illustrated in the present conflict between the narrow creeds of Christianity and Universal Spiritualism, which under various guises and by many names is moving the race to enlightenment. Only the thoughtful will be impressed and moved; they will be most favorable to that movement which points out the comparisons which indicate the growth of the ages.

The darkness is best removed by placing the light where it is full revealed. The age of combat was not possessed with the concept of deity which is ours today, and we should be in a position to show by comparison the ONENESS of Go(d)d as manifested in the past. How valuable, then, a work which systematically arranges the "ideas" of gods, christis, messiahs and saviors, impartially quoting the teachings of various ages; and with unimpaired logic showing the points of COMPARISON. To emphasize the spirit of our movement we may profitably occupy all our time with points of comparison, rather than conflicting with the concepts of various people must evolve in thought, leaving behind the dead dogmas of the past, only as they see certain stepping places to lead them on to fields of light.

The unprejudiced—and they are the only ones we may hope to impress—will read Mr. Tuttle's book and be led from the earliest concepts of deity, through the mists of narrowness and clouds of sacrificial offerings, to the plane of investigation wherein the Universal Light and Life shows forth the HARMONY of all life expressions. The age of destruction rapidly giving place to that of growth, and if we need to indicate the manner in which we have evolved these "ideas." So Mr. Tuttle carefully—and what extensive patience and study it must have required—traces the evolution of forms of expression, leading the reader to that height from which he can see the growth which has been, only indicating the vast development yet necessary. The horizon is bright, the way clearer; and we anticipate the bursting of our "ideas" with greater breadth and force.

This inspired teacher and his helpful companion will find material for their "Golden Sheaf" scattered through many lives; for surely readers of The Progressive Thinker, and their works, have so profited by the uplifting and inspiring messages which have come from their pen, that the benefit derived rises a continuous incense to these willing pilgrims.

May health, happiness and prosperity attend "Our" Hudson Tuttle and his faithful companion,
JOHN W. RING.
Shelbyville, Ind.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying the book. Any one that has the care of children should read it. Price 25 cents.

SPIRIT-CURE, OR DIVINE HEALING.

An Interesting Educational Essay on a Very Important Subject.

To the Editor:—As you are aware, I am a Spiritualist, and therefore conscious of the divine in Nature, and incidentally, a believer in spirit cure, or divine healing.

Fifty years' intimate connection with Spiritualism enables me to know that spirit cure, or divine healing, is true—absolutely true. I have, myself, been the subject of its cures, and I have known others—many others—cured by it also.

For some time of late I have been impressed to write something on spirit-cure, or divine healing, from an educational standpoint, for publication in The Progressive Thinker—the foremost Spiritualist journal of the world—and I believe I have, in the following, written that "something."

I have written it expressly to awaken sleep-church people to the fact that spirit-cure, or divine healing, is not among the lost arts, nor dead in the world, but is an actual, living, vital force, as much alive as ever, and an exact reproduction of the original; and those in the church or out of the church, who ignore it, are cutting themselves off from the most beautiful and beneficent possibilities in life or Nature.

According to Scripture, the original existence of spirit-cure, or divine healing, admits of no dispute; it did certainly exist, anciently. It does certainly exist now. And why should it not? Why should "the same divine order of healing exist now as anciently? Is there not for it the same distressing need? And is there not the same Divine compassion in Nature now as anciently?"

Some may ask why churches do not now possess any new added Scripture, or Divine Revelation.

Spirit-cure, or divine healing, in the churches has been shamefully neglected.

Pastors, you know, ignore all such—ignore angel warnings and angel visits. Angels, they say, come no more. Spiritualists know better.

A majority of ecclesiastics in control—bishops, arch-bishops, and lord bishops—do not, themselves, possess the healing power, and those who would they hinder: They did not, they say, find in the churches before them the healing power; and do not, showing the same, to leave it in the churches after them.

These churches the Scriptures warn against; churches "having a form of godliness (religion), but denying the power thereof." From such, we are told to "turn away."

Modern Christianity, without the healing power, is sadly lacking in and far from being its normal self. An emasculated Christianity, or a Christianity without the healing power, will not commend itself to the higher criticism of the Bible.

Every intelligent subordinate pastor knows, however, little wrong to Christian churches, and little to be done. But no subordinate pastor, fearful of offending those who lord over them, will dare say so, lest he be upbraided or tried for heresy. Pastors, therefore, are hard; to blame; they are helpless in the matter.

MARTIN LUTHER, MARK LUKER, or JOHN what you may like to say on the subject of the healing power? "Only this: The healing power, an our mortal day did largely exist among Christians, as now among Spiritualists. In fact, the healing power was the central idea of the early church, and, for this reason, it relieved us of our bodily ills. No other remedy proved so useful or was attended with such satisfactory results. For this reason we magnified it more than we did any other feature of the Christian doctrine."

Believe and be saved we thought might be the motto of the future, but "arise and be healed" we thought might be better for the present. "We did not regard without interest a future salvation, but while a future salvation of soul did interest us, a present salvation of body did interest us more, and what not? The principle of healing, therefore, was the healing power, and it was the healing power, without it life is scarcely worth living, for without health there is no enjoyment. A healthy person is a living poem. Good health, pure love and wisdom are akin. Bodily infirmities can never admit of happiness; and, therefore, the healing power, in service and bodily health, the very essential of happiness. To be perfectly healthy in body, mind and spirit, you cannot have too much healing power; you cannot have too many divine healers."

In our mortal day, we, like you, had the hateful theory of the church to contend with; because, in following the Master, and withdrawing from their religious associations, the priest-hood, not content with denouncing Him and us as apostates and spreading about us false reports, angrily and with a vengeance, would charge us with the devil. But, unluckily for them, when challenged they could not prove it. Poor old Satan did not come to their defense, and our only rejoinder was—with a smile and a tear—"Welcome Devil!"

JESUS, master of the occult, what might he have said to the church, if not, you will continue to give to Spiritualists the exclusive right of way?

Some may ask how to become divine healers. I will answer: "Any moral man or woman with average brains and ability, with fair understanding of the laws of physiology, sanitation and hygiene—spiritually inclined—and a desire to be in touch with the Divine in Nature, may become a healer, a Spiritual, or Divine Healer."

Persons aspiring to the office of healer should enter only with reverence and humility, realizing that there is no more sacred work than that of ministering to minds diseased. Such must be honest, earnest, straight and straightforward; must be clean inside and clean outside; must be temperate, having no bad habits; must be modest, courteous and polite; must not look up to the rich nor down upon the poor; must have sympathy for the rich as well as compassion for the poor. Healers must be dignified, honorable and devout. Healers must have faith in Divine intelligences.

Here, I will remark, the demand for healers is great. Never in the history of modern Spiritualism has there been greater cry or greater need for healers than now, and never before was there such widespread interest in Spiritualism as just now. Spirit healers have no fight with medical healers, and why should

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Novel Positions for a London Bishop:

All truthful notions of life seem misrepresented by the priesthood. We read the other day of an address by the Bishop of London, on a visit to America, while at Yale University, to an audience of 2,000 persons. During his discourse the Right Reverend, Wilmington-Ingram said:

"We bask in the sunshine simply because the Supreme Being, God, said: 'Let there be light!' I defy any person to find any other reason why we are alive than that the Eternal God said 'Let there be light!'"

Light is but an incident of motion, illustrated, if the reader please, in the dynamo. Its rapid revolution produces electricity, which is an illuminant. The human invention of the dynamo was perfected to produce motion and power, not light. Light was only an incident that came of itself unsolicited—not sought after. It could not be avoided.

Planets wheeling in space are but magnificent dynamos, and revolution on their axis is necessary to preserve their pole and position as to other planets, while electricity, otherwise light, is an accidental product.

The preacher represented this by-product as the all, whereas it is a very insignificant part, though to mortals a very useful one, to the mighty whole.

A fellow clergyman of the "Right Reverend" once declared: "It is an evidence of the wisdom of God that he caused large rivers to flow past large cities." And there is that apothegm right to the point: "God tempests the wind to the shorn lamb." According to this the shepherd does not adapt his sheep-shearing to the warmth of the summer, but God in his kindness heats up the universe to keep the lamb from freezing. The sheep ought to be thankful for his goodness.

But our London Bishop, with his great learning, explained all these matters to his vast audience, when he said, as we copy from the New York Times:

"You will find the Christian religion a matter for the imagination rather than for the reason."

And that is just why The Progressive Thinker repudiates Christianity. Ours is a matter of fact paper. It takes no stock in air castles. It wars on frauds. It has no faith in a religion whose principal factor in its founding was an over credulous imagination.

A Tale-Telling Telegram:

A telegram from Fort Wayne, Indiana, of October 20, published in the Woman's National Daily, says:

"Nearly half the membership of the First Baptist church of Fort Wayne will be asked to tender their resignation, according to Rev. J. V. Vichert, pastor. This half includes 450 members, who are such only in name, as they do not attend services, nor contribute to the finances of the church."

Is there a church of any denomination whose membership is not largely made up of deadheads? During an excitement large acquisitions are made to the church roll, and inactive members are seldom eliminated. Thus the numbers are swollen, and the church appears larger than the facts warrant.

Man-alone is and shall be our god. —Feynhaug.

Again Up to Mischief.

A self-appointed committee of clergymen, lately waived on a legislative committee and urged more stringent legislation in regard to Sunday observance. Asked why they deemed it necessary, the reply was: "To give laboring men rest from fatiguing toil. Many of them have no day of rest, but are compelled to work seven days a week."

"Have the laborers appointed you a committee to present this matter to us?" inquired the legislative committee.

"No, we are a volunteer committee."

"The grievance of which you complain is one that affects them, not you. If they need relief they are the proper persons to apply for it."

Why were the pragacheys so anxious to have more rigid legislation to protect the day sacred to the sun from desecration?

The Connetsville, Pa., Courier, founded by our venerable friend, Dr. G. W. Brown, of Rockford, Ill., sixty-one years ago, and published by him until he went to Kansas in 1854, with a press to aid in rescuing Kansas from slavery, furnishes the key to this new clerical movement. The editor of the Courier, of Methodist parentage, in a leading editorial says:

"At the session of the Presbyterian Synod of Pennsylvania, at Philadelphia on October 19, in a report detailing the spiritual state of the churches, it was shown that 85 per cent of the Philadelphia Presbyterians failed to attend the midweek prayer meetings, while for the rest of the synod about 75 per cent was a fair average of those who didn't think it worth while to turn out."

"It was stated there are 1,153 ministers in the synod and 1,085 churches, and that 143 churches are without pastors. The synod took a whirl at Sabbath observance, resolving to send a communication to President Roosevelt requesting that base ball playing on Sunday be stopped at the navy yard and at other national barracks. It was decided also to petition Congress to discontinue all unnecessary work in the postoffice on Sundays, to close the money order and registered letter offices, and wherever possible to let the employees of the postal department have their Sabbath. Congress will likewise be requested to turn its attention to the railroads in the effort to limit the amount of work done on Sunday and to compel the companies to give a full secular day of 24 hours to all employees required to work on the first day of the week."

Now this great anxiety for more stringent Sunday laws comes from the fact that there is a terrible falling off in church attendance. The preachers discourse to empty pews, and they want to fill those pews by prohibiting ball-playing, Sunday excursions, and other open air exercises which health demands. Shut up six days a week in stores, workshops, offices or the school room, etc., they have need for outdoor exercise, and woe to that member of the Legislature who tries to deprive them of it.

The preacher should know, if he has brains to know anything, that our Sundays are crime-breeding days. "An idle brain is the devil's workshop." Consult the reports of our police magistrates, and it will be found the domestic feuds, leading up to divorces, are the products of Sunday idleness. The employed have no leisure to plan and execute crime. If the clergy had fewer idle days the criminal records would not show so many "Reverends" doing penal service to the State.

A Worthy Act:

And now the announcement that President Roosevelt, in directing a new star to be added on the \$10 gold coin, to represent the forty-sixth State in the federal union, has also directed the omission of that very unwise legend, "In God We Trust," added by order of Secretary of the Treasury, Salmon P. Chase, during the war of the Rebellion. It had no business there to begin with; it was in violation of the Constitution which provided for a non-sectarian government; it was designed by its projectors as an advance step towards uniting church and state, doing in detail what they dared not attempt as a whole. The President, for this act, deserves well of the country; but the priesthood are on his trail: "It will cause profound regret to the Christian patriotism of America," declared a prominent clergyman when he learned of it. Whilst in our opinion it will be a source of joy to all lovers of a secular government.

THE MISTAKEN IDENTITY:

To the Editor:—I wish to acknowledge that I was mistaken in the identity of Mrs. Joselyn. I only knew of one lady by that name in the city, and regret very much that I have caused unconsciously, anyone needless humiliation. I have endeavored in all cases to speak THE TRUTH, and as applied to the other Mrs. Joselyn, I did not make false statements.

Yours for the right.

E. EDWARD FAUROT.

43 Dudley Place, Grand Rapids Mich.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

A Leaf of the Past with a Thought of the Present.

One of the marked events in Syrian history is preserved by illustrations on rocks, which have survived the mutations of time, and have come down to us clear and distinct as are similar mural scenes depicted in Egypt. Assurbanipal, a reigning king, who lived from 668 to 626 years before our era, was something of a Nimrod, after the manner of our President Roosevelt, though the former had no brass band to announce his advances; no retinue of retainers to applaud his successes; no camera to accurately picture scenes; no heralds to connect him with a telegraph station, to announce to an admiring world his successes. In fact he was not favored with modern fire-arms; on the contrary we see the king mounted on his fiery charger, a lion attacking him in front, another in the rear, while his majesty is thrusting a javelin down the brute's throat; The lion in the rear has his powerful paws on the hips of the flying horse. It is a grand picture, depicting an exciting incident of the remote past, which the historian of the President's late bear-hunt should consult before completing his record.

Assurbanipal must have been something of a sport, as well as hunter and a warrior; for it is recorded of him that "he ordered four captive kings, whose names are given, to be yoked to his war-chariot, and he was drawn by them in state to the gates of the temple, where, having alighted, he lifted up his hands and praised the gods before the assembled army. Teddy, or a modern preacher, could not have done better."

It is hoped our President will not have occasion to repeat this triumphal war scene, and many will wish he had acted upon Uncle Tohey's address to the fly, in regard to the bear. Said our uncle: "Go thy way, poor devil. There is room enough in this world for thee and me."

Spiritualists Not Responsible:

It is positively unjust to hold Spiritualists responsible for the iniquitous frauds of fair mediums, other than too many patronize them, and attempt to apologize for their devilry. No genuine Spiritualist can resort to fraudulent methods in the propagation of his faith. He knows the spirit will will repulse such action, and if previously a medium the power will be withdrawn.

Some thoughtless persons have attempted to excuse frauds, by alleging the mediums practicing those vile methods are obsessed by evil spirits. This obsession theory is a survival of Christianity, and was borrowed by them from Roman paganism, with its endless hell, a roaming devil, and damned spirits. Spiritualists inherit the shallow teaching which Christians intruded into modern thought, and the sooner it is discarded the better for the cause we all love.

The vices and crimes of humanity are common to our mortality; but are laid aside with the rude tenement we inhabit. A few mediums have attempted to furnish proof that obsession by undeveloped spirits is a fact; but we prefer to believe those mediums are misled by errors in their own organizations.

If falsehood and vice survive the tomb then there is a terrible defect in the immortal state. Better that state thus was clouded was an eternal sleep.

A Worthless Foundation:

Who would content himself to base belief in an important historical event on a reputed dream of two thousand years ago by a jealous lover? If that suspected lover gave evidence of an infraction of a moral law, and the dream was offered to exculpate him from guilt, who in these modern times would accept that dream as any evidence in the premises?

An ancient dream passing down three generations before it was written, and then transcribed and translated into distant tongues for fifteen hundred or more additional years, who would be willing to accept it as anything but a meaningless dream? Are not the dreams of Joseph the only evidences we have that Jesus was begotten by one of the members of the Christian godhead?

Consult, good reader, Matthew 1: 20; 2: 13, 18, 22.

Christians condemn Spiritualism, saying it is based on tiny raps that may have been made by fraud. But the ablest minds of the last fifty years who have investigated the phenomena, declare them genuine and not of mortal origin.

Dreams, very generally, are the products of impaired digestion, else of disturbed sleep. They are wholly unreliable as matters of fact, and have no standing with thoughtful people. But Christianity bases its hopes of immortality and its creed on this wholly worthless foundation.

A Great Truth:

That learned and voluminous English author, John Ruskin, declared a great truth when he wrote:

"We are never appreciated excepting by our equals or our superiors. Our inferiors will either extol us to the skies, else degrade us."

The Apotheosis of Hon. Abram H. Dailey.

"HE FREQUENTLY SPOKE OF THE SPIRIT FRIENDS SURROUNDING HIS BED. HE CALLED MANY OF THEM BY NAME AND GREETED THEM IN THE MOST AFFECTIONATE TERMS. HE NEVER FAILED TO RECOGNIZE THOSE WHO WERE PERMITTED TO ENTER THE SICK-ROOM, AND HELD LOVING CONVERSE WITH THE DENIZENS OF BOTH WORLDS AT ONE AND THE SAME TIME. AS THE HOUR OF TRANSITION APPROACHED, HIS SPIRITUAL VISION GREW CLEARER AND HIS MIND KEENER; A SMILE OF UNSPEAKABLE JOY SETTLED OVER HIS COUNTENANCE AS HE LOOKED INTO THE EYES OF HIS MORTAL FRIENDS, THEN UPWARD INTO THE EYES OF THE INVISIBLE ONES WHO WERE MORE THAN VISIBLE TO HIS INTERIOR VISION: 'I AM GOING NOW,' HE SAID, 'TO THOSE AROUND HIS BED, GOOD-BY; GOD BLESS YOU.'"

Hon. Abram H. Dailey has taken leave of earth. This will be sad news to all the Spiritualists in America, particularly to those to whom his was a familiar figure at Lake Pleasant Camp Meeting for many years. He was born in Massachusetts October 21, 1831, hence had rounded out an earth journey of seventy-six years and a few days. On November 2, after an illness of only three days, he went back to the home whence he elected to come when he entered upon the earth visit that he has so recently closed with so much credit to himself, and glory to the Cause to which he had devoted the last twenty-seven years of his life.

While fitting for college at the Academy in Williston, Mass., he was prostrated by a serious illness and three years passed before he succeeded in regaining his health. He then completed his education, removed to Brooklyn, N. Y., fitted for the bar and entered upon the practice of law, which profession he followed down to the close of his earth life. He won his first case, and all his efforts as a lawyer have been crowned with success. He never undertook a case that he did not believe to be just and right; having entered upon a contest, he threw his whole soul into his work, and bent every energy to win the victory which he believed was deserved.

He was a Republican in politics and took a foremost place in the councils of his party. Notwithstanding the fact that King's County was normally Democratic, he was elected president-judge by a very large majority. He served one term, then returned to the practice of his profession. Subsequently he was elected Surrogate, overcoming a popular Democratic opponent by a very gratifying plurality. Office holding was not to his liking, and he never again consented to the use of his name as a candidate for any political position. He took active interest in politics and endeavored to secure the nomination and election of good men to places of trust and honor.

Early in life he became a member of the Plymouth Church, and his name remained on its books down to the day of his transition. He enjoyed the personal friendship of Henry Ward Beecher, and was greatly attached to both of his successors, Dr. Lyman Abbott and Rev. Newell Dwight Illiss. Dr. Illiss sent a letter of condolence, breathing a spirit of brotherly love and tenderness of soul to Judge Dailey's family upon learning of his departure from earth. Judge Dailey held many thoughts in common with the distinguished men whose names we have mentioned, but never hesitated to avow the faith that was in him in his many friendly controversies with them.

The transition of his first wife, about thirty years ago, led him to look into the claims of Spiritualism. Late in the autumn of 1880 he became a convert to the sunny gospel of the ministry of the angels, and from that day to the present has been an outspoken defender of its principles. About twenty-five years ago he was united in marriage with Miss Rosalie Schauer, who, with one daughter by the wife of his youth, survives him. Six sisters also mourn the loss of a loved and devoted brother, four of them being his senior in years. He was the only son in a family of eight children, his youngest sister having preceded him in her return to the world of souls.

He succeeded the late Dr. Joseph Beales as president of Lake Pleasant Camp Meeting, and held that office for fourteen years. He retired in 1905, and was succeeded by Mr. R. F. Churchill, the present incumbent. He served a single term as vice-president of the National Spiritualist Association, and was the president of several local societies in Brooklyn of ephemeral existence during the past twenty-seven years.

It was the remark among his associates in the legal profession that Judge Dailey was ever on the alert in the defense and advocacy of his religion. He frequently said to his partners: "You may believe, or not believe; I know." No one of them questioned or sought to cast aspersions upon that which was so true to him. He was a man who commanded the respect alike of his friends and his foes. He enjoyed the personal friendship of Robert G. Ingersoll, the great agnostic; likewise of many of the distinguished scientists of the past fifty years. He was president of the Medico-Legal Society of Greater New York for a number of terms, and took an active interest in everything that pertained to the advance of science. He was a liberal patron of the arts, and many a struggling student found in him a sympathetic friend. This is true also of those who were seeking education to fit themselves for other activities in life.

He was a member of the Masonic Fraternity, also of the Eastern Star, and made himself perfectly familiar with the spiritual teachings of both orders. Both fraternities were largely represented at the funeral services which were held in the Aurora Grata Cathedral in Brooklyn November 5, at which Harrison D. Barrett officiated.

Despite his many activities, Judge Dailey found time to devote himself to literature, and his library is filled with the choicest books from the pens of the leading authors of all continents. He wrote several works, the best known to Spiritualists being "The Life of Mollie Fancher." Another work from his facile pen, relating to the Medico-Legal Society, of which he was long president, is accepted as authority in scientific circles. He was a contributor to many scientific journals, also to various spiritual papers, his words being always read with great avidity as coming from one who spoke with authority.

Judge Dailey had the courage of a thousand heroes in the defense of that which he believed to be right. Any person or friend whom he felt to be unjustly persecuted never appealed to him in vain for aid. The wealth of his legal mind and of his purse was at the service of the one in need. He felt himself amply repaid if he succeeded in freeing the one in distress from trouble. The poor and needy found in him a friend indeed, and he was one of whom it can be truly said that his

right hand never knew what his left hand was doing. His charities were many and generous, but he made no display of his offerings and sought by every means in his power to relieve the one whom he aided of any possible humiliation.

He enjoyed open communion with the denizens of the spirit world through the mediumship of his devoted wife. His home was a veritable mecca for mediums, and in his spacious parlors the leading legal and literary lights of Brooklyn were often invited to assemble to listen to the teachings of Spiritualism.

His life and work completely refute the oft-repeated statement that a belief in Spiritualism unfits a man for business. His ample fortune was earned solely in the practice of his profession, for he religiously eschewed all speculation and investments of a doubtful character. He was held in the highest personal esteem by clergymen of all denominations, likewise by scientists, philosophers and theologians. His religious belief was respected by all who knew him and he led scores of the ablest minds of the United States to a quiet investigation of Spiritualism. Outside of his home, his closest friend was probably Mrs. May S. Pepper-Vanderbilt, whose counsel he has been during the prolonged contest through which she has been compelled to pass by reason of the ingratitude of others. It was through his influence that Mrs. Vanderbilt, then Mrs. Pepper, was brought into association with Rev. I. K. Funk and Prof. James Hyslop, to whom she gave indubitable proofs of the continuity of life beyond the grave.

He was taken with pneumonia on Tuesday, October 29, while in the court room in connection with the now famous Vanderbilt case. He seemed to realize from the first that his time to go had come. He retained possession of his faculties up to the very last. He seemed to remember everything—all his friends, relatives, associates, business matters, as well as his love for his mortal and spirit friends. He outlined in detail what he wished done with his body, and made arrangements for his funeral services.

He frequently spoke of the spirit friends surrounding his bed. He called many of them by name and greeted them in the most affectionate terms. He never failed to recognize those who were permitted to enter the sick-room, and held loving converse with the denizens of both worlds at one and the same time. As the hour of transition approached, his spiritual vision grew clearer and his mind keener; a smile of unspeakable joy settled over his countenance as he looked into the eyes of his mortal friends, then upward into the eyes of the invisible ones who were more than visible to his interior vision. "I am going now," he said to those around his bed, "good-by; God bless you."

With these words Abram H. Dailey took leave of earth. The trite old saying, "he has made this world better by reason of his sojourn here," is more than true of this good man who has left us. Spiritualism has lost a devoted friend in the departure of Judge Dailey, while our platform workers, mediums and truly have lost an honored leader and revered counselor.

"This earth of ours is much the poorer because of his departure from it; While spirit life is all the richer because of his entrance there."

HARRISON D. BARRETT.

DEFINITIONS OF CLAIRVOYANCE, FORMULATED BY CHARLES R. SCHIRM.

CLAIRVOYANCE, literally, means clear seeing; but in Spiritualism it has a technical meaning and refers to a phase of mediumship. Clairvoyance may be either subjective or objective, and it is often difficult, if not altogether impossible, for the clairvoyant to distinguish between the two.

SUBJECTIVE CLAIRVOYANCE is that psychic condition of a human being, who thereby becomes a medium, which enables spirit intelligences, through the manipulation of the nerve centers of sight, to impress or photograph upon the brain of the medium pictures and images which are seen as visions by the medium without the aid of the physical eye. These pictures and images may be of things spiritual or material, past or present, remote or near, hidden or uncovered, or they may have their existence simply in the conception or imagination of the spirit communicating them.

OBJECTIVE CLAIRVOYANCE is that psychic power or function of seeing, objectively, spiritual beings, objects and things by and through the spiritual sensorium which pervades the physical mechanism of vision, without which objective clairvoyance would be impossible. A few persons are born with this power; in some it is developed, and in others it has but a casual quickening. Its extent is governed by the rate of vibration under which it operates; thus, one clairvoyant may see objectively spiritual things which to another may be invisible, because of the degree of difference in the intensity of the power.

X-RAY CLAIRVOYANCE is a form of clairvoyance which partakes of the characteristics of the X-ray, and seems to be objective. The clairvoyant who possesses this power is able to see physical objects through intervening physical matter; can perceive the internal parts of the human body, diagnose disease and observe the operations of healing and decay.

CATALEPTIC CLAIRVOYANCE occurs when the body is in a trance state, resembling sleep, induced by hypnotic power exercised by an incarnate or decarnate spirit, or it may be self-induced. When in this state the spirit leaves the body and is able, at its own will or the suggestion of the hypnotist, to travel to remote places and to see clearly what is transpiring in the places it visits, and to observe spiritual as well as material things in its environments. While in this state it sometimes happens that the thought expressions of the spirit in its travels are expressed by the lips of the physical body, and that thought waves are conveyed to it through the physical body. This may be due to the fact that there is a spirit cord which connects the body and the spirit and transmits vibrations between them. As long as this cord is not severed, the spirit may return to the body; but should it be severed, then what we call death would at once ensue. Under this form of clairvoyance there is an interblending of subjective and objective spiritual sight.

TRANCE-CONTROL CLAIRVOYANCE is that psychic state under which the control of the physical body of the medium is assumed by the spirit intelligence and the consciousness of the medium is, for the time being, dethroned. In this case the controlling spirit is really the clairvoyant and simply uses the medium's body as a means of communicating what the spirit sees, and therefore the question of subjective or objective spiritual sight, in so far as the medium is concerned, cannot be raised. To some persons who go to mediums for readings and who may become witnesses in trials at law, it may not be known that under trance control the medium is, to all intents and purposes, absent; therefore, in dealing with definitions of clairvoyance to be used for the enlightenment of judges and jurors, it seemed necessary, for the protection of mediums, to explain what is here termed trance-control clairvoyance.

TELEPATHIC CLAIRVOYANCE is the subjective perception, in picture form, of thought transmitted from a distance.

The Spirit. World's Views.

Given through the Mediumship of W. J. Colville
A Lecture delivered at Seattle, Washington
October 6, 1907, on the Question: "Will America Maintain Her Position in the Vanguard of Progress? Will Japan Supersede Her?"

The subject announced for this occasion is a very extraordinary one, and I will say to all present that I had no choice in its selection, and when I saw that it had been announced, I wondered why it had been chosen. I will say something about it, although I do not feel that it is a subject to which we can do anything like full justice.

Our subject now is, "Will America Maintain Her Position in the Vanguard of Progress, or Will Japan Supersede Her?"

I do not believe it possible that any nation can ever supersede any other nation until the work of the one nation is completely done, therefore whenever I speak upon the lost Atlantis, or upon the rise, gradual decline and ultimate fall of Egypt, I endeavor to point out as clearly as I can that instead of one nation having superseded another prematurely, instead of one nation being cast down by the hand of Fate, or even by the action of Divine Providence, which is a very much apter and far more satisfactory statement, I take the ground which I now wish to reiterate, that when a country passes away, it passes away from two causes; one cause being that it has become corrupt—that is the minor cause; the other cause being that it has finished its work—that is the major cause. The minor cause I am willing to call quite necessary, but the major cause I regard as being, in the course of expression, inevitably necessary.

Now I want to take, as text this afternoon, words from the book of Ecclesiastes: "To everything there is a season, and a time to every purpose under the heaven: A time to be born and a time to die; also 'A good name is better than precious ointment,' and 'The day of death is better than the day of birth.'"

To my mind these quoted words can be translated very simply in the following manner: Everything lives as long as it is useful; and when it is no longer useful it passes away. Better is the end of one's collegiate course than the beginning of it; better is the moment of graduation from a school than the moment when a boy or girl enters an academy, and in a better condition must the world be when some age or cycle has come to a close than when than age or cycle began.

Now, why do nations rise, and why do nations fall? How do nations rise and how do nations fall? These are great questions which ever demand answer at our hands. We see that in the rise and fall of nations and republics, one succeeds another, and that in turn is succeeded by still another, and so on in continuous succession. We find very often centers of industry shifting their places; at one time eastward, at another westward, at another northward and at another southward the tide of empire floats, and while Horace Greeley used to say, "Young man, go west if you desire to make your way in the world," at another time an equally wise exhortation might have fallen from the lips of an equally intelligent adviser, "Young man go east." At one time you say, "Go north," and at another, "Go south."

Now the whole planet is undoubtedly intended by the Divine Intelligence which directs all, to be inhabited. All the remains which we can find of ancient civilization go very far to prove—indeed prove absolutely and conclusively to our most learned archaeologists—that the very bed of the ocean to-day has been fruitful land occupied by numerous people; that the great Sahara Desert, the Libyan Desert, and many others, must have been at some time the bed of the sea, for every sand grain is perfectly rounded, evidently by the action of water. The very land on which we stand to-day has been the bed of the ocean, while the bed of the ocean as we know it to-day will, in ages to come, be fruitful land. Thus it is that the land rises and subsides, and thus it is that ages come and ages go and every age has its period of birth, of adolescence, of maturity, of decline, of senility, and finally of extinction. But, as the ancient parable of the phoenix shows us, out from the very ashes of the dead parent a new and more glorious bird arises, and thus the American eagle of to-day may be, in a certain sense, the lineal descendant or successor of that glorious eagle of ancient lore.

This great continent has been prophetically called Eagle Land. We know that in the book of Revelation there are certain statements made with regard to the wings of a great eagle, which many commentators have thought referred to ancient Rome, but others to modern America.

It is interesting to note that about every 2,000 years we witness a mighty change in the conditions of human life on this plane. We know that the year of our great sun is equal to nearly 26,000 years as we know them; that the solar months are each over 2,100 of our years, the year of the great sun being equal to 25,800 of our years; and it is interesting to know that at the close of every one of these grand cycles there is a very great upheaval like that which caused the ocean to claim Atlantis. At the end of about every 2,000 years we trace the conclusion of one age or cycle and the beginning of another.

Now we cannot say, speaking here on Puget Sound, that we are in the midst of an old civilization going to decay; we cannot say, when we witness the growth of California, Oregon and Washington during the past few years, and the growth and development of the whole Northwest, that this is the END of a cycle; we cannot say when we look across this vast country to the Atlantic seaboard, whether it be American or Canadian, that we are living at the end of a cycle, for we are living here in the very beginning of a new age. It would seem almost incredible, therefore, that anyone could imagine that an old nation like Japan could supersede a young nation like modern America. But it is not a question of one superseding the other. The very question of supersession must be founded upon someone's misconception, for no keen logician could have imagined that a nation such as Japan could possibly supersede such a nation as America. Brown and white will rise together; America and Japan will flourish unitedly, the fair Pacific Ocean rolling between them.

Why should there not be, in this new age, a dual civilization? We are all interested in seeing men and women acknowledged as equals before the law; we are advocating equality in all departments of life and industry; we are finding ourselves called upon in the religious and scientific and artistic worlds to demand that there shall be a perfect blending of head and heart, intellect and emotion, of all in Nature that we term masculine, with all that we term feminine, individually and collectively; and here, amid this great world-wide movement for the equal recognition of male and female, for the blending of head and heart, the artistic with the scientific, we find the extreme East

and the extreme West blossoming forth together in all the exquisite glory of a new-born civilization.

Now, just at this time, Japan is in the thrill of renaissance—a new birth. And we can say of America that this geologically ancient land is now the seat and center of a growing modern civilization. Whether we will or not, we must all come out of the narrow enclosures in which we were formerly able to live comfortably; we must to-day acknowledge that the world is ready to shake hands across continents and oceans, and we can no longer afford to encourage our ancient prejudices or to substitute narrow patriotism for a large cosmopolitanism. As we gather in this hall we read the adjective "Theosophical" on the door, and all we need to remember is that Theosophy stands for universal brotherhood and sisterhood; that is all, and that is quite enough. The majority of people are content to stand for very much less. We all feel that loyalty to our own particular flag is both a privilege and a duty, but when you sing "Columbia the Gem of the Ocean," and wave and salute the Stars and Stripes, and then you cross the water, spend one night in a steamer, and the next morning you are in British Columbia, where you find the Union Jack, you realize that these two nations at least must be united. A few hours takes you from King Edward's domain to Uncle Sam's; you sing "God Save the King" and "My Country 'Tis of Thee" always to the same grand tune. You may be one hour under one flag and the next hour under another. We are reminded (so far as the title is concerned, at least) of Ouida's celebrated story "Under Two Flags," and in this part of the world, the two flags, the American and the British, certainly must wave together. (Applause.) Now, though these two flags are equally dear, those who are born in British Columbia may rightfully feel a greater affection for the Union Jack than for the Stars and Stripes; while those who were born in the State of Washington, may justly feel a greater love for the Stars and Stripes than for the Union Jack, while those who have lived under both, and those who have equal reason to be proud of both, may hold one in each hand and say, God bless America and God bless Britain, and then say God bless the entire world.

Now I will tell you what my flag is. My flag is a white flag, which contains the inscription, "Peace to all Nations," and on the white background of the flag are all the flags of the different nations of the world. When I am living in America I put the Stars and Stripes in the center; when I am living in the British Empire I put the Union Jack in the center; when in France, the tri-colored emblem of the French Republic in the center. Wherever I am living I put the flag in the center which is the flag of the nation that is then entertaining me hospitably, and I would be a loyal subject or a faithful citizen wherever I might be. Whenever I am enjoying the privileges and protection of any flag, then I salute that flag with special honor; but I place all the flags together on the white background and say "Peace to the entire world." That is my religion, my philosophy, and that is what I deem quite cosmopolitan. While I claim the British flag as my own, the world is my country, and I trust I may faithfully perform my duty, to do good to all my fellow men; that is my religion. I still hold that every individual has a right to a special flag and a special country, and I agree with Howard Paine's immortal words, "Home, sweet home, there is no place like home."

It is perfectly right that you love America more than Japan, and it is equally right that the Japanese, the German, the Frenchman, loves his country better than any other. It is perfectly right that the Japanese love Japan more than Germany, and that the German loves Germany better than Japan. It is right that the Frenchman loves France more than Germany, and that we all love our own particular land as the dearest place in all the world. It is perfectly right that the husband loves his wife and the wife loves her husband; that parents love their children and children their parents more than any other man or woman on the face of the planet; yet it is right that there should flourish that universal love which is embodied in the angelic song, "Peace on Earth, good will to all humanity."

There are two translations of the angelic song. One is the King James version, the other is the Vulgate. One is expressed by "Peace on earth, good will to men;" the other is "Peace on earth to men of good will." Both statements are correct. The original Greek is so rich that it perfectly justifies both these translations in our vernacular. From the angelic standpoint, it is peace on earth, good will to all humanity; from the standpoint of men on earth it is peace on earth as widely as good will extends; for further than good will extends there can be no peace. Until we learn to love each other it is all in vain that we send delegates to the Hague Conference; all in vain that we discuss plans for arbitration, or conciliation, and the only way to bring about right feeling between nations is to cultivate right feeling between individuals.

Some people tell me that whenever I touch upon a subject such as this that I speak on both sides of it. Well, I hope I do. They tell me I take both sides at once. It is my desire to stand in the middle of the road, and to extend my hands to the Orient and the Occident with friendly feeling toward both. Now if there is an inhabitant of Japan here, I shake hands with him, and if there is an American here, I shake hands with him. I say heartily, my dear brothers, I love you both, and I do not love one less because I love the other also. I desire to be an arbitrator, a conciliator, to stand between the two and say: You are both good, and you love me and I love you, and we love each other and have mutual interests to serve.

We must learn to take this same position with regard to Japan and America that we take with regard to Jew and Gentile, to Catholic and Protestant, and with regard to all the races and creeds which we must mingle with in our daily intercourse in any metropolitan center. Here we are living in a country capable of sustaining an enormous population, and the present population of America is distinctly polyglot.

Where did we all come from?—
Look over any representative audience and you will find people of all nations intermingled. I was once addressing an audience of about 500 people, and I found 33 distinct nationalities represented, yet all those people said, "We are Americans," and it was quite true. One person said, "I was born in Germany," another said, "I was born in France," another came from England, another from Scotland, others from Ireland, Russia, Poland, Roumania, yet they all were American citizens.

Isn't America to-day a great cosmopolis? Isn't the American people of to-day made up of many different nations of the world? Don't we have newspapers published in the German, Italian and Scandinavian languages, and are there not a great many people who are unable to speak English fluently who are, nevertheless, excellent citizens? Do we not find people constantly coming here from all parts of the world uniting their forces? This isn't a country where race prejudice can thrive. There isn't a country where antagonism toward any body of decent people can long continue, and why? Because so many races have intermingled in the upbuilding of the nation. We might understand people living in a little country entirely of their own sustaining race prejudices; we might understand people living in a narrow, restricted territory, apart from every other country, not knowing the ways and customs of people

outside of their own country, sustaining race prejudices; but now that we can travel in a few days from New York to San Francisco or Vancouver, and people who are to-day under the American flag, to-morrow are under the British; or are one week under the Italian flag, and the next week may be in Africa; when people pride themselves on their excursions all over the world, who go first to Egypt and then to Alaska, who are one summer in Palestine and the next in Brazil, who go one year to Mexico and another to Norway, people who see the "Land of the Midnight Sun" sometimes in Europe and sometimes in Alaska—these are surely people who cannot believe that their nation is going into decline, nor can they afford to hold race prejudices of any kind whatsoever. And why should anybody be afraid of our charming little brown neighbors—the Japanese? These singularly intelligent people have proved themselves within the last few years to be among the greatest and noblest of all the families of the earth!

How came it that the Japanese defeated the Russians again and again by land and sea? They have proved the words of the ancient proverb, "Not by might and not by power, but by my spirit." There was more of the spirit of God in the Japanese than in the Russians. Why? Because there was more of the spirit of humanity, and wherever there is the spirit of humanity, there is the Divine Spirit. Wherever there is disunion, there do we note the absence of the Divine Spirit.

God is unity. God is one, and where humanity displays unity, there humanity displays the Deific spirit.

Deity is the God of all the earth, not of any section of the planet; the parent of all humanity, not of one particular race. Thus, wherever people are living together in unity and harmony, "united they stand; divided, they fall." A house divided against itself would, of necessity, be brought to dissolution; any house-united must necessarily stand. We note that Japan was united within its own borders, while the Russians were divided amongst themselves during the recent conflict.

The Japanese are the little brown people about whom, until comparatively recently we heard but little. They were regarded by many as about like the Chinese. We know that the Mongolians inhabiting the "Celestial Empire" are the most conservative of the races of the earth, yet even in China to-day there is a great awakening.

When I was in California last February I met Baba Bharata, who has established a Hindoo temple in Los Angeles. He invited me to speak before his people, and to take dinner with him. I partook of food that he cooked himself, but he never mistook me for a Brahmin. He presented me with his book entitled "KRISHNA," which is an explanation of ancient Hindoo religion. Baba Bharata attended my lecture on it when I said everything I wished to say regarding his religion. At its close he said, "May I say a word to your audience?" and I replied, "I will esteem it a great favor if you will do so." Then he told my audience that I had given a true interpretation of Hindoo philosophy. I had said that the Brahmin who speaks of Krishna and the Christian who speaks of Christ, when they are both sincere, mean exactly the same thing, and that they are alike endeavoring to find the One Life in its infinite and manifold expressions, and all acknowledge the fundamental principle that all souls are Divine manifestations. When one takes that view there is no room for quarreling or dispute.

We may speak in different languages, we may have diverse customs, we may be different in appearance, but we are all, within our souls, one—a unit.

Why should we object to the Japanese because they are brown, when, forsooth, we are white? Why should we speak slightly of the North American Indian because his skin is red? Why should we object to the negro because outwardly he is black? Why should we object to the Chinaman because his skin is yellow? It is not the color of the skin, but the condition of the individual so far as character is concerned that we must uphold.

I will never degrade my position before the public by condescending to cater to that most uncivilized fanaticism which discriminates and criticises and makes people devilish by throwing firebrands in our midst, when I know that it is my duty to throw aside all prejudice so far as the physical is concerned and draw a character line instead of a color line in all instances.

You can never make a wicked person the equal of a righteous person unless you persuade the wicked person to become righteous, and then he is no longer wicked; you cannot make an idler the equal of an industrious person unless you make him a worker, and then he has ceased to be an idler. Neither the Japanese nor the Americans are the chosen people of God—all the races of the earth are God's people equally.

Now, are the Japanese a particularly righteous people? In one sense, Yes; in another sense, doubtless No. The Japanese are not an ideal people. They must not be placed on a pedestal and worshipped as idols. We always make a great mistake when we place any nation or any individual too high, because ideal humanity is not to be found in one nation alone, but in the exceptionally developed among all nations. We find one great and glorious characteristic in one people; another equally great and glorious characteristic in another people. In the family of nations, as in the many boys or girls who are members of one family, one boy is very brave, another very gentle; one very artistic, another highly scientific; one girl is a splendid actress, another a most excellent housekeeper. So, if we go to find the ideal woman mentioned in the Proverbs, we will find her in sections—probably never in one individual, no matter how widely we search among your most gifted friends. If we endeavor to find the ideal man, we find him in sections also; you will probably never find him in any one gentleman of your acquaintance. When we find the ideal nation, or "God's Chosen People," we shall not find it in any particular race, but in sections, scattered over the different races upon the earth.

All nations will yet become federated into a glorious union, when all will be like so many stars in one great cluster—like so many worlds federated into one great system revolving around a central sun.

The great astronomer Flammarion tells us that the central suns in the universe shine with different-colored radiance. One is orange, another blue, another green; and so it is with different nations. They are like the notes in the scale, or the colors in the rainbow. Now Russia seems to be waning in power—seems almost to have spent its day—yet do I predict that the Bear will recover; there is life in the old Bear yet. I believe that before very long there will be a great revival among the Russians, and as Count Tolstoy—a man who can look truly into the future and see the possibilities that are in store for them—says, his people will yet rise into majesty and glory. Yet we have heard recently that Russia has been most certainly humiliated and bitterly defeated in its encounter with Japan!

Russia, so far as the closing cycle is concerned, is going down, and Japan is coming up. Japan has been asleep for centuries, practically has had a Rip Van Winkle sleep, not only for 100 years, but lasting through many centuries—even a few millenniums. Now Japan is rising up like a giant refreshed and strengthened after a long sleep in which its forces have been recuperated.

What are the characteristics of the Japanese to-day which practically demand our attention? I have already mentioned

(Continued on page 2)

Eyeglasses

Not Necessary

Eyeglasses Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by the use of the "Actina" method. The "Actina" method is a new and powerful little instrument called "Actina" which relieves sore and granulated lids, irritations, and removes cataracts without cutting or drugging. Over 75,000 "Actina" have been sold, therefore "Actina" is not an experiment, but is reliable. The following letters are but samples of hundreds we receive.

Mr. B. M. Walker, corner Carolina and Palmview Sts., Los Angeles, Cal., writes: "About two years ago my sight began to fail rapidly. I consulted a so-called scientific oculist and had special glasses made, but all to no avail. I saw a Dr. J. H. Actina and in less than thirty days threw away my glasses."

Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money." Mr. W. F. Carter, East Spring City, Mo., writes: "I have made a severe test of 'Actina' by sitting aside my glasses and have not had them on since I began using 'Actina.' My eyes have been gradually gaining strength, and longer necessary to wear glasses. I see as well, if not better, without them. I recommend 'Actina' to all my friends."

Dr. H. H. Hooton, Deputy County Clerk, Fairfax, Va., writes: "I can do without my glasses. I very often have headache now, and can study up to eleven o'clock after a hard day's work at the office. 'Actina' can be used by old and young with perfect safety. It is impossible to do harm with it. Every member of the family can use it. The one 'Actina' for any form of disease of the eye, ear, throat or head. One will last for years, and is ready for use. It will be sent on trial postpaid. If you will send your name and address to the Actina Co., Dept. 342N, 811 Walnut street, Kansas City, Mo., you will receive, absolutely FREE, a valuable book, 'Professor Wilson's Treatise on Disease.'"

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