

# The Progressive Thinker.

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

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## Spirit Messages.

As Given at the Home of Louise E. Sackett, Springfield, Mass.

Well, friends, once more I am permitted to write to you, and like Paul of old, I wish to write words that will turn into your soul and will cause you to stop and consider what manner of man you are, from whence you came and whither you are going. The divine spark that burns in your soul will tell you this, if you will but listen to it, listen in quiet, of the soul for the voice within to speak. If you persist in waiting patiently for the spirit it will speak to you and lead you safely through life's journey, and as you keep close to this voice within, all doubts, all care and burden will fall from you, you walk with firm and upright step; peace in your heart that no man can take from you; the burden of life will be nothing as compared to the joy and peace, as your spiritual senses are quickened and you see and hear the faces and voices of loved ones who have passed on.

You learn there is no death, that what is called death is but a new birth, the throwing off of the body, the spirit and as the spirit becomes used to its new surroundings, you see why and where these experiences in the body are necessary to its growth. You have made a wise use of life on the earth plane, you have not to higher planes, but if life in the body has not been taught, the truths of spirit life, then you have to stop and learn before you go higher. Happy is the spirit who has outgrown its old prejudices and beliefs while in the body.

Oh, my people, stop where you are to-day, and consider who and what you are, what your earth life is doing for you. Are you learning each day more of the spirit life? Are you laying up for yourself "treasures in heaven" by your kind words and deeds? Are you living the golden rule to the best of your ability? Or are you scattering seeds of envy and strife, living a material life entirely? Strive, living a material life entirely, upon what you say, what you will reap; no one can cleanse you but yourself and your own deeds. God does not punish you for your sins, but your own acts bring reward or punishment.

Once more, I bid you pause, consider, which road are you traveling? Is it the straight and narrow road to truth and happiness, or is it the broad material and sensual road that leads to utter darkness?

There is a conscience within, given to every man; listen to it; don't let it become choked by superstition, prejudice and ignorance; conscience leads you in all things, it will show you the truth, it will need no law but the divine one to guide you, the still small voice; follow it as it speaks from within and gather wisdom as it is given to you. There will be no need of help from others. Listen to the voice within, as you learn to follow its teachings you are led to happiness and peace, and joy is among the angels in heaven that one more soul learns the way of life. Angels are ever near you, around you and help you. These loved ones who have entered the spirit world never forget those they leave behind, and they are anxiously trying to help and comfort in every way they can; it remains with you alone whether you receive them, or whether you turn from them with a deaf ear and refuse to listen. You have your choice, no one can compel you to listen, if you don't want to, they must not come back, come back or never have come back. You can find proof enough of our return, if you seek for it or are willing to be convinced.

REV. DR. EUSTIS, Pastor in the Memorial Church of this city for many years.

Spirit Rev. Dr. Buckingham: There are many who pass their earth life who care but little what their earth life is doing for them, or what lessons they must learn; at their time and energy is spent in selfish pleasures, with little regard to their fellow-man. They set out on the road of life with the sole ambition to get rich and have all the pleasure possible. There is no harm in pleasure, indeed all have a right to be happy, ought to be happy and there is no reason why they would not be if they went about it in the right way. It is by trying to make others happy we then find our own happiness.

It is the same way with regard to riches; if riches are rightly used they are a great help to us, for one with earthly possessions is better able to help and his power of dispensing happiness is better than one who has barely enough to supply his own need; yet it is often the case the man of riches sets his heart upon adding to instead of helping; he has no thought for the comfort of others or their pleasure. It is money for selfish ends, and the fear of losing it takes away all the pleasure he was expecting to have. He has missed the very thing that would have made his life worth the living. If the man so eager to get and keep all he could reach only to know that to help his fellow-man he would reap more, and thus to make others happy he would increase his own happiness a hundred fold, he then would willingly do for others; as soon as a man realized he is a part of the whole and that others are just as much a part of the whole as that it is necessary to have each and every one, and making how joyful, to make this whole, then will he know that everything belongs to the whole, and thus what helps him helps him and what he does to help others is a true way to receive help and happiness, and the more he thinks of others and makes them happy the greater is his

own reward. Every time we do a mean or unkind and selfish act, we hurt ourselves more than any one else. We draw to ourselves what we send out to others; so if we wish to broaden our own lives and be happy we must do good to all who come our way, be they rich or poor, high or low, it makes no difference what position they now fill they are all necessary to the divine plan, all working their own way to the end. What helps one comes to all in the final day, so no sure way to happiness comes than to scatter it. Try to do this, make every one glad for having known you. Give them a lift—whenever you can; they may not need it financially, but they may, oh! so sadly, need a kind word, a bright smile or look, and if you keep your heart full of love for all mankind you will never miss an opportunity to do all this whenever there is a need, for remember it is by doing for others we reap our greatest happiness, and without happiness life is a dreary place indeed, no matter how rich? We are here to learn, life is a barren waste without happiness.

REV. DR. BUCKINGHAM.

Spirit Rev. Dr. Talmage: There will be many who will doubt the truth of these messages. There will be many more who will believe them; it is to these I will write, for they will be benefited by them. I am anxious to reach as many as I can for these messages are true and they will teach you many things that you would like to know, and they will be a help and may make your life easier in some way. Oh, my brethren, how I would like to make you understand that the more spiritual you make your life here, the happier you will be, and the less you will be troubled by worldly matters and the things that once seemed so awful and hard to bear will seem so trivial you will scarcely heed them at all, or if obliged to notice them you will be lifted out of them in such a way they cannot harm you or cause you deep trouble. You will be in the world, but not of it. While living in the body you are living with angels and so far above this world and its petty affairs that you will be amazed at the little attention they draw from you. There are lives that are so full of spiritual things there is little room for anything else, they are living in the spiritual realm so much that the earthly things seem most unreal to them, they live in a world of their own, they have made for themselves by their higher thinking and living, and it is to this class of people I would say: Don't let your spiritual life be interfered with in any way. Never mind what others may say or feel, live up to the light that is given you from within and you will find that you will be helped and guided from above, no matter what the world's idea of you may be you have the assurance of your spirit friends, that you will be watched over and cared for, though you may stumble you will never fall and all you need will be given you. Now, friends, there are many in your midst who are waiting for the right word to convince them of the truth. They may not know it themselves, yet there comes a time when the right word dropped at the right time will bring to their soul the very conviction they wait for. You never know whether you are the one that will reach the word, so never fail to speak the words you know to be true, for they may reach some poor soul ready to receive them, they may fall upon ground not yet ready but they will not be lost, for sometime they will be brought to their minds as words of truth and comfort and be the means of leading them to seek the truth, and that is all that is necessary if they seek diligently they will surely find that for which their soul has longed, and if your words are met with scoffing and unbelief, never mind, have nothing but love and patience in your heart for them. It is their ignorance that causes them to say such things, and they are only putting off the day when they will be brought face to face with the truths they must learn. You can afford to be patient with these people, for you are standing on higher ground and have a clearer vision of what lies before you, and you know the ground they are treading to-day you have trod in the days gone by and the ground where you now stand, they will some time stand upon. We all walk the same path eventually to higher and still higher things, and in time we all will reach the heights, but, while on the way, we must have love and charity for all, malice towards none. Keep the fire of brotherly love burning brightly in your heart, and you will never go wrong, for love lightens the whole world and where love is there is no envy or strife.

REV. DE WITT TALMAGE.

POPULAR MATERIALISM. At the Sixtieth Anniversary of the Advent of Modern Spiritualism. A review of the labors of the past sixty years, under the guidance of intelligent ministering spirits, deepens the unwelcome conviction that the living spirit of the primitive Christian faith, once majestic in its power, and divinely beautiful in its influence over the heart and life of the believer—the faith that filled the ancient church with the manifestations of spiritual power—has declined, and nearly lost its hold on the human mind and affections. The nature of the opposition to Spiritualism, and the modes of resistance adopted by the church and the world, show almost faithless men are in the great vital principle of

## SPIRIT LAND IS VERY NEAR.

Rev. Dr. Henderson on the Future Life.—Heaven Both State and Place.—Matter Only a Curtain Dropped to Hide From Mortals' Eyes the Glory That Surrounds Them.

"Heaven is, first, a state, and secondly, a place," said Rev. Dr. James Henderson, of Dominion Methodist Church, Ottawa, Canada, on Mar. 1, continuing his series of sermons on the future life. As to where that place is, the preacher said:

"I am not a Spiritualist, and do not want to be denounced by the newspapers as an infidel, but I believe that heaven is all around us and within us; that matter is only a curtain woven in the loom of God and dropped to screen our eyes from the glory behind it. If our eyes were not so gross and our senses so heavy we would see this glory all through the material universe. We are not far away and our dear ones are not far away. It is only a breath, a sigh, a groan and we are at home. This is only speculation, but since my sickness I have believed that, wherever and whatever heaven is, if we could catch but the faintest glimpse of its glories, our bodies would be too frail to withstand the outbursts of the soul."

## Ideas of Heaven.

To most, said the preacher, the conception of heaven was either very vague or very material, depending on whether it was conceived of as a state or a place. If the viewpoint was purely subjective and spiritual, the impression was shadowy; if otherwise very sensuous. He described with flashing eloquence the conceptions of heaven as a city of precious stones and gold and eternal praise, as a country where there is no day nor night and as a Vallhalla where the most sensuous delight satiated the drowsy senses.

"This is the heaven that captivates and charms most people," he continued, "and we have to hold the Bible and the poetry that has grown out of the Bible responsible for it, but I believe that behind all this imagery there are the beauties of an eternal glory that no seer has ever seen or poet dreamed."

## The Man Makes Heaven.

And yet one may have such an external heaven as that and be in hell, for after all it is the person and not the place that makes heaven or hell. We do not live in our surroundings but in ourselves; not in places but in persons or rather in persons first and then places. What the man is determines essentially. And so heaven is a state and then a place. It is a place where there is serenity within and without. Wherever love is, there is heaven.

Dr. Henderson dismissed briefly the conceptions of heaven as being a series of existences through which man passed until he reached the highest peak of heaven as being situated at the centre of the material universe.

What shall be done in heaven? First, worship, answered the preacher. Man had never got to the core of what was meant. "One true act of spiritual worship must change a man forever. One could adore any being without being assimilated to the being adored. But it was never meant that man should sing forever or fiddle forever on one string of his nature. Could anyone conceive of the genius of Newton or Shakespeare spending eternity playing a harp? **FOR HIMSELF, HEAVEN MUST BE A PLACE OF INTENSE ACTIVITY, A PLACE FOR THE EXERCISE OF EVERY ENERGY BELONGING TO MAN'S SPIRITUAL NATURE, ELSE IT WAS NOT HEAVEN.**"

the harmonious Christian religion. Inasmuch as the word "Christian" has had such a wide range of application, it is not surprising that the term Harmonious Christian Spiritualism is far more significant. The selfish syndicate formed in the days of Constantine, A. D. 325, and all down the ages to the wonderful epoch beginning with Mar. 31, A. D. 1848, clinging to the "letter that kills" instead of the spirit that quickens or makes ethereal.

If faith be not dead or sleeping, with the spiritually blind, why are its requirements everywhere practically denied? That its chief claims are virtually denied or disputed, and that the popular faith—the oral acknowledgment of the truth of a greater or lesser number of dogmatic propositions—exists but a feeble influence over the lives and conduct of men, is quite too manifest to require elucidation.

Many of our religious teachers of the theological school require an implicit faith in the ancient revelation and miracles, while they demand an unqualified denial of those which are unexplained to our senses, and our souls, in the stirring events of the past sixty years. There is overwhelming evidence that they do occur by natural law in this living present age, hence we conclude they did occur by the same law in all ages. Science has enabled us to more fully comprehend.

Those theologians still spiritually blind to genuine demonstration of today insist on an unquestioning confidence in the ancient record, and an open denial of the living facts. If rather we rational Spiritualists or Harmonists, of which there are millions) prefer to exercise a rational faith in both the ancient oracles and the present demonstrations. If a living faith is still cherished among men, why is the very possibility of spiritual intercourse denied?

If the outward church has a religion, why is Spiritualism condemned as heresy without a careful hearing and an honest judgment? It is a well known fact that the great body of opposers have proceeded hitherto upon the assumption that the cardinal proposition of the Spiritualists involves an impossibility—that spirits do not and cannot disclose their presence and their thoughts to mortals.

Thus the old materialism reveals its earthly form, and its dusty images flit like phantoms of the waning night in "the dim religious light" of the outward or theological church of the past, and reveal the only rational, scientific, and the truly religious church, all the more potent to subserve the best interests of humanity to-day. It is not true, as has been intimated, that modern spiritual manifestations tend to destroy or diminish faith in the essential principle of true Christianity, as represented by both branches of the Friends and Quakers, John Wesley, in the seventeenth century, and John Murray and William Ellery Channing of the nineteenth century and more fully by the host of able advocates of the Harmonious philosophy and modern Spiritualism since the dawn of the spiritual era, Mar. 31, 1848 (it would make the article too long to give the names of all I have heard).

While we reject the modern theological idea concerning the nature of

the Christian miracles, we have a most undoubted faith in the occurrence of the remarkable facts recorded in the New Testament, and on which the church rests its claims of Christianity to divine authority. Surely none but a mind diseased would be disposed to question the startling revelations of power and intelligence, which were disclosed to the ancient patriarchs and prophets, and seers, because he is permitted to be a living witness of similar manifestations.

The fact is too obvious to admit of concealment, that many of the most cultivated have already yielded to a most withering skepticism, while the defenders of the ancient patriarchs and prophets, and seers, because he is permitted to be a living witness of similar manifestations.

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## THE RELIGION OF SPIRITUALISM.

Man's Spiritual Nature Is an Expression of Religion.

To the Editor:—I do not very often ask you for space for a few thoughts, but I would like to express my idea of the religion of Spiritualism.

There is so much said in opposition to, and ridicule of religion as applied to Spiritualism, that it looks to me to be pure prejudice, and unnecessary hatred toward the name religion.

Religion, I will admit, has been abused above all other names, but dear reader, throw aside all prejudice and look the question squarely in the face.

The article on the first page, first column of No. 952, Progressive Thinker, calls out this endeavor to defeat religion, though no person on earth has a deeper disregard for the hypocrisy, and willful ignorance, or the rascality that has been carried on in the past, and present under the name of religion.

But the examples of the past are for us a lesson, and I will do everything in my power to cause the world to see the difference between falsehood and truth, slavery and freedom. I have been in the very work more or less upon the public rostrum, since I commenced the work in Chicago in 1868. But we cannot do this by hatred, denunciation of a grand and true principle.

I claim that there is not an intelligent being on earth, but what has the principle of religion indwelling in his nature, and placed there by a natural law, born in them, and every person who has intelligence enough to be a spiritual being has religion, and that spiritual nature is the expression of it, and every aspiration, every wish to be spiritual, true, pure, to advance in these realities and principles, is an expression of religion. From the infant child, who looks in his mother's face with love and confidence, confident that the mother gives the needed supplies of life, to the mother mind, has this same religion in more or less degree. The infantile expression of this principle is limited to the capacity of the infant, but expands as the child grows older, just in that degree that it is allowed to do.

Religion is not a creed, or theory. It is the pleading of the soul for a higher position in life; the urging of our spiritual nature for us to advance in every good quality and principle, and rejection of the lower and grosser existence.

There seems to be an idea with some that religion is to believe in a little god, sitting somewhere on a throne in some walled-in city. That is not religion, but only the infantile conception of it; a dwarfed and blighted state of a mind in slavery. It is one of the great stumbling-blocks in the progress of religion "trump" and "prize."

There is an intelligence, infinite in its expression, that controls billions multiplied by millions of worlds that revolve in space in perfect order. Now you may call it intelligence, force, law, nature, or anything you please, and it will not matter to the force, intelligence one particle. Call a rose a thistle, a pine tree an oak, and it does not change a leaf on either. But anyone not an idiot knows there is a power, yes, an intelligence in the expression of nature. Every individual who has a particle of that intelligence is a part of the power, a child of God, do not care if you call that power divine, it is not a particle of difference in the character of the force, or intelligence, it is there and to stay, and we are children of the same.

If there was a real old-fashioned Devil, I assume he is as much a part of God as I or any other person, Jesus not excepted, no more, no less. He is a part of infinite intelligence, and deserves respect therefor.

Your correspondent says: It would be better for the advancement of true Spiritualism if those who cannot shake off the evilism of the dark ages, and those afflicted with incredible cases of scabies, etc., to return to the church, etc.

I have only to reply to this: Let those who hate the past so bitterly that they cannot endure a good thing because some one of the churches has practiced it, let him join the Atheists and he belongs. But then, he will have religion all the same, for he cannot help having some deep-rooted power calling him to a higher plane. Because the churches are an organized power, we as Spiritualists must be a scattered, disunited herd of goats without power or influence in the world; must we? Why not stop breathing God's pure air because Christians breathe? There is not a church on earth but what has some good in it; no, nor a heathen nation (so-called), either. Let us sift the false from the true, and take up the good, and add all we can to it, and show our lives, our everyday walk, that we have the best religion in the world, and demonstrate it by the powers the loved ones from the other side have vouchsafed to us.

I know some of your former correspondents have referred to Webster's definition of "Love" as "the mass of reading he has put under 'Religion' and you will find my exact definition under the head of 'Religion' as distinct from 'Theory.'"

But we know first that Noah Webster was a religious zealot, and will do anything to make his position appear the right. Look at his definition of "Love." In Scripture it means to "Love Hate." Because Jesus said we must hate father, and mother, and wife and children, etc., it means "Loveless." Now does anyone suppose that all his other definitions were thrown to naught because that word had been put in Luke 14-26? Did he not know that love and hate were direct opposites, and could not be used in the sense he places them? Yes, but he must put that in to blind the poor ignorant idiot that dare not think for himself. This is where the hypocrisy of the past shows its hand. But

LIFE.

"To be, or not to be, is not the question."

There is no chance of Life! Ay, mark it well!

For Death is but another name for change.

The weary shuffle off this mortal coil. And think to slumber in eternal night. But lo! the man though dead, is living still!

Unclothed is clothed upon, and his mortal body is swallowed up in Life."

TITUS MERRITT.

New York.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Maltheus—Shelley.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

Things unknown are the true source of imposture and legerdemain: \* \* \* lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true." Hazlitt.

## THE FAMILY ALTAR.

As Vividly Portrayed by the Editor of the Two Worlds, Manchester, Eng.

To most people the word Home is one of the sweetest in the Anglo-Saxon vocabulary. Associated with it are the tenderest sentiments of our lives, the dearest ties, and the most enduring happiness possible to us in this sphere of existence. If, as we are assured, a man's home is his castle, a man's home is, or should be, his sanctuary. Therein he can rest from the weariness of toil, the worries of daily life, find the one spot among all others, which is an oasis in the weary struggle of existence.

Alas! yet so it is, that many a fair land of ours are homeless, and, also, that in many a home there is a constant struggle to maintain the standard of comfort due to civilized humanity and that struggle grows keener with every passing year. Such trial may develop fortitude, but too often the virtue is cultivated at far too high a cost. That such a price should be exacted is not God's will, for man's development in his higher nature, and the consequences of such undeveloped, are the main causes of human misery and the gloom in many a home. When the Golden Rule is, indeed, lived by all men, then homes will reflect the happiness and peace all wish to see reigning upon earth. While health lasts, and labor can provide necessities of life, all is well so far.

But there comes the day when sickness enters the home, when the strong man is stricken, when the brave wife and mother fades away, when the loved child departs to the great hereafter. Then no matter whether it be the home of the poor or the well-to-do, a cloud descends, which for those who have not the blessed comfort which spirit communion affords, there is the sad silence in the death-chamber, the vacant chair, eloquent testimony that a gap has been made in the family circle, a break almost beyond repair. How many, before they were convinced of spirit return, have felt the anguish which could not be assuaged, when faith was inadequate to sustain in the hour of bereavement, and insufficient to explain the sad calamity of the loss of the beloved.

When the knowledge of death, that death is not the end of life, that it is merely an incident in our eternal career, what light is thrown upon the situation. Then it is seen that death is not loss, but gain; not extinction, but transition. This communion has comforted millions the world over, swept away the agony of doubt, given the assurance beyond all question, that the departed will be met again, for they return to tell us this is true.

Here comes the beauty and strength of Spiritualism. Its beauty as a comforter, its strength as demonstrating man's survival of bodily death, its beauty as a ministry of angels in the home life, its strength to help us to realize that the beloved who have departed can, and do help us to bear our burden of seeming loss with a strength no other faith can impart. Let the skeptic sneer at professional mediums as he may. Let us admit that professional mediums may not be an ideal way of seeing between the two states. Let us argue, if you please, that public Spiritualism presents some things which seem objectionable, let us admit all this, but behind them all stands the solid phalanx of Spiritualists in private life, who are really the salt of the movement.

For the spirit communion enjoyed in the home is the true source of the blessings which such communion has brought to the world. The private circle is the domestic altar, around which gather the members of the family to meet and mingle with the dear messengers from the unseen. Not "angels," but our own dear human friends and kindred. At the touch of their dear hands, at their whispered counsel, at their loving helpfulness, what brows are smoothed, what heart burdens are lifted, what perplexities of mind are straightened out. Millions can say to-day, "Thank God for the Spiritualism of private life learned at the family altar, in the safety of the home circle." Only the doors of heaven are opened, the light of the Summerland fills all hearts, and the music of the spheres thrills every soul when in such gatherings we commune with the visitors from the land of the spirit.

Heaven knows what service our public mediums have rendered to the world, and at what cost of health, effort and discouragement. Often misjudged by those whom they serve the best, they meet the case of the hard-headed, and the hard-hearted, too. Often they are as conscripts bearing others' burdens. Sensitive beyond words, else not fit for their task, they deserve encouragement and support, rather than undeserved fighting criticism. They are soldiers fighting battles that the world may gain conquest over death and the unseen. For the inestimable service they render why grudge them the pittance paid them, for to millions they have indeed brought "the pearl of great price," the absolute knowledge of a future life. They are our pioneers, "excavators" if you like, and without them our Wallace, our Crookeses our Lodges would not have had the evidence which, from the standpoint of science, enable these and other investigators to add, for themselves and the world, to those foundation stones which have been laid by mediumship alike public or private.

But the family altar is our pride and glory. It is there the intimacies of spirit communion are demonstrated, and the purity and value of our Cause demonstrated and established.

It does not change the facts one particle, neither will all this blowing against religion. It will go right on doing its work all the same.

P. C. MILLS.

Seattle, Wash.

## NOTABLE EXAMPLES.

Many Actors "A Bit Psychic."

There are few plays, says the Chicago Tribune, whose influence continues after the audience leaves the theater. "The Witching Hour," however, is one that sets the spectators to thinking. Let anything a little unusual occur and there always is someone who has seen the play who is ready to solve the mystery, by the two words, "mental telepathy." Actors who delight in story telling, have a new theme about which to weave a story.

Among the actors who are appearing in the piece the subject has become almost a mania. Continual experiments upon each other have led to varying results. No more enthusiastic adherent could be found than Jack Mason.

One of the most interesting tests that he made was one time, when he was appearing in Chicago. He wrote a letter to a friend in New York asking her at a given time to answer a question that he would ask her in Chicago. Two men, neither of whom she knew, were going on a trip. Mr. Mason asked her to telegraph him their names and also the place where they were going. The result, for which the actor vouches, was a telegram in which she gave the exact information he had asked for.

Jessie Milward believes in occultism. Some time before the death of William Terris, the actor with whom she was so long associated, she says: "I dreamed of it twice, saw the way it was done, and even heard the last words he spoke." The day of the tragedy she said to him: "Bill, I feel something terrible is going to happen." That evening they went to the theater together and as Mr. Terris opened the stage door, a super of the company hurried past them, and the first thing Miss Milward knew Mr. Terris fell back in her arms and said, "I am stabbed." Her dream had come true in every detail.

In speaking of how she happened to play "Pan," Maud Adams says: "It was sort of a mental telepathy between Mr. Barrie, Peter Pan and myself all the time. Before Mr. Barrie wrote the play he told Miss Adams that a character had come to his mind through her and that he was going to write a play around it. When he heard that she was going to play the part he wrote her the words: 'I want you to know that it was you who inspired the writing of Peter Pan.'"

A few days ago Fola LaFollette, the daughter of the United States senator from Wisconsin, made a successful debut in support of Leo Dietrichstein in his new comedy, "Bluffs." She claims to possess considerable occult influence. In proof of which she tells of a time when she prevented a man from committing suicide. This man has been a friend of her from childhood, and she always possessed a wonderful power over him. One night she was awakened by the sense of feeling some dreadful thing was about to happen to him, and by an effort of her will power upon him she was enabled to prevent the tragedy.

## EVOLUTION AND LIFE FORMS.

Whence and Whither or the Origin and Destiny of Man.

To the Editor: Will you allow me a little space in the best spiritual paper in the world to ask you a few questions? I do this not for the sake of controversy, but for information.

I was deeply interested in reading your article in a recent number of The Progressive Thinker, on "Evolution and Life Forms." I hoped he would tell us whence the origin of man as a creature, endowed with the mental faculties, endowed with the mighty power of thought and reason? Are we to believe that spontaneous generation without seed gave the world Copernicus, Bruno, Galileo, Huxley, Darwin, Spencer, Edison, Marconi, and all the great lights of the ancient and modern times. Even if the illustration of the pond of still water could be made to account for every material object on the planet, still the question is unanswered: Whence came the thinking, reasoning, deathless being called Man?

Has spontaneous generation ever produced a single specimen since this globe we inhabit became the abode of vegetable and animal life? It is an axiom that "the exception proves the rule." But there are no exceptions. It is the underlying order of nature in the propagation of all species, whether vegetable, animal or human, to unite or blend the positive and negative or the male and female elements. So far no other law of propagation has been observed.

Now, speaking of evolution (I ask for information) can anything be evolved that is not first involved? We know the oak tree is evolved from the life germ in the acorn. But was not the same tree involved in that germ?

In this brief article I advance no theory concerning the birth of intelligence or the origin of man. The religious newspaper, by well-known facts, are mere idle speculations.

I have not the slightest idea that a man endowed with the mighty intellect of your correspondent, for one moment believes that human beings have ever been or ever will be produced by spontaneous generation. I have assumed such to be his belief; merely to provoke deeper thought on this subject. Of all the theories hitherto promulgated, from the Bible account of creation, on down through the centuries, not one gives a reasonable solution to the problem. I have met men who have assumed to know all about it. I appeal not to them, but to some sage who DOES KNOW, to give us light on this subject: "Whence and Whither," or the origin and destiny of man.

N. F. RAVLIN.

West Berkeley, Cal.



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SATURDAY, MARCH 28, 1908.

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## No Reason for Lying Awake.

Every day the Thames river scoops out of its banks 1,500 tons of earth, or half a million tons a year. All the rivers of the world are doing similar work, the Mississippi at the rate of 360,000,000 tons a year.—EX.

And so with all the rivers and water courses on the globe. The frosts, winds and rains disintegrate and wear away the mountains, uplands and plains, while rills and rivers bear the detritus to the sea, forming deposits in its bed, which in process of ages become stratified rock. An upheaval, and new mountain chains appear; but the time will come when the internal heat will cease, and upheavals will end, and every particle of solid matter now above the water-line will be lost in the mighty ocean. Then the winds and wave will bear away and roll on uninterrupted over a boundless waste. Intense cold may, finally, convert the waters into a mass of solid ice. Such, in place of the world in flame, science teaches is the end of life on this earth.

But it is not well to lie awake nights on account of it.

## Tied Back to the Past.

Now comes information that Abbe Loisy, lately condemned by the archbishop of Paris for his Synoptic Gospels, and his reply to the Pope's encyclical against modernism, has been excommunicated, with the usual abundance of curses. Not only expelled from the church and cursed, but all Catholics are forbidden to hold any communication with him.

That was one of the methods employed in the Middle Ages to make Christianity what it now is. While Protestantism does not issue a formal mandate of anathema, when a member is expelled from any of its churches, yet it labors to make the position of the recalcitrant a miserable one.

The whole policy of all churches is to tie its members back to ancient modes of thought, and deny them the right of knowing more to-day on religious matters than they knew yesterday. Progression ends when church fellowship begins.

## Wanted in Book Form.

There seems a desire to have the series of articles running through The Progressive Thinker for the last three months relating to Christian Origins, appear in book form. One party writes he wants twenty copies. A series of five or six articles which appeared in these columns, written by Dr. Brown, some a year and a half ago, should form a part of this series, with a connecting chapter, showing how Buddhism and Mithraism were finally merged into each other, and took on the name Christian.

Parties who would like to encourage such a publication may write, if they please, G. W. Brown, M. D., Rockford, Ill., who will probably publish the book if sufficiently encouraged. He has a private printing office of his own, and has brought out several books, being formerly a prominent publisher.

## A Good Retort.

"The wicked stand in slippery places," said the preacher to his fallen companion. "I see they do," was the prompt reply.

## An Arrangement of Catholicsism.

In the late series of articles in these columns showing the pagan origin of Christianity, we apologized for the founders of Protestantism, and showed they were deceived by the frauds and forgeries of the parent church.

Rome was founded 753 years before our era. Soon after a system of religion was designed, and the emperor, by virtue of his office, was made the Pontifex Maximus, otherwise Great Bridge Builder to the skies. The civil and religious elements thus united remained in force through all the subsequent centuries, with scarcely an interregnum, until broken in Italy, when the civil power was wrested from the Pope, in the revolution, led by Garibaldi in 1863, and transferred to Victor Emmanuel.

The Pope based his claim to civil control on a decretal alleged to have been issued by Constantine, who, they say, was cured of a leprosy by administration of Christian baptism. To show his gratitude they claim the emperor issued a decretal letter in words following:

"We attribute to the Chair of St. Peter all imperial dignity, and power, and glory. We give the Pope Sylvester, and to his successors, our palace of Lateran, one of the finest in the world; we give to him our crown, our mitre, our diadem, all our imperial vestments. We give to the Holy Pontiff as a free gift the city of Rome, and all the cities of Western Italy, as well as all the cities of other countries. To make room for him we abdicate our authority over these provinces, transferring the seat of our empire to Byzantium, since it is not just that a temporal emperor should retain any power where God has set the head of his church."

That instrument, if genuine, should have appeared while Constantine was yet living, in the fore part of the fourth century. Instead it first appeared in the ninth century. Pope-doms, notwithstanding its long array of Pontiffs from Peter, had no existence in fact until near the beginning of the thirteenth century. If we can place full trust in the discovery of learned critics, whose historical research was turned in that direction. The decretals were forgeries, like the Ecclesiastical History of Eusebius, Josephus' Works, those of Justin Martyr, Jerome, etc., all professedly found in old cloisters, first appearing in fragments, and then compiled by literary monks, not far from the time when the Inquisition commenced its brutal reign.

It is only a very ignorant, or a very credulous Catholic who will place any confidence in the genuineness of this quoted decretal. In some of the many upheavals of the Roman empire, some bishops, as overseers of pagan temples were designated, gained ascendancy and control of government, then that spurious decretal first saw the light to justify the usurpation.

But all this is very brief outline, merely as an explanation how Catholicism became what it is and was, when the military under Garibaldi succeeded in wresting civil authority in Rome from the Pope, and transferred it to King Victor Emmanuel, about 1863. A distinguished Protestant author about that date, arraigned the mother church, and told of its corruptions as follows:

"When we see an institution professing to be of an exclusive Christian character, organizing its departments upon a financial basis; enjoining on its members the vow of unconditional obedience, to subject them to despotic domination; the vow of absolute poverty, to enable them more successfully to administer to the increase of wealth; the vow of celibacy, to prevent them from having legitimate heirs, to divert the ecclesiastical possessions from the church; when we see it establishing schools to select and mould to its designs the most promising among youth; instituting universities to enrich itself by the sale of its honors; absolving sins for money; selling indulgences for the commission of premeditated crime; erecting missionary stations among Pagans for the purpose of traffic and emolument; manufacturing evidence; committing forgeries; corrupting and interpolating the text of ancient authors; denouncing reason; crushing liberty; describing power; anathematizing those who disobey in its arbitrary dogmas; torturing those who question its supreme authority; burning those who oppose its pretensions; having a national cabinet, ministerial officers, accredited ambassadors; maintaining a standing army, a naval force, religious military orders to extend and enlarge its domains; carrying a national banner; wearing a political crown; declaring war; concluding national covenants; coining money; and exercising all the rights of an acknowledged independent monarchy—it is more than credulity can admit, to concede that such an organization is not a corrupt, cruel, despotic, and political institution. The such, is the condition of the Catholic church, a fact attested by the existing Papal government, and by the spirit and acts of its past history; and that it is now what in the past it has been, is established by the unanimous testimony of its acknowledged expounders.

"The Papal See has never resigned its preposterous claim to universal temporal sovereignty. The bulls and canons asserting this pretension have never been annulled. They still form the canon law of the church. No official declaration has announced an abrogation of them. The Pope's reiterated and blasphemous claim to infallibility precludes the possibility of such a simple act. The Pope's organ at Rome declared a few years ago: 'From the darkness of the catacombs the Catholic church dictated laws to the subjects of emperors, abrogating decrees, whether pleb-

ian, senatorial or imperial, when in conflict with Catholic ordinances.' To-day, as in all time, the church commands the spiritual part of man; and in ruling over the spirit, she rules the body, rules over riches, over science, over affections, over interests, over association—rules, in fine, over monarchs and their ministers."

And thus Catholicism has ruled all interests since she gained supreme control of the Roman empire, and so she determines to act in the future. She formulated her creeds, and forged her literature during the long night and ignorance of the Dark Ages, before learning dominated Western civilization. To this she has made additions as need required down to present times. A doubt in regard to any theological fact and the methods first employed to make Bibles and history is repeated. A manuscript, apparently soiled with the dust of ages, is resurrected from the debris of some old monastery, and it is promulgated as newly discovered evidence of the goodness of God in saving it from destruction. And Protestants, with bulging eyes, open mouth and uplifted hands bless God for his beneficence, whilst the scientist, with manuscript in hand has only to feel its surface to determine the paper on which the old-time ink appears, is a modern production.

## Jerusalem, a City of Desolation and Decay.

All the great religions had capital cities to which the faithful made pilgrimages to pay their devotions. Jerusalem, the reputed principal city of the Jews, is venerated by all sects of the Christian faith, to which resort is made, and it is the prototype of the New Jerusalem, whose God, seated on an ivory throne, is to be found there. The streets of that heavenly city are represented to be paved with gold. It is claimed by ignorance that the earthly Jerusalem is the center of the universe; that the sides of the great curulean vault spread over it, is of equal distance in all directions, thus they say, proving the claim.

This Jerusalem, Jeremiah 3:17, declares, shall be called the throne of the Lord, and all the nations shall be gathered unto it. Joel 2:2, The Lord will gather all nations at Jerusalem, and bring them into the valley of Jehoshaphat, verse 19, where he will sit to judge all the heathen round about. And verse 16, "The Lord shall ROAR out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall quake."

Jehoshaphat, the word means in Hebrew, "God Judges," is a valley bounding Jerusalem on the east, through which flows from the north the rivulet Kedron, beyond which is the Mount of Olives. And on the south, descending to the east, is the valley of Hinnom, Gehenna, in Greek, the latter word occurring eleven times in the Greek Testament, and in each place it is rendered hell. It is a deep ravine, into which the Jews threw the refuse of the city, and carcasses of dead animals. Fires were kept constantly burning to consume waste, whilst the worms of unburned animals, did not die, neither was the fire quenched. See Mark 9:45 to 48.

A railroad from Jaffa to Jerusalem has its terminal at the west bank of Gehenna or hell, as the translators rendered the word. And some three-fourths of a mile further east is the judgment seat of Jehoshaphat.

But we took up our pen to acquaint our readers with Jerusalem itself, as seen and described by Sir Frederic Henniker, who visited the city some years ago, and whose description is quoted on page 682, Encyclopedia of Religious Knowledge. He says:

"The streets of Jerusalem are narrow and deserted, the houses dirty and ragged, the shops few and forsaken; and throughout the whole there is not one symptom of either commerce, comfort, or happiness. The best view of it is from the Mount of Olives; it commands the exact shape and nearly every particular, namely, the church of the holy sepulchre, the Armenian convent, the mosque of Omar, St. Stephen's gate, the round-topped houses, and the barren vacuities of the city. Within the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numberless trees."

"The Jerusalem of sacred history is in fact, no more. Not a vestige remains of the capital of David and Solomon; nor a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful."

Dr. Richardson says:

"A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruin, and nearly every particular, namely, the church of the holy sepulchre, the Armenian convent, the mosque of Omar, St. Stephen's gate, the round-topped houses, and the barren vacuities of the city. Within the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numberless trees."

"A gloomy picture indeed for the 'throne of God,' but its glory is still wanting. Originally the home of

robbers and outlaws, secure in caves and underground passages from arrest and punishment, fiction writers dignified it first into the footstool of God, then his throne; but Time, that mighty corrector of historical error, will bury it in oblivion.

## IMPORTANT.

Look Out for Next Week's Progressive Thinker.

In our next issue we will commence the publication of an analysis of the spirit manifestations at the campmeeting at Lily Dale last year. It will create a VIBRATION in our ranks never before witnessed. Hereward Carrington, prominent as an author and connected with the American Society for Psychical Research, gives his experiences there in the late Proceedings of that society. What is true of Lily Dale is no doubt true to a certain extent at least, of all the other camps. Every camp meeting official in the United States should send for a copy of the Proceedings, Vol. II, Part I. Price, \$1.50. Direct as follows: Prof. James H. Hyslop, Department P. T., 519 West 149th street, New York.

## We Want An Exception!

Yes, we want an Exception! and want it badly. Every honest Spiritualist wants it, too. It is needed very much at the present time in our ranks. Chauncey Britton, a materializing medium, was exposed a few days ago at Battle Creek, Mich. Many were willing, no doubt, to testify under oath that they had seen fully materialized at his circles some dear spirit friend, illustrating how an enlarged CREDULITY will mislead some persons. Suffice it to say a few Spiritualists who saw the gauzy trick, grabbed the "heavenly spirit" as it came out of the cabinet, and the "celestial visitant" proved to be Britton himself dressed in coarse, artificial toggery. Full particulars will be given next week, as published in the Battle Creek Journal. Alas! Alas! Every spirit heretofore grabbed has proved to be the medium or a confederate dressed in artificial toggery, thus establishing a rule to which we want an EXCEPTION! None has been offered up to date.

## A MODERN SERMON.

Touching the Human Heart in Explicitly the Right Place.

The most important conviction that can come to any man is this, that it is entirely in his own power to determine his destiny. The freedom of the will is more than an abstraction of philosophy; it is a working fact that has, by its realization, brought man to self-realization, to freedom and salvation.

The coward and the weakling may seek refuge in heredity and in environment, but none will escape responsibility for his own life by blaming his grandfather or his neighbor. If circumstances mold you it is because you are pliable; you are the willing clay where you should be the sculptor.

No man who has waited for winds of circumstance ever found himself waited to the skies. Character never is a windfall. Ideals and opportunities offer themselves from without, but we must up and possess them for ourselves. We cannot enter the desirable land of what we would be by any other way than deliberately setting out for it.

How many are going through all their days drifting, waiting for some favorable tide or heavenly wind to swell the sails and carry them to any desirable haven. They would be good if they could be good without the investment of energy; they would be willing to be wrought up and made to run in the right way if some one else would do the winding.

Supposing goodness could be conferred from without, how much good would it do us? Nothing becomes the possession of character except as a result of determination and endeavor on the part of the individual. Beauty of character is the product of passivity. Character admits of no external compulsions.

No power of heaven or earth can force us to be good either against or even without our wills. The only good we have is that we will to have and to be. There is no power that wills our ill, nor any outside ourselves, that can take from us the power to choose and to achieve the highest. Any other view of life finds its source either in superstition or in sloth.

The creature of circumstance is a pitiable object, a piece of driftwood where a strong swimmer ought to be, a craven crying for mercy where the courageous rejoice to find strength and the prize through struggle should be. We ought to make this world so that the weak can develop their wills and find their salvation; but we never can wisely make it so that the deliberate derelicts all can find fair haven.

Life with all it brings of joy and care, of weal and woe, is just the call of eternity to man, crying out to the soul to set itself free, to gain the high prizes of life, to do and to be, and to face your life, whether with complaints and fear or with rejoicing and resolution for its strength.

In a world where character is developed by freedom of choice and by exercise of will the greatest curse that could come would be to have no need, no trial, no sorrow, no difficulties, no disapproval, no external a robe of righteousness where we need the righteous life within.

What, then, has religion to do with realizing the full life? Does it offer divine aid which, regardless of our wills, can carry us on to perfection? If it does, it offers that which is valueless because conferred and received only externally. A robe of righteousness where we need the righteous life within.

This is what religion offers; ideals,

## SIXTY YEARS OF SPIRITUAL WORK.

Are You Satisfied With Achievements? A Very Pertinent Question.

Sixty years have rolled their runc record into the history of Modern Spiritualism. Are you satisfied with the achievements that can be noted?

I am not. The Christian Advocate publishes from official statistics of the 1897 census, that the Spiritualists have 748 churches (possibly meaning the total of our societies) and 150,000 members. The record of ministers, or speakers, is not made. But they report that the Spiritualists have advanced from 35th to 24th place in the list of denominations since the census of 1890, the latter is a little comfort. If the correct census should be made by the devotion of loyalty and fidelity to the cause, would we not rapidly advance amongst the leaders of denominations? I feel sure of it! Why have the Spiritualists been neglected? At affording the full statistics? And, if we have 748 societies, and 150,000 members, what mighty work are we doing commensurate with this quantity?

The plain question to you personally, is: Have you done your best to proclaim the truths taught you by the spirits, and revealed unto you by your own loved in the soul realm? Have you done your best to proclaim Spiritualism to the world, and unfold its organized force for good? I sincerely hope so.

A letter just at hand from the secretary of a successful society says their work goes on in a way that means prosperity, but the internal growth of the society is not with a spiritual spirit; but rather with personal motives for spirit help, and the lack of incultivation of spiritual truths to their children. Here a splendid Children's Lyceum flourished when I last served that society, and now the report is, the children have grown and others are not forthcoming and, the children now more fully grown, have drifted into other denominations and cults. What is wrong?

The truth is told by stating: The Spiritualism of the society has not been spiritual. The society has sought for financial speculation rather than spiritual culture. The presentation of "attractions" that will pay financially, rather than for the higher mental and spiritual growth, has been the "policy" of the society officials. Does that hurt to be said? It is true! Perhaps there are other societies managed that way. I have attended some of them. Again, I ask: Are you satisfied with the achievements that can be noted? I am not!

There are more earnest Spiritualists outside of organized societies of Spiritualists than within. That augurs something lax. What is it? Let me say: The societies try to convince skeptics, which is well, but fall to interest and cultivate the intellectual and spiritual forces of their members. Missionary work revealed all that to me. And as societies continue to ask: "What good is the National Association to us as a society?"

Look at your selfish self for a moment!

Does the spirit world send its communicating spirits and teachers only for you? Do the spirit-world Congresses feel satisfied that one of their number occasionally communicates or manifests a spirit power to the earth world? How silly such a supposition!

And yet, many say: "All the spirits desire to do, is to manifest. Are they not organizing to teach? Would not the higher intelligences of the spirit world more naturally come to teach to simply manifest their power to rap, levitate, write their name, materialize their self-representation, or do some wonderful psychic thing for the satisfaction of gaping credulity?"

Are the more intelligent classes of Spiritualists satisfied to have only phenomenal evidence of spirit power? No! And a thousand times ten thousand No's will reply, if you listen.

We want these thousands in our organized effort, and want them more than the others who may affirm only the grass and sensuous side of Spiritualism.

If your society confesses that they cannot see that the National Association is doing any good, it is only from the selfish standpoint of wanting one hundred per cent returns physically and financially, for their small investments.

What is needed, is: UNSELFISH SPIRITUALISTS WHO ARE WILLING FOR THE GOOD OF ALL. We need the consecration to truth for the uplift of the generations to come, as well as for our own immediate welfare. We need humanitarianism. We need to realize that humanity is suffering for the revelation of the spirit and the teaching of eternal truths. We need mutual protection, zeal, earnestness, fidelity, spirituality, mental unfoldment, and the sublime devotion of martyrs to truth.

If you have some of these forces stirring your soul, you will realize that the N. S. A. is your helper, protector, friend, ally, defender, and the greatest promise for the future good of all people in the opportunity to worship and hear at the shrine of infinite wisdom. Will you forsake the opportunity to help?

Will this sixtieth anniversary mark a new epoch in the history of the Spiritualists, as lovers of humanity, and devotees of truth? Fraternally, GEORGE W. KATES.

Washington, D. C.

opportunities, sympathies, inspiration, environment, and nurture for the realization of the best life. Yet all these wait for our wills. The kingdom of love and peace is thrust on no one; all enter it who set their faces steadily toward it.

Yes, says one, that may be good gospel for the strong; but my will is weak; that is the way of the mighty; I cannot walk in it. If your will is weak it is because it is unused. Your will is as strong as you believe it to be. With what strength you have seek the best, endeavor to breathe the air of heaven; every high thought will be a tonic; in all things will to do the best; your will responds to the exercise, and will find harmony with high will, and you will find the way to strength.—Henry F. Cope in the Chicago Tribune.

## THE GOD WITHIN US.

How We Speak With God Face to Face.—By an Ear and Eye Witness.

To the Editor: Please allow me enough space in your valued paper to explain a curious phase of Spiritualism which does not seem to be correctly understood, judging from what I have read in your paper for some time past. This seems to be a new phase of what is termed Modern Spiritualism, but in reality it is the very oldest phase of it that we have any Christian record of, being explained on scientific principles so that all may understand.

In the Progressive Thinker, No. 953, page 1, appears an article by Divine Wright, in which he says in part: "James H. Westcott, of Portland, Me., holds that God is with the people to-day as with those who lived thousands of years ago, and that he speaks to his people audibly as he did to the ancient prophets." He believes that God speaks to him personally and audibly, and that he literally talks with God face to face, but he is far removed from spiritual pride or a belief that this communion with God is anything peculiar to himself. He holds that it is just as possible in the case of any other Christian. . . . Mr. Westcott heard a Spirit Voice, and at once regarded it as the Voice of God, thus illustrating the kaleidoscopic character of Spirit Return, which is being manifested so prevalently at the present time.

In all ages the Voices of Spirits have been recognized as the Voice of God, and therefore religious sects and cults have been formed, which have had a commanding influence in the world. And is it any wonder that the Spirit Voice is often mistaken for that of a God?

From the above statements it is clearly evident that Divine Wright thinks we are mistaken in our spiritual vision. He says he believes that we have really heard a spirit voice, embodied spirit talking with us, and that it is not the Voice of God we hear. And if I am not mistaken, this seems to be the view generally entertained by the Spiritualists everywhere at the present time, hence this letter.

The fact is, we are not mistaken at all. We look inward, and not outward, and WE SEE AND HEAR THAT GOD IN US. He is not a disembodied spirit at all. But the part of us, as our Scriptures plainly tell us. He appears as a living, sentient being in the interior of our mind. He appears in the form of man, and he seems to be endowed with all the faculties of man. In appearance, he resembles our father; but my experiences are such as to prove conclusively that he is not to be identified with our earthly parent. He is the God, the Father of the microcosm, which is in all men; and our ability to see and hear him depends upon our inner spiritual development. He sometimes appears inside, and at other times outside of the body; but he usually appears as an Ego, or as a person, residing in the interior of our mind, or in the cranium. This phenomenon is often referred to in the Scriptures as "God" and "the Holy Spirit." It seems to be some connection between this God and the God of the Universe; but concerning this I do not yet fully understand the whole mystery. I do know, however, that he is not to be identified with any disembodied spirit.

It seems that Jesus referred to this phenomena when he said: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these things also the Son likewise doeth." These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. . . . Whatever I speak, therefore, even as the Father said unto me, so I speak. . . . All things are delivered unto me of my Father; and no man knoweth the Son, but the Father, and he to whomsoever the Son will reveal him." And very many other passages of similar import could be cited.

Mr. Hudson Tuttle came near the truth when he concludes that the ancient idea of God is only the reflection of the mind of his devotee. He says: "In proof, is Jehovah more than an enlarged Jew? Is Brahma more than the ideal of the Hindu? Is Quetzalcoatl more than the reflection of the ancient fancy of the Peruvian? Is not Christ the constant growing and expanding ideal of the highest civilization? Is any man's God greater than himself? Does he possess powers or faculties which man cannot suppose himself capable of possessing? As each individual who sees a rainbow, sees a different bow, because his standpoint is different, so no two individuals believe in the same God, because each sees his own image."

Theodore Parker has taken a different view for he says: "Will our line reach to the bottom of God? There is nothing on earth or in heaven to which we can compare him; of course we can have no image of him in the mind."

James Freeman Clarke, in his "Ten Great Religions," has come nearest to catching our idea when, in speaking of Moses, he says:

"But besides genius, besides knowledge, did not Moses also possess that which he claimed, a special inspiration? And if so, what was his inspiration and what was its evidence? The evidence of his inspiration is in that which he said and did. His inspiration, like that of Abraham, consisted in his inward vision of God, in his sight of the divine unity and Being, in his feeling of the personal presence, and perception of the Supreme Being, in his perception of his will and his law. He was placed by Divine Providence where he could see these truths, and become the medium of communicating them to a nation. His inspiration was deeper than that of the greatest of the subsequent prophets. It was perhaps not so large, nor so full, nor so high, but it was more entire; and therefore the power that went forth from the word and life of Moses was not surpassed afterward. 'There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' No prophet afterward in all times or in all places did a work as he did. Purely a seer, a prophet, and a lawgiver, his whole conduct, his theology, his liturgy, his moral code, and his civil

code were admirable in their design and their execution."

No, the God in us is not strictly an image, neither is it the reflection of our mind; because it is really the God, the Father, the Holy Spirit, and he is in us. It is evidently true that our ideas of God are ever advancing in perfection before us as we advance, and "our belief bespeaks the nature of the man." It could not be otherwise; for our God is as we are, advancing as we advance, but no faster. As we adopt the ideal we imitate the spirit and proceed to higher growth. Concerning this, St. Paul says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." (2 Cor. 3:18.)

To those who do not see visions Christ can only appear as an ideal toward which they are striving. But to those who are spiritually awakened, the Lord can appear as an Inspiration, or as a Living Being, and thus he may teach us many things, which we could not otherwise learn. Very much of our Scriptures were inspired and taught in this way. Moses, Abraham, and many others are instances; but this method is not the only means of inspiration.

It would make too long a letter to write a thorough exposition of this phase of Spiritualism, but if this letter should awaken any interest in the matter, then I will give a more elaborate view with some practical ideas of how the gift may be attained.

B. F. LOOMIS.

Viola, Cal.

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

## PURE RELIGION IS SOUL ELEVATING.

A Few Thoughts About Religion in Reply to Mr. Taber.

Several weeks ago an article appeared in this paper from our pen stating that to the present generation Spiritualism is a religion; that the majority of those objecting to the term, religion, it is noticed have been Spiritualists for fifty years or more. Since then we have read other thoughts for and against the idea of religion applied to Spiritualism, and our statement seems to be corroborated. In number 955, after reading G. Major Taber's remarks, who mentions being an "interested follower" for fifty-three years, we felt like exclaiming: "I told you so."

Really we saw a man of high intellectual attainments assert that all men are religious. Said he, "Show me the man who delights in doing all sorts of mean acts and is still happy, and I will show you a man who is not religious." Religion, he considered, the relation between the soul and the unseen. The sounds to us very much like religion—being "high relation" contained in the Lyceum lessons to which Mr. Taber disagrees.

In speaking of communicating with loved ones gone before, Mr. Taber sees no religion, and asks if the reader does. Communication, and particularly communion, with loved ones of ours or others, we hold to be a sacred thing, and to us a religious matter. What does Mr. Taber say?

"It is well said, in every sense that a man's religion is the chief law with regard to him; a man's, or a nation of men's. By religion I do not mean here the church-creed which he professes, the articles of faith which he will sign, and, in many words or otherwise, assert; not this wholly, and not many others, but this: that we see men of all kinds of confessed creeds attain to almost all degrees of worth or worthlessness under each or any of them. This is not what I call religion; this is profession and assertion; which is often only a profession and assertion from the outward works of man, from the mere argumentative region of him, it even so deep as his religion. But this man does practically believe (and this is often without asserting it even to himself, much less to others), that a man does practically lay to heart and knows for certain his vital relations to this mysterious Universe, and his duty and his destiny there, that is in all cases the primary thing for his action; and I believe that the rest of his religion, if it may be his more skepticism and no religion; the manner it is in which he feels himself to be spiritually related to the unseen world or no-world; and I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do. A little more of it."

"Some speculators have a short way of accounting for the pagan religion; mere quackery, priestcraft, and dupe, say they; no sane man ever did believe it; merely contrived to persuade other men, not worthy the name of sane, to believe it! It will be often our duty to protest against this sort of hypothesis about men's beliefs and history; and I believe on the very threshold, the latest against it, in reference to paganism, and to all other isms by which man has ever for a length of time striven to walk in this world. They have all had truth in them, or men would not have taken them on. Quackery and dupe, do abound in religions, above all the more advanced decaying stages of religions, but they have fearfully abounded; but quackery was never the originating influence in such things, but their disease, the sure precursor of their being about to die. . . . Quackery gives birth to nothing; gives death to all things! We shall not see into the true heart of anything, if we look merely at the quackeries of it."</



## Charles Bailey, The Wonderful Australian Medium.

WE GIVE THIS WEEK ANOTHER INSTALLMENT OF THE REMARKABLE MANIFESTATION GIVEN THROUGH THAT WONDERFUL MEDIUM, MR. BAILEY, AS FURNISHED BY THE HARBINGER OF LIGHT, OF MELBOURNE, AUSTRALIA. MR. BAILEY SITS UNDER ANY CONDITIONS WHICH THE SITTERS MAY DEVISE. IF DEMANDED, HE IS WILLING TO SIT IN A BOX, TIGHTLY NAILED, THE ONLY CONDITION REQUIRED THAT HE HAVE FREE ADMISSION OF AIR.

MR. STANFORD, UNDER WHOSE AUSPICES MR. BAILEY GIVES HIS TIME, IS WORTHY OF GREAT PRAISE FOR THE EFFORTS HE IS MAKING TO ESTABLISH SPIRITUALISM ON A BASIS WHERE IT WILL STAND BEFORE THE WHOLE WORLD AS AN ABSOLUTE TRUTH.

Mr. T. W. Stanford's Seances with the Medium, Charles Bailey.

In an admirable address given before the London Spiritualistic Alliance on Nov. 21 by Miss H. A. Dallas, on "Hindrances to the Spread of Spiritualism," she says: "One of the commonest hindrances to the acceptance of the evidence for Spiritualism is the unfortunate notion many persons have that they know what can happen in the Universe, or, at least, that they know what cannot happen." Many of us have realized this when attempting to explain to persons entirely ignorant on the subject the modus operandi of spirit-power which brings to our astonished eyes a bird's nest for instance, with mother bird and newly-hatched fledgling, or grows in the light in view of all, as on Jan. 10, the beginning of a plant from a bulb deposited on the table by Abdul. There is no test to which Bailey has not submitted cheerfully, and even when the chairman at the seances at Milan considered something suggested by an outsider as too stringent, Bailey accepted at once and says he would be willing to be enclosed in a box if sufficient air-holes were provided should that be required of him. But it is the attitude of mind toward these phenomena that needs changing. Even the regular sitters at the Bailey circles feel that they are only beginning to realize the possibilities of the Unseen Universe as fresh wonders are revealed. But when the meaning of an article on the electrical basis of matter like that by Professor Edgar Larkin, in another column, is grasped, it will be seen that we are only as Dr. Dr. Channing says, on the threshold of understanding the powers of the spirit, or the possibilities of mediumship; that what we see at the Bailey seances is but a feeble expression of these powers compared to the wonders that will be ultimately revealed to mankind. And who can doubt it? To talk of these things to those who have not begun to lift their thoughts above material surroundings is futile. The only thing is to work on regardless of criticism. One of the leading Spiritualists of London, in a private letter received lately, said: "We are bound to win having facts on our side. Nothing like piling them up. That is where Mr. Stanford is doing so much good in his private circle. Time will come when they will be quoted with authority." Nearer home come gratifying statements regarding these monthly reports of our doings. A gentleman from the country called at the office lately and said that after carefully reading the scientific explanations in the Harbinger concerning the passage of matter through matter, he was as convinced of the actual facts as if he had witnessed them. This shows the importance of reading the vast literature on the subject, without which the wonders of the seance room are as unintelligible as an advanced lesson in Greek would be to one who had not yet mastered its alphabet.

The following is a brief record of phenomena and addresses since the January issue:

68th Seance. Nov. 29. Address by Rev. Gilbert White from the text, "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Phenomena: A live turtle. Clay with mosaics. A new Indian control, Ibrahim Mahomet, introduced.

69th Seance. Nov. 29. Address by Dr. Channing on "The Powers of the Mind." Phenomena: Clay with mosaics. Bird's nest with one bird just hatched and eggs, also parent bird. After being shown round circle the nest was taken back again at Mr. Stanford's request. Plant grown by Mahomet about 6 inches.

70th Seance. Dec. 13. Address by Signor Valetti on "The Wisdom of Confucius." Phenomena: A spirit plant grown by Mahomet started as it were from plant grown by him, about 6 inches at previous seance. Special conditions had to be made. The sitters joined hands and the room kept dark. The spirit plant, with glowing stems and leaves, was shown around the circle. When the light was turned up it was found that both the real plant and the spirit plant had disappeared. Lump of clay with mosaics brought through Abdul. Throat of gazelle with poisoned arrow head. Manuscript from dry well at Tibet.

71st Seance. Dec. 20. Christmas Address by Dr. Robinson from the text, "Fear not, for behold I bring you glad tidings of great joy which shall be to all people. For unto you is born this day in the City of David a Savior which is Christ the Lord." Phenomena: Clay with mosaics. A bird brought after light turned up by request of Abdul. Manuscript from Tibet. Another bird from India brought in full light.

### MYSTICS AND MYSTICISM.

An Address Delivered by Signor Valetti on Friday Evening, Jan. 10. (Specially reported by Miss M. Wilson, shorthand writer and typist, Premier Building, Collins Street, Melbourne.)

In every age of the world among all creatures, no matter how ignorant, no matter how modern, how cultured, there is an overwhelming desire to penetrate the great mystery of the future, the world beyond. You can realize this for yourselves by reading the history of both civilized and savage peoples. If it were not so the many hundreds and thousands of people who call themselves fortune-tellers could not exist. That it is not altogether evil—this desire to know something concerning the future and the life beyond, to penetrate the veil of the great unseen, hidden from fleshly eyes, I trow, because it is universal and deep-seated in every human soul. If we go among Congo savages we find there certain men who are called witch doctors who pretend to produce magical effects through incantations, and to tell the future. In ancient Rome and Greece there were the Augurs, who had, certainly, a very peculiar method of forecasting events. On a set day the Augur or soothsayers came forth and looked at the sacred chickens in the temple. If they picked up their seed in a certain way they considered the omens propitious, and if in another way the fates were against them. In ancient Greece, in Athens, in her palmy days, her cultured people were superstitious, and at the many Oracles throughout the country, notably at Ephesus and other places, the Pythia, or female mystic, sat before the tripod burning the sacred fire, on which she placed incense and uttered her predictions. There cannot be any doubt, moreover, that many of them came true. In early Christian times we read in the Acts of one Simon Magus. He cured disease and performed certain magical acts, through incantations, and he impressed large numbers of people with his occult or mystical power. He is regarded in the Scripture as one who derived his occult power through the help of evil spirits, and was denounced by Peter because he had thought that the gift of God may be purchased with money. Among the ancient Jews, in Jerusalem, there were Jewish mystics, and I draw your special attention to the Urim and Thummim worn upon the breast and head of the high priest, inscribed with mystical characters. The phylacteries, too, contained certain words of Hebrew which were of mystical import. Have you ever reflected that even amongst yourselves you attach some importance to certain numbers which were once held to be mystical numbers—thirteen, seven. The ancient Jews regarded the number seven as a

mystical or sacred number. The Babylonians and many other Eastern nations also regarded certain numbers as possessing a magical value and influence. Coming down to the Middle Ages there were numbers of people who were true mystics, but their contemporaries did not understand them or their powers.

### Two Classes of Mystics.

Mystics may be divided into two classes. There is the true mystic, who is religious, and feels his power a sacred gift, and there is the mystic who will sell his omens and prognostications. He is a merchant, and I do not call him a true mystic. He is, however, possessed of mystical powers. It was the practice in those days that I am speaking of for a man who desired to strengthen his occult powers to withdraw himself from society. We see a continuation of this in the monasteries and convents of the present day. It is, indeed, where they had their origin. Confucius, Buddha, Jesus, Mahomet, and all other great teachers went into solitude for a season. Why, you will ask, could they not have developed their mystical powers in the haunts of men? Because man is not in rapport with the Unseen in the haunts of man amidst turmoil and strife and struggle, but where there is peace and seclusion he can perfect his gifts, he can commune with Nature, he can be alone with the power that will assist him to develop his gifts. This is the reason why mystics have withdrawn themselves from the world. Many of the philosophers of ancient Greece were true mystics—Zeno, Plato, Pythagoras, Apollonius. I believe that all these were, like Socrates, communicants with the unseen, and that they possessed magical powers.

### How to Distinguish the True Mystic.

I wish you to note the difference between the true mystical power and what passes current for it at the present time with a majority of people. In my own country there are people, especially females, who, who, picturesquely dressed, can be met with on the Campagna, and who offer to tell the stranger's future and the past. These are not true mystics, and your own cities are crowded with people who pretend to be mystics, BUT WHO ARE NOT REALLY SO. The true mystic regards his power and the source of his power as something sacred, and he realizes that he is in rapport with something that speaks to his spirit and his spiritual nature. But this can be besmirched and defiled if the man does not live as he should do, and if for the sake of emolument, for honor, or for position HE SELLS THE FRUIT OF HIS GIFT, then the true mystic knows that his gift is being defiled, and he will not do it. Most of the true mystics are quiet, reserved people. They do not pretend to know a great deal, but when you have sat for some time at their feet you become impressed with their knowledge and simplicity. They do not appear to realize that they are speaking profoundly, and yet they are giving you in simple language the grandest lessons you have ever received in your life. The true mystic has helped on the civilization of the world in a degree that most people are not conversant with. I do not mean the civilization which is supported and upheld by bayonets and cannons; I mean the ideal state towards which the whole creation moves, the refined, cultured, humanitarian civilization—the republic of humanity where all are equal, irrespective of creed or color. Perhaps you will say the cultured, refined man or woman cannot enter into or take any share in the ordinary affairs that interest men or women in the present life. I appeal to some of you who, though not mystics, have received the mystical spirit, if you do not believe that there are many hidden things, and that you should probe them, test them, prove them, so as to get knowledge. It is the shallow thinker who declares that all is matter, that after life's little journey there is a blank. The true mystic, and those who have the mystical spirit, know that there are more things hidden than there are revealed. Oh, how little you know, signors, how little! What do you know of matter? Your bodies are composed of matter, you knock up against matter every hour of your life, you are in contact with matter all the time, you are in the realm of matter, and what do you know of it? Very little, very little! How, then, can the majority of people know anything about, or understand, the great hidden truths of the Universe?

### Exoteric and Esoteric Knowledge.

In Asia the Buddhists have a philosophy which they term "esoteric" and "exoteric" Buddhism. The exoteric is that which is grasped by the majority of people. It is the teaching of Buddhism. But the esoteric is the hidden wisdom of their faith. For instance, the exoteric teaching of Christianity is that which every boy knows who goes to Sunday School—that which is to be found in the creeds and doctrines, and is more often false than true. But the esoteric Christianity contains the truths which can only be received by the spirit of man. Take a man from the street. What does he know of spiritual matters? He follows the dictation of the priest, and attends certain ceremonies. The Congo savage at the dictation of the witch doctor does certain things. The nominal Christians of the present day do the same. Masses are said for the souls of those who have departed; all must believe and be baptized, and so on. This is exoteric Christianity which, though a man may not call himself by the name of Christ, works out through his life and shows him in those beautiful lights and colors which the majority of people do not readily recognize. But when heart speaks to heart, when the spiritual man comes in contact with one like himself, there is union, there is telepathy between these two, and they readily appreciate and understand each other.

### Symbols.

Among the early Christians they employed symbols, especially in the days of persecution, to show to the brethren that they were believers in the Christ. There was the symbol of the "fish," a mystical symbol with a mystical meaning readily understood by those who were initiated into the mysteries of Christianity. The initial letters of the name and title of Jesus the Christ being put together in Greek, makes the word "Ichthys," which means "a fish." When the Christian believer saw a fish on the wall, on the footpath, on the road, on the clothing or on the arm, he realized by that symbol that the one who made it or wore it was a Christian and understood the Christian mysteries.

### There Should Be a Revival of Mysticism.

I should like to see a revival of mysticism, true mysticism. But when I say true mysticism, I do not mean a number of people meeting in secret and not letting anyone know what they are doing or receiving, but a meeting place where men may study and investigate the occult wonders of the Universe. You know so little. There is hardly one man among you that can intelligently explain—and until he has heard it from the spiritual world as you have done in this circle it was impossible for him to explain—the passage of matter through matter. You have discovered many things which, years ago, would have been deemed impossible. You don't know much about the other planets which revolve in their orbits; you know nothing about the solar system but there are hundreds of solar systems with planets containing wonderful curious life. If a silver-tongued speaker could come direct from one of these marvelous planets, and in your own language discourse for ages, you would not be able to comprehend because it is all foreign to your nature, to your state.

### Mystics and Teachers.

God has seen fit to give us teachers through the mystics. The true mystic should be judged by his power and his work, and the effect of his work on humanity for good or for evil. Signors, you will pardon me, but I do not believe one atom of good is done by the so-called mystics who for a franc will tell the future, past or present. I do not believe one atom of good is done thereby to humanity, rather should I declare that evil is the result. I am not one who would put one hair in front of the progress, mental or physical, of any human creature. My reason for saying this is that the vast majority of these so-called mystics are not spiritual, and unless a man be spiritual his work will become of non-effect. If your life be good, the people whom you tell the wonders of this circle will say of you, no matter how stupid your beliefs may appear to them, how eccentric you may appear, they will say, "He is consistent, he is honest and lives accordingly." This is the fruit of your belief, and unless this fruit is apparent then your work is of non-effect.

### What Shall We Use Mystics For?

For one purpose only, for the UPLIFTING, PHYSICALLY AS WELL AS SPIRITUALLY, OF THE GREAT MASS OF MANKIND.

### ANSWERS HIS OWN QUESTION.

Can the Spirits of Those We Call Dead Communicate With and Influence the Living?

In the Boston Post of February 9, we find that Miss Mary Woodman, of North Woburn, Mass., who was a former teacher of Don Carlos, the dead King of Portugal, when he was a boy, and to whom she was much attached, saw in a dream the events of his assassination before the information came of his death, and she cannot explain why it was, that this dream came to her.

On June 16, 1868 (as some of our readers will remember), while taking our customary evening horseback ride, in perfect health, we were suddenly seized with a terrible sickness which compelled us to get home as soon as possible, and which continued for several hours and for which we could assign no cause whatever. The next morning we learned by telegram that at this precise time when this terrible sickness came upon us our good mother was dying or had just died, more than a hundred miles away.

When in the practice of law many years ago, we were called upon by a gentleman residing (if I remember rightly) in Foxboro, Mass., whose son had recently been shot by the Indians in Oregon. The son left considerable property, and the gentleman wanted proper papers made out to enable him to take out administration on his son's estate. We were, at that time, a commissioner of Oregon, and knew perhaps more about the business than anyone else in Boston. We prepared the papers, and as he paid us our bill he said, "Rufus Choate sent me to you."

"Why, Rufus Choate," we replied, "has been dead for years."

"I can't help that," he said, "I did not know who to go to for this business and so consulted the spirit of Rufus Choate and he told me to go to George T. Angell, 46 (now 186 Washington Street, Boston, Mass., and that is why I am here."

And then he went on and stated that he would just as soon die any moment as not, as it was only taking off an old coat and putting on a new one, that some years before he had attempted to expose the absurdity of Spiritualism, but had become a convert, and then added that if we would come down to Foxboro (we think it was) any day when we had leisure, he would agree that we should go back to Boston fully satisfied of the truth of Spiritualism, or he would cheerfully give us ten dollars as some little compensation for our time.

When we were about to go to Foxboro, we called on Mr. Bishop, an eminent law writer and most excellent man who was somewhat of a Spiritualist, to find out the best medium in Boston and go with us to the medium to see what she would say. The medium, having no knowledge of us whatever, said some remarkable things: first, that we were going abroad and would find some one there who would be of great service to us, and second, that we had got to write and get to speak, and that a great variety of spirits of different times and places were about us.

Our uncle, an old Salem lawyer, became something of a Spiritualist, and used to have meetings at his house occasionally, and our good brother being there at one time he insisted that she sit on the parlor and listen to the communications. As soon as the party came and operations began she went into silent prayer, and they could not obtain a single rap while she was praying there. Finally she left the room and then the raps became as usual.

Our good uncle became somewhat alarmed after awhile, as in the communications from some unknown spirit this question was put, "Whose spirit are you?" and the answer came back, "the devil."

In the early history of our Massachusetts Society for the Prevention of Cruelty to Animals (as some of our readers will remember) several circumstances occurred to help us for which in human reason there would not have been a chance in a million of their occurrence.

On the first page of our Autobiographical Sketches, under the head of "A Higher Hand," we tell the story of a little boy who sat in front of his father and held the reins that con-

### EVERYDAY LYING.

Jessie M. Partlon Says That Under Certain Well Defined Circumstances It is Justifiable.

Do you tell lies? Ton to one you do [as set forth in the Chicago Daily Journal], for the absolute truth is in no man or woman! If you are a man you will confine most of your fibbing to business deals and excuses made to your wife when you failed to come home to dinner and appeared rather muddled at 1 a. m.

And if you are a woman you may tell an untruth for the truth and never know the difference! Women have that peculiar faculty.

Some of the most artistic and consistent lies I ever heard were told by salient women. They always explained it as being "for the good of the cause." Sometimes it meant protection for a silly girl, sometimes the honor of a man.

Not infrequently their white lies have saved a man or a woman's happiness, changed the whole current of their lives, and nobody was the wiser.

Can such glossing of the perfect truth be wrong? Should a man or woman be condemned when the truth means a wrecked life and enduring misery for a loved one, and a lie—or silence merely when one could have spoken—means happiness and respect and honor? I think not.

Surely the angel with the book must forget to record such glorious sins or sets them down in a fit of absent-mindedness in the column devoted to good deeds!

As an example of the "righteous" untruth I will cite the story of a girl I knew. When young and ignorant of the world's everlasting suspicion she had committed an indiscretion. She had not sinned; at heart she was sound and true and pure, but she had not avoided the "appearance of evil."

The aunt with whom the girl made her home—she was motherless—was wise enough to know that in this world the appearance of evil is often punished more severely than the evil itself.

Christian gentleman as she was, all the womanhood in her rose in protest against this injustice. Why should this young girl, whose very honesty and innate truth had placed her in a false position, be made to suffer all her life when she had done no actual wrong?

She suppressed the truth. I cannot call it by a harsher name. And the girl, following her aunt's instructions, forgot as nearly as may be this painful episode in her life. She is to-day a happy wife and a model mother.

The fact that one time in her life she told a lie, acquiescing in her aunt's decision that the past should never be mentioned, has not weakened her character. Rather, it has made her a stickler for the truth and generous in her judgment of other women.

Suppose she had shouted her story from the houseposts, what good would it have done?

Sin is a relative term. It may mean much or little. And I cannot believe that anything that will make a human soul better and stronger can be very wrong. Sometimes the power that is above and about us brings great good out of a little evil.

JESSIE M. PARTLON.

trolled the horse, but, unknown to the boy, the reins passed around him and were also in his father's hands. The father saw an occasion to pull them, and with artless simplicity the child turned around, saying, "Father, I thought I was driving, but I am not am I?" Thus it is often with men who think they are shaping a destiny which a higher hand than theirs is really directing.

In the progress of our humate work we have frequently been led to think that it may not have been led to that were driving, but a higher hand.

GEORGE T. ANGELL.

The above is in the March number of Our Dumb Animals, a monthly devoted to humane education, and edited by George T. Angell. He bravely testifies to his belief in the presence of the Spirit World. There is a vein of policy in his story of his mother's prayer. Spiritualists well understand that the positive attitude of this lady during her prayer would tend to make communication difficult, if not impossible.

How can this be done? First, by impressing upon every soul born into this world that there are more things unseen than there are seen. Let me say that the little which does appear is but a poor manifestation of the unseen, for you cannot follow it, fathom it, or come in touch with it per medium of the physical senses. If no spirit had ever been permitted to return to the earth plane is there one man among the countless millions on earth—is there one among them all who could have brought any proof of a life hereafter? None. Apart from the work of mystics—apart from the efforts put forth from the spiritual side of life—there is not one scintilla of evidence, not one. Priests, medicine men, witch doctors, rituals, genuflections—you may have all these, but they give no evidence. The mystical exists for the purpose of producing evidence. Mysticism will keep pace with man's progress, and if man be but sincere and spiritual, he will be able to call to his aid the forces that are unseen. But at present, he is not spiritual enough, and the very first thought is, "How much will it bring?" When man has advanced farther, he will be able to call on the unseen, to employ its wonderful powers and forces, but at present he is not refined and spiritual enough. If it were permitted, the first thing would be—How can we turn this into dollars? Humanity's hope must be centered in the unseen. Now the materialist says, "There is no evidence!" That is, poor man, because he has not investigated. Perhaps he has been brought up in a church, the son of a clergyman, and now he has thrown it all aside; he has put out the beacon light and there is nothing to warn him when he is near the shoals, and he goes on drifting until his bark is wrecked in Materialism. But in place of the false beacons that have shone for so many centuries, there burns to-day, clear and beautiful, the true spiritual light which brings to the earnest, consistent investigator absolute knowledge. It is the spirit of God bearing witness with the spirit of man which produces conviction. Some had to toil tediously, but conviction came like a flash of lightning, and from that moment you have never doubted. When others have wavered and are full of doubt, it has been but a stimulus for you to go forward. All honor and glory to those who seek to advance the cause of humanity in whatever way they may do it, but let them be assured that power cometh from on high. Yes, it is true, Signors, power is from the unseen. Remember that there are more things unseen than there are seen. Strive after the unseen, remembering the unseen is present, remembering the unseen is permanent. Ah, how hollow, transitory, fleeting is what you call permanent. Even the rocks, the everlasting hills are wearing away, the ground on which you are standing is changing form, everything is transitory, passing. The man who has a fortune to-day may be a beggar to-morrow. But in the unseen the change is for good, and the only real good in every life will bring happiness, perfect and complete.

I wish you good-night.

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## QUESTIONS AND ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of applicants, that to give all equal hearing compels the answers to be made in the most condensed form, and often in a few lines. It is therefore, to be expected, that the answers will be brief, and the style somewhat terse. Correspondents often weary with waiting for the appearance of their questions, and there is an unavoidable delay. Everyone has to wait his time and place, and all are treated with equal courtesy.

**NOTE.**—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and I am unable to answer more than a few. I am able, however, to answer a few of the more important ones.

**Dayton Bowers:**—Q.—Can a sum of money buried by persons long since dead, be obtained and trustworthy advice on the subject be given by spirits? A.—Perhaps, than this, no question is more often repeated. To the questioners it would seem the truth and importance of Spiritualism rests on an affirmative answer. There have been instances where spirits HAVING THE RIGHT to give such information have given it. In cases in whom they had deep interest, and desire to benefit. As a general statement, consultation of spirits on this and kindred business subjects has met disappointment.

A similar question might pertinently be asked: Can a lost treasure be discovered and its location told by the world's people? If there is a buried treasure, a person knowing of it could be found, he might give the information. More, perhaps, he would consider the secret his own. There is more probability of a mortal taken by chance from a crowd, knowing of a certain "lost treasure," than of a spirit. If the latter knew he might not desire to give it over to the treasure hunter. If he did not it would be robbery for another to reveal the secret. Communications on such subjects are NOT "trustworthy." On the contrary, they are invariably, if not fraudulent, from spirit intelligences who delight in the credulity of their dupes.

We will suppose a treasure seeker visits a "business medium," one who is able to "find lost treasures," and puts his question, if spirits can give him the desired information? Can he, for a moment, believe that out of the infinitude of the spirit-world, the one spirit who can inform him will come, that the medium may gather a paltry fee? There are—taking the medium as genuine—waiting spirits who will readily answer, echoing the thoughts of the seeker, and tell him just what he desires to be given in response.

If such knowledge is to be gained, it must be from spirits possessed of it, and willing to communicate it. Just, plain, common sense ought to tell any one that a medium who received such important messages would not neglect to make a few, or a few hundred, could get valuable business information, he would with such aid, become independent of fee-taking.

**Mrs. J. V. Smith:**—How do you account for the failure of the tests made by Mr. M. F. Cummins (see Progressive Thinker) of spirits to produce facts not held in the minds of the living?

A.—In law negative evidence is not admissible against a positive. A thousand testimonies might testify they did not see an act done, and their evidence would be overbalanced by that of one who did.

Mr. Cummins did not receive the tests he wanted. It only proves that he unfortunately did not have the means at hand, or perhaps in his personality made such tests impossible. Volume might be filled with instances where such information has been given. Recently Sir Oliver Lodge, peer of our scientist in England, maintains that he has this evidence gained by the most crucial of all tests, that of cross communications, from the spirit through different mediums, a communication being commenced by one medium, continued by another, and finished by a third. The mediums did not confer with each other, yet the communications were continuous and characteristic.

**Q.—Dr. Peebles,** in a lecture, said Jerusalem had been captured sixteen times. Is this true?

A.—Jerusalem at its first mention was a city of the Jebusites, and was partially captured by the Israelites soon after the death of Joshua. Its complete conquest was made by King David, who made it his capital. Its next capture was made by the Assyrian king, It was captured and destroyed by Nebuchadnezzar B. C. 586. It was held by the Persians, was taken by a trick by the Egyptians. Then it came under Greek control. The Jews revolted and held the city. It was captured by Pompey and made tributary to Rome B. C. 63. It was again captured and was stormed and taken by Herod. After his death Judea became a Roman province. It rebelled and was destroyed by Titus. There was rebellion, and Hadrian completed the destruction. The Persian Sassanians captured it in 614, destroying the churches. Heraclius, the Greek emperor, conquered the Persians, and re-established the Christian inhabitants. In 637 it was taken by the Mohammedans. In 1099 it was taken by the Crusaders. In 1187 it was recaptured, and three times afterward was taken by the Christians and again by the Moslems, until 1517 it became subject to the Sultan, conqueror of Egypt, and has since remained in possession of the Sultan to this day.

**Q.—Are there any authentic representations of the wonderful temple of Solomon?**

A.—All representations are entirely imaginary. Of that temple with its foundations and massive masonry, not a vestige remains! Its site is pointed out with the authority that may be ascribed to the "tomb of Adam." As described in the Bible, it was an impossible structure, quite as much so as the ark, a craft that, if built to-day, could not get insured as a marine risk, at any price.

**Q.—I am told by a Lutheran minister** that the Holy Ghost was introduced into the trinity at the council of Nice in 1400 by a majority of one vote. Is this true?

A.—It is almost too absurdly untrue to require contradiction. The council of Nice which gathered to settle the question of the trinity or unity of God which was rendering the church did not have the Holy Ghost to trouble it for that received attention of the council of Constantinople, A. D. 381.

The doctrine of the trinity existed thousands of years before these councils, or the advent of Christ and the Holy Ghost—the spirit—the word, the Logos, were associated as the Father.

**Arthur E. Wilmut:**—Q.—In an "anti-infinity" pamphlet, "Will the Old Book Stand?" I find the following in regard to the death of Thomas Paine, written by Mrs. Mary Benjamin: "I was invited by a distant connection . . . to go and see T. Paine on his death-bed. . . . The scene to me was appalling, and I wished to leave at once. I remember him as he lay, his head near and close to the door we entered, his glaring, rolling eyes, uttering imprecations apparently in agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many there) he called on Jesus Christ for mercy, and next blasphemed."

A.—From the Life of Thomas Paine we take the following: "Mr. Paine suffered greatly during his last illness (dropsy, attended with cough and constant vomiting), yet his mental faculties remained unimpaired to the end. On the 8th of June, 1799, about nine o'clock in the forenoon, he expired, almost without a struggle."

This death-bed scene has been repeated so many times by the orthodox ministers, they probably begin to believe it true, and place confidence in this unknown Mary who was so opportunely present, where no one was allowed to come! It is a lie of the sum of the lies. It was published in a tract by the American Tract Society, wherein the story is told how Paine sent the MS. of "The Age of Reason" to Benjamin Franklin for his opinion. Franklin wrote: "I would advise you not to attempt unchaining the tiger, but to burn the piece before it is seen by any other person! If men are so wicked with religion, what will they be without it?"

The first part of the "Age of Reason" was written in 1793, and Franklin died in 1790. Hence he must have read the MS. and written this advice at least three years after his death! But that is no obstacle for an orthodox lie. The lie is too good to be true. The trade of scolding people into the church is being discarded because repeatedly proven false.

If Paine lived to-day, he would find no difficulty in being taken into the Unitarian ranks, or the Universalists. He was a deist, not an atheist, and no more than what now passes as a liberal. After the great work he had done for the freedom of the colonies, it is strange that he should have received such atrocious treatment from vindictive hatred. The spirit of bigotry and intolerance can scarcely be appreciated by liberal minds of the present. A slight reflection of it appears in the snap shot our President takes of calling him "a filthy little scoundrel." Paine was an "undesirable citizen"—that is to the ultra orthodox, though it has been said his pen did as much to free this country as the sword of Washington.

It would not be wise, however, to have a clique or clan in this country decide whether or not certain other citizens were "desirable."

### THE MORTAL GREAT INCLINE.

Why cannot mankind be brothers and be sisters every day.  
As they float along together o'er this earth-life's ocean-way?  
Why should not we all be angels,—as in souls we are divine,  
And are gliding on together down the mortal Great Incline?

Why should not we give the hand-clasp to our brothers, weak and old,  
When beneath the surging billows we are able to drown?  
Why not buoy him with true courage and thus make his spirit shine,  
As we glide along together down the mortal Great Incline?

None can be an angel ever in some other, higher sphere,  
If the angel is not in him and propelling him right here.  
No one need to feel important when he hears a brother whine,  
For they must pass on together down the mortal Great Incline.

None can miss it, lest too early he may sink beneath a wave;  
But 'on then' find the doorway  
In passing o'er the landing must observe the wise design  
In ALL gliding on together down the mortal Great Incline.

We may struggle to be youthful in the form as well as soul,  
But we find the finger imprints of old time's eternal roll.  
Marking somewhere on the mortal in the furrows coarse and fine,  
That we, too, are passing onward, down the mortal Great Incline.

It is grand old Nature's edict; it is evolution's plan,  
To move on in endless cycles, disregarding mortal man.  
Who, a little, helpless creature, is compelled to fall in line,  
And move on like other driftwood down the mortal Great Incline.

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## The Arcana of Nature.

"All are but parts of one stupendous whole  
Whose body Nature is and God the soul."

"Live not the stars and mountains, are the waves;  
Without a spirit, are the dripping caves,  
Without a feeling in their silent tears."

Nature is the existing system of things, the aggregate of the known causes and effects, the world of matter and of mind.

From this definition it may be assumed that nature, so far as the finite mind can comprehend, contains the power and potency of all things. Nature fills the entire sphere of the knowable; her laws hold sway from star dust to man; her endless diversity of forms and various gradation of force, held the keys to all the mysteries enshrouding the finite mind.

Nature is our mother; the billowy waves of her life forces surge through the channels of our being; her laws have evolved the forms through which we find expression, and her inexhaustible storehouse supplies all necessities.

The human mind has dropped its plummet into the deepest depths, and winged its flight to loftiest heights; it has familiarized itself with the infinitely small and infinitely great; its sails have whitened the most unfrequented seas of thought, and yet, all of its trophies are brought from nature's realm. The botanist, the chemist, and the physicist all assert that the facts in their several sciences, are facts in nature. Professor Tyndall says: "Matter contains the power and potency of all things." Mr. Herbert Spencer writes of the unknown but not of the supernatural. Professor Von Hartman treats of the unconscious in nature. So around, above and within, is found the incomprehensible but not the supernatural. For although it is possible to lift the silken fringes of the curtain hanging between the sensuous and the supersensuous, the human and the superhuman, yet beyond the shining folds nature rules as she rules in the outer courts of her vast domain.

Nature has her esoteric and her exoteric truths. The former through forms, colors, and sounds, appeals more directly to the physical senses, and may be more easily cognized. The latter relate to her arcane or secret principles. The most powerful microscope fails to reveal them. The spectroscopic, through which the tremendous rays of light bring revelations from distant stars, brings no tidings of them. They lie securely concealed in the profound depths of nature being, only to be discovered and comprehended by the few who have bravely faced the most abstruse problems, students whom no difficulties could intimidate, those who have learned to listen for the voice that is still, and to perceive much that lies beyond the range of physical vision.

To realize that forms are but the fleeting drapery of realities lying beyond, only outward expressions of interior realities; that all forms perish, is to create a desire for knowledge of the permanent; a wish to look deeper into nature for the cause underlying effects; to study the substance from which forms are evolved, and then atoms, forces and cells become the subject of inquiry.

What are atoms, what their shape and law of motion? Are they too effects of a more interior cause?

Professor Faraday says: "We know nothing of atoms."  
Atfield's Chemistry says: "Atoms are centers of force of enormous power."

Professor Babbitt, in his work on Principles of Light and Colors, says: "Atoms are the primary and indivisible particles of things. We cannot understand the exact nature of the simplest object without apprehending its atomic constitution."

After treating exhaustively of the form and unity of atoms he writes: "Atoms are but vehicles through which flow others of various gradations." Continuing, he says: "While delving in the cruder elements of matter, the interior lightning which gives it potentiality eludes the grasp of many scientific men, because they have sought the outward body of things, and failed to grasp the invisible soul of things. Such scientists have failed to arrive at the fundamental laws of any style of power. Ask them why the atoms in a silver dollar cling together with such tremendous tenacity. They will answer, cohesion. But when forms decay where is cohesion? Put a piece of zinc into sulphuric acid and it is torn to pieces. If this is accomplished by chemical affinity, what is the law of chemical affinity? Here the scientific world comes to a halt."

Dr. Atfield says, "Chemical affinity, like other forces, cannot be described, for like them it is known only by its effects."

Professor Hunt writes: "We have scarcely arrived at any satisfactory knowledge of the powers regulating the internal conditions of matter."

Electricity has been explained as a vibration of polarized atoms. Now the question is, what polarized them? Natural law has been referred to as a tendency of matter to move in certain directions. But whence the tendency? It was no doubt these perplexities that caused John Stuart Mill to denominate matter a "permanent possibility of sensation."

But it is not strange that those who have not looked beyond the outer veil of matter fail to comprehend it as the expression of a more interior reality. To such thinkers sensation appears to be derived from non-sentient matter. Conscious individual existence to emerge from a night of impenetrable gloom, exist for a moment in the sunlight and shadows of earth, then become absorbed in the dynamic forces of the universe. They hold that consciousness is derived from unconsciousness, that spirit is but the manifestation of material forces; individuality, but a combination of material atoms and physical forces, and when the form disintegrates individuality is lost. To them death is more potent than life. It is the king who sits triumphantly upon the throne of the universe. But those who have penetrated deeper into the Arcana of Nature, understand the sublime truth embodied in the words, "There is no death."

"The eye that shuts in a dying hour  
Will open next in bliss,  
The welcome will sound in the heavenly world  
Ere the farewell is hushed in this."

### Ethers.

Democritus speaks of minute atoms in swift motion, which by their smallness and rapidity were able to penetrate the hardest bodies, indicating he had a correct idea of ethereal fluids; but there is something back of ethers, something that keeps them in perpetual motion. For like atoms, through which they pass they must be vitalized. The ethers are so numerous and varied that time permits, but the mention of a few of these finer forces found in the inner vestibules of the great temple of nature. The Cosmic ether is the medium for communicating waves of light; over it pass the solar and stellar forces, the different grades of electricity, heat and other forces. A scientific writer mentions "thermal ether constituting the coarser grades of heat; electro ether, the element of frictional electricity; chemico ether, the lower grade of chemical force; magneto ether, used in magnetic electricity; odyle ether, the basic fluid of odic light and force; psycho ether used in connection with mental action."

A knowledge of ethers and its various gradations, of light, heat, color and sound suggest the presence in nature of a factor more potent and totally unlike the prevailing idea of matter; thus by tracing matter to its higher plane we arrive at its hyper-physical basis, will and idea. Ancient philosophers taught that phenomena, not the essential nature or body of matter, was seen; that mind was the intelligent part of the cosmos, that real or primordial matter is always invisible. Professor Von Hartman, in his work "Philosophy of the Unconscious," writes: "The spiritual cause is will, in union with idea, the idea of the material event which is to be brought about."

The order and mathematical precision noticeable upon the various planes of matter, for instance in the evolution of forms, the laws of light and the exact combination of gases, as hydrogen and oxygen in proportions that never vary in the dew drop, the rain, or the mountain torrent, indicate the existence in nature of something higher than matter, greater than force, and grander than law. Professor Tyndall

admits this fact when he says: "There is something in nature I will not call her, she, or it."

Viscount Amberly in his book, "The Analysis of Religious Belief," says: "The unphilosophical materialism which I contend against is that which confounds the two orders of phenomena, physical and mental, under one idea, that of matter; in this philosophy matter is supposed to be the parent of mind."

Another distinguished author says: "The indivisible cannot be matter. Atoms and forces are acts of will, matter is in fact resolved into will and idea."

In accepting this conclusion the student does not become an idealist, for as one of the sevenfold differentiations of the Absolute, matter is to the finite mind a reality. Thus it will be seen that the study of matter prepared the way for the better understanding of nature's esoteric truths; but the vastness of the material universe, its beauty and sublimity, are of less interest than the destiny of humanity and an answer to the ever recurring questions, "What Am I?" "Whence Came I?" and "Whither Do I Tend?"

Forms perish. Every living form in the world to-day is each moment hastening towards the inevitable. What is the result of the disintegration of the human form? After death, what? These questions have been asked by the brightest intellects of the ages, and are to-day still wrung from agonized hearts, breathed in tears and sobbed in prayer. One reason why to the majority of individuals this question remains so long unanswered, is that they are too completely absorbed in their material environments to heed the voice crying: "Seek and ye shall find, knock and it shall be opened unto you." To understand the dawn of the external expression of individual conscious existence is to comprehend one of the most profound mysteries. It is to stand in a blaze of light illumining the past and projecting its rays into the broad avenues of the future. She who has received this light is calm and serene, she knows the night will be followed by the day, that beyond the darkest valley stand the ever green mountains of life. She can understandingly repeat the thought of an ancient teacher:

"Never the spirit was born; the spirit shall cease to be never.  
Never was a time it was not; end and beginning are dreams.  
Birthless and deathless and changeless remaineth the spirit forever,  
Death hath not touched it at all, dead though the house of it seems."

To say that man is composed of soul and body gives but little understanding of his true nature. The ancient sages of the East taught the sevenfold division of the macrocosm, and Esoteric Buddhism emphasizes the seven principles or natural qualities of man. Time and application are required to become familiar with these various qualities, yet no explanation of the science of life or the destiny of the age can be complete without this knowledge. Soul and spirit are not synonymous terms; the word soul has been understood as representing the imperishable and most important part of the human organism, and yet it has been the least understood of any word in the English language. Soul is the fluidic form enshrouding the outer body; it is composed of substance of much finer texture than the material body. In the kingdom of Nature, soul is the type or model. A philosophical writer says: "The prototype of all forms exists in the Astral Light, which is the universal soul. When a form comes into existence on the physical plane, its growth is a process by which something that already existed becomes visible or a lower state of vibrations of the same elements. This something is the idea of the form." It will be observed that the model existing prior to the material body is here spoken of as the idea, the same term used by Professor Hartman in his explanation of the reality beyond external matter. Other writers refer to the model here spoken of as the perispirit. When, in connection with the body, it is referred to as the astral body, or fluidic form, after the death of the body, it is termed Singa Sharira, a Sanskrit word, meaning the design body. In making a study of this subject, the next step would be to understand the relation existing between the astral and the earthly body. It would be learned that the sevenfold classification is divided into the immortal Triad and the quaternary or mortal four. The latter consist of desire, life principle, astral body and physical body.

A thinker, writing upon this subject, thus expresses himself: "The quaternary or lower man is a product of cosmic or physical laws and substance. It has been evolved during a lapse of ages, like any other physical thing, from cosmic substance, and is therefore subject to physical physiological and psychological laws which govern the race of man as a whole."

A new world is here opened for investigation for the physical part of man's nature is found to extend to a second department.

Leaving this point for the present, your attention is called to the real man, Atma-Buddhi-Manas, or Spirit and Mind. This immortal part must always use form through which to express itself; it is never unconscious, its existence means consciousness, that is consciousness on varied planes; or, states of being. In speaking of Atma as the higher self, a late writer says: "Atma must be regarded as the most abstract part of man's nature, the breath which needs a body for its manifestations."

The limits of this paper will not permit an analysis of the immortal self, the spark of divine life, the living flame from the Central Fire, but the distinction between the higher self and the astral form should not be forgotten.

In reasoning upon the continuity of life it becomes necessary to locate the higher principles manifesting through the physical sense, and to understand whether they inhere in the outer body, the astral form, or the higher self. If they are found to originate in the external, and to be dependent upon the physical sense for their expression, they may be dispersed when the body, no longer capable of giving them expression, ceases to live, but if able to demonstrate their independence of the physical senses, the probability is that they inhere in the astral form, or a still finer and more ethereal substance.

Sight and hearing certainly are not limited to the physical senses, for during natural sleep we see and hear, suffer and enjoy. The somnambulist, with every sense securely locked in sleep, walks fearlessly and safely in places that no one would venture upon when awake, and not only has he clearer vision than when in possession of his outward senses, but he also writes essays, composes poems, and solves mathematical problems. This is but a fraction of the proofs available in demonstrating that the physical senses are but channels through which the higher self manifests, but they are sufficient to indicate lines of thought which can be followed by the investigator.

All who have given attention to the subject of transcorporeal action of spirit, understand there are other planes than the external upon which the conscious ego can act. There is positive proof of the existence of the astral form, and that under certain conditions, the ego can project it some distance from the living body, that upon such occasions it has manifested intelligence and affection. There is also evidence that the Linga Shavira survives the death of the outer body. Is that survival permanent? Can immortality be predicated upon it? If not, has not nature power to evolve other forms? It has been said, "The ego is infinite in its origin, and could not be limited in its destiny." Even while in mortal form, there are faculties, and an interior life that cannot possibly be measured while upon this plane of matter. Human existence can be no more a measure of the higher life than a leaf is the full measure of a majestic oak, but to-day all who will may lift the outer veil of matter and know:

"There is a beautiful sphere not far away  
With its shore of emerald green;  
Where rise the beautiful hills of day,  
From meadows of amber-hued sheen;  
There beautiful flowers forever blow  
With beautiful names that ye do not know."

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