



A REMONSTRANCE

Against Unjust Medical Legislation.

Members of the New York State Senate and Assembly:
Honorable Sirs:—I trust you will permit a momentary encroachment upon your time for a brief explanation of some features of, and results which will probably follow, the enactment of certain proposed legislation.

We refer particularly to Assembly Bill 107, introduced by Assemblyman Bell, and Senate Bill 230, introduced by Senator Wagner.

These bills have both been amended in Committee, and in just what form they will come up for final action is problematical.

As introduced, they would make unlawful and penalize the exercise of those natural gifts and faculties bestowed on mankind by the Creator, which like other gifts and faculties, when properly exercised, have brought in the past, and will continue to bring blessings.

We reiterate against those features of these bills which make unlawful the practice of clairvoyance and kindred powers of healing the sick, because they tend to the abridgment of religious rights and personal freedom.

Clairvoyance is the spiritual sense of sight, with which some persons are endowed from birth. It is one of those occult faculties which have been slow to grapple, but which the scientific world is to-day beginning to recognize as a principle in nature, in the future of which are wonderful possibilities for the human race.

Of the learned and scientific minds who recognize clairvoyance and other occult powers, we might name Prof. James, of Harvard; Prof. Hyslop, of Columbia; the late Prof. Elliott Coues, of Smithsonian Institute; Prof. Chas. W. Emerson, of Emerson School of Oratory; Prof. Flammarion, that most eminent French Astronomer; Sir William Crookes, the world's greatest chemist; Alfred Russell Wallace, of England, the greatest natural scientist of the world; Joseph Jefferson, the actor; Rev. Minot J. Savage, and others.

You cannot by legislation prevent those so gifted from seeing clairvoyantly. You may, however, make it so unpleasant for them that they will not tell what they see—but such legislation would tend to stop the scientific study of these occult forces, and would be a sad blow to science and to the progress of civilization. Hence, these proposed measures are especially objectionable from a scientific standpoint.

It has been proposed that spiritual healing be permitted, provided it be done without compensation.

This clergy are compensated in order that they may devote their whole time and thus be better qualified to minister to the spiritual needs of the people.

Shall we say that the Ministers of Spiritualism who minister not only to the spiritual needs, but who, like Jesus and his disciples, heal the sick, are less entitled to compensation?

What would the regular physicians say to a law prohibiting them from receiving compensation?

Jesus sent out his apostles, commanding them: "Heal the sick, cleanse the lepers, raise the dead, and cast out devils. Freely ye have received, freely give. Provide neither gold nor silver nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat."—Matt. 10:8-10.

Wherein is the workman less worthy of his hire to-day than 2000 years ago? Shall we say to the clergy and to the regular M. Ds., "you may receive compensation," but deny it to spiritual healers and healers who devote their time and life energy to healing the sick?

We most respectfully protest against such unjust discrimination.

Any factor in relieving the sick and suffering. Neither distance nor material substance seems to be any bar to clairvoyance vision.

In the practice of healing, the clairvoyant seems to see and describe diseased physical organs and prescribe remedies regardless of the distance between the clairvoyant and the patient. This gift enables those so endowed to accurately describe things, transpiring miles away; and such a power can, we believe, accurately diagnose disease and search out proper remedies.

A large number of people are fully satisfied that clairvoyant diagnosing and prescribing is reliable and efficient; especially so in difficult and complicated cases, and such claim the right to be permitted, without let or hindrance, to avail themselves of this and kindred powers of healing.

It has been suggested that the Bell bill be so amended as to permit the practice of spiritual gifts of healing without the use of material remedies. From what we have shown, it will be apparent that the material remedy clause would practically prohibit medical clairvoyance.

We desire that this be understood, for we cannot believe our legislators will knowingly sanction an injustice to be fastened upon the people. The field of clairvoyant practice is a legitimate and important one, and in so far as it relates to the general public, encroaches very little upon the practice of school physicians, except to correct their mistakes and to assist them in diagnosing difficult cases, of which assistance many physicians gladly avail themselves, and others, will, as science brings its merits more clearly to the front.

Who asks for this legislation? Is it the people themselves, or is it those who might profit by a medical monopoly which this legislation would likely establish?

The members of this Honorable Body, kindly can easily discover, who are behind these measures.

We would say no word derogatory to the medical profession, most of whom we believe to be noble, conscientious men. But that medical practice is still

LAKE HELEN CAMP.

Notes of the Doings at the Southern Cassadaga.

The week just passed has been a very busy one, and the weather with the exception of one day has been ideal. After the conference on Monday a birthday reception was given to Mrs. M. J. Stephens, of Washington, D. C. It was a perfect surprise to her. There were speeches, music, and spirit influences made it a most enjoyable occasion.

Tuesday afternoon, Mrs. Clara Field Conant occupied the platform and gave a most interesting as well as a spiritual lecture. Mrs. Conant was here with her husband spending a few days. Their home is now in Florida, about one hundred miles south of here, and I understand, a very beautiful home. She intends to be with the camp more on other season.

Tuesday evening's very fine entertainment was given under the auspices of Mr. Budington. It consisted in songs and recitations—was in reality an old folks' concert. It netted the Ladies' Aid a neat sum.

Wednesday was fast day, and those days are among the most interesting of all, and one listening to the varied experiences must be impressed with the truth of Spiritualism.

Thursday afternoon the Ladies' Aid gave a chicken pie supper, and fed a good many people.

Too much praise cannot be given to Mrs. Twing for her untiring labor in behalf of the Aid and the camp. She is ever busy, and ever at work. The day being too cool for the lecture to be given in the auditorium, and the ladies had the pavilion, so no lecture was given. A reception in honor of Mrs. C. P. Pratt's birthday was given in the afternoon, and very largely attended. There were no special speeches given, but the time was spent in social intercourse. Mrs. Stephens is stopping with Mrs. C. P. Pratt, and it was most interesting to have their birthdays in the same week.

After the conference Friday we all went over to the home of Mrs. A. Stevens, who has done so much for the camp and dedicated her beautiful home. It is named Sunny Side, and rightly named.

Saturday Mrs. Twing lectured, and gave a most interesting address, and was given a great many new arrivals, among them Dr. J. M. Peebles, also Mrs. Dr. Mary G. Gannear, of Jacksonville.

Sunday morning our humble servant spoke. Dr. Peebles was on the platform, and was introduced to the friends, and received a royal welcome. In the afternoon Mr. J. C. Wright gave another of his masterly addresses such as stir the hearts of the people. Mrs. Twing gave public readings after the lecture. The attendance was good, and it is growing all of the time, not only from people on the outside, but by people from a distance, and what is more, by a fine class of minds. The camp is doing a spiritual work here that cannot be expressed. The interest in the meetings keeps up. The attendance at the meetings during the week is fine; there has not been a poor conference meeting. I have conducted a great many conference meetings, but there have been no finer than those held here. The many friends as well as the officers of the camp are very thankful to you, Mr. Editor for your kindness in publishing the letters sent, and granting us the use of your paper. Make your paper, and you are truly thanked for your kindness.

The day has been intensely hot, more like a day in July, yet we all enjoy it, for it means good camp weather. Dr. Peebles is to lecture on Tuesday afternoon, and next Sunday morning. In the afternoon there will be a symposium, which will close the camp.

We return home about the last of this month or the first of April.

G. H. BROOKS.

CLEM.

A Realistic Story, by Hudson Tuttle.

Clem was a cheery lad, and now he had grown tall and strong, had become my support. I had need of him, for his father dying when he was a child, I had all I could do to care for him and his younger sister Mabel, and I had become worn and weary, and glad that he could ease my burden which grew heavy with the years. I never told him what sacrifices I had made to keep him at school, or how it pained me to have him absent. He could not understand how hungry I was for his homecoming at vacation, for no one can understand a mother's love except a mother. Clem was now twenty-one years old, six feet in height, broad-shouldered and solidly in bearing, acquired by his military drill while at college. Alas for that drill and its cadet uniform, for it familiarized the mind with war and encouraged its spirit. He was proud of his soldierly style far more than of his scholarship, good as that was, for he stood first in his class, and when he placed the diploma in my hands, tears came to my eyes, which he kissed away. I felt that I had not misplaced my trust in him and if I had had a heavy task, he had brought me my reward.

"Now, dear mother," he said, with such a brave look in his eyes, "now, dear mother, you shall have a rest, you and Mabel. I have already a position as engineer to make the survey for the new railroad line with promotion ahead and that means you, dear mother, shall have no care nor trouble any more."

And that was little more than a year ago! A happy year passed like a spring day, and then I awoke to a dreadful reality. There was war! The long-delayed retribution for centuries of wrong had come. The blood of tortured slaves and a tortured people for centuries appealing to high heaven at last had found response. The heart of a great people had been touched and they vowed before the Altar of Justice, such injustice should no longer reign.

That meant war, and the war spirit went abroad and shrieked its awful cry in the market places, from the seats of high office and even the pulpits given to the voice of peace on earth.

Clem went to his work. I did not expect him and my heart gave a leap of joy as it always did when he came, and then suddenly it fell on me like a shadow that he had to tell me he was going to war.

He took me in his arms, just as he always had, and kissed me, but stammered and hesitated.

"Oh, Clem, you need not tell me!" I cried. "You have come for my blessing are you going to the war?"

I had hoped faintly against hope, that he would say no, with a laugh at my fears, but he looked more grave and said faintly, "Yes, dear mother; you will not care much, will you?"

Care much? Would I care if my heart were to be torn from my breast and every quivering nerve dissected by the hand of pain?

"Oh, Clem!" was all I could reply, and we sat on the sofa where I had cradled him when he was an infant, and not a word said we, the silence broken only by the hurried ticking of the clock.

He spoke softly: "The government, mother, has given me a captain's commission. I have a helper, record, and to-morrow I join my company."

"To go where?" I asked slowly.

"Direct to the front. There is to be no dilly-dallying; but a swift blow, strongly given, to settle the matter at once."

"And then you will come home?"

"Yes, my mother, I shall feel that my duty to my country has been met, and I know you will be proud of me. You would not think as well of me, if I were a coward and at this hour of need, although fully qualified, shrank from the high call of honor and duty."

"No, dear heart, a mother must needs wish, above all things, for such a son, and yet, oh, yet, to have such a son may bring her to abject grief."

There were four of us to part, for at supper I had sent for Leone, the sweet girl whom I was glad to know had won a place above all others with my son, and there was Mabel and I. We all tried to be cheerful, but it was a sorry attempt, and when the meal was over, it was almost time for the train which was to bear him away. All I care to say of that parting is that we all tried to bear up bravely, and of the hour we three spent together after he was gone, it was unspeakably sad.

It was one o'clock at night. I knew the hour for the clock had just struck the one deep sound. I had been awake since twelve, for my restless thoughts would not allow of sleep. The moon high in the heavens, filled the room with brightness and the window gave a square of light on the floor. In that light a mist arose, curling, twisting, rising and growing into forms. There was a hill, and there were flames, and smoke came, and beneath, ranks of armed men. I saw them rush up the ascent and many fall, or stagger on. One more distinct, drew my attention. It was Clem. There he was—waving his sword, and leading up his struggling men. A moment, and then he fell and lay there on the ground motionless, while the others went on up the heights.

Oh, I knew my boy was mortally hurt, and when the telegram came I felt no shock for it did not make the event more certain.

Leone came to me, and gave us strength, for sympathy has that rare quality that when we share our grief with others we lighten its burden. We three sat together in the gloaming of that evening, silently, for our feelings were too strong for the weakness of words. The rifle which sent its ball to strike down my son had sped past him a thousand miles and stricken three hearts! Such is the terrible background against which are displayed the heroic scenes of war! Such is the cost woman

A RELIGIOUS BODY.

Mediums Should Be Defended.

To the Editor:—Concerning your remarks written under the heading of "From the N. S. A." in your edition of February 9, I wish to state that, as we know, the Spiritualists are organized as a religious body, it must be looked upon as a faith or a belief, believing in the intelligence of the spirit world parallels the belief in God among the Christians.

Further, charging for your time alone without advertisement, exonerates you from all taxation, but advertising services or readings lays you open to the laws of the United States.

As we might we offer to tax the trained nurse as she goes on her mission to the sick—she is paid, and paid without taxation because she charges simply for her time. The Doctor receives his diploma and being under the medical association is not further taxed for his professional work. We are under the National Spiritualist Association and have received our ordination papers. Why does not this prevent our being taxed? This N. S. A. is organized for just such purposes as the protection of mediums. All organized labor associations prevent impositions upon their members. The managers of the gospel yearly demand their salaries as coming from their parishioners and being under an organization are not unimpelled to pay. We are ministers of our religion—why are we not upon equal terms? In the business world we receive the same recognition as the ministers—receiving regular ministers' half rates.

This is as much a religious belief as the church, both believing in a Supreme Being, and both holding the same manner of worship. The motto of our belief is "To do right unto our fellow-man."

To be a medium is not a profession—it is a gift from "the Giver of all Good," and no physical power can lay hands upon it. It might prove just as profitable to attempt thus sordidly to shake the immortal spirit of the poet.

Altogether it seems extremely unfortunate that the spiritual organization of to-day is so totally disregarded by the public. Owing to the prevalence of malpractice and trumped-up "fortune-telling" among the majority of so-called mediums, we can scarcely be surprised at this negligence on the part of the public at large, and as there are many good, honest mediums, it is to be deplored that the association cannot effect the unworthy.

REV. MARY KIRCHGESSNER.
Kansas City, Mo.

LIFT UP THE STANDARD.

Come, lift up the standard.
It's time we were free;
Let your voice ring in triumph,
O'er land and o'er sea;
Come, shake off the trammels
That fetter the soul—
Come forth in the sunlight,
Be perfectly whole.

Yes, shake off the fetters
Of church and of creed;
They lead only to ruin,
To a heaven of greed;
Their confession of faith
And their dogmas a load,
That at last must be left
On humanity's road.

That straight, narrow path
Is too small for a man,
With a soul which compels him
To do all he can
To lift up the fallen,
And help the down-fallen,
Whom the churches put point
To a mythical God.

There's a work to be done;
Now let each do his part,
And forth on humanity's
Highway we start;
To set up the fallen,
And start them right,
On the pathway that leads
To the realms of light.

Yes, lift up the standard,
Your name now enroll
With those who are standing
For some of the soul—
Those who take for their motto,
"We'll do what we can,
In helping the needy,"
Both woman and man.

J. CHADWIN LANGDALE.
Bangor, Me.

Read our announcement of this remarkable book on pp. 2nd and 4th pages.

For the glory of her country, she bears her sons at the hazard of her life, to weep over their untimely graves and go on alone with her burden to life's weary end. Unconsulted! She who gives her sons to the nation has no voice in the sacrifice. If the mothers of the nation would be ruled the nation's affairs would be wiser.

Hudson Tuttle.

Nothing except a battle lost can be half so humiliating as a battle won—Wellington.

THE N. S. A.

Missionary Work and Mass Meetings.

The National Association appointed President Harrison D. Barrett a missionary-at-large to hold mass-meetings wherever possible. This he has been doing for some time with much efficiency. He has given what may be called heroic efforts to the performance of his duties.

It is a great tax upon nerve and brain to hold two or three meetings almost daily for several weeks, and that is just what Brother Barrett has been doing. Having been associated with him from February 8 to March 10, Mrs. Kates and self can speak from experience relative to this work.

It requires a person of good sound brain and body to hold up under the strain imposed by the constant meetings and traveling that Brother Barrett endures. He is not strong physically, and suffers from nervousness; but with brain keen and alert, overcomes effects and preserves enthusiasm. No one can appreciate the service that Brother Barrett renders unless they could be with him for a month. He usually presides at each meeting, lesson upon lesson, and manages the business part of the meetings, replies to a large number of letters each day, writes for the Banner and often for local papers where he may be, is interviewed by reporters, questioned by many people and is dragged into social visits. All this means work-hours day and night, with shortened time of rest. Not many persons properly estimate the tax of an ordinary public speaker on the mind, and the tax of a missionary-at-large is an extraordinary effort to accomplish.

Mrs. Kates and self have shared this with him for a month, and we can truly say it will not be possible for Brother Barrett to continue it for a term of consecutive months. He must have respites of a day or week occasionally, and we trust he will hold his seat a little in obedient regard for his health.

Let me epitomize our trip: At Sturgis, Mich., we had three days of three meetings per day, and a more harmonious and spiritual meeting could not have been held anywhere. Good help was given by Michigan talent, and the meetings were an inspiration to all. From there Brother Barrett traveled to West Superior, Wis., a ride of an afternoon and night, where three days of meetings were held by the Wisconsin State Association. He then joined us again at St. Paul, Minn., and passed through three days of three meetings each, with the enthusiasm of an inspired devotee. Then a long ride by night to St. Louis, Mo., going from the train at 2 p. m., the next day to the meeting, appearing before the audience travel-stained and weary, holding two glorious meetings per day here for three days. The St. Louis mass-meeting never has been excelled by Spiritualists. It is a landmark of one great accomplishment of what organized effort can do. Here we had splendid talent culled from the rostrum whose names other reports will justly mention.

From there Brothers Barrett and Grimshaw, Mrs. Kates and self went to the legislature at Jefferson City, as a committee to work one day against the Medical Bill, and we used our best influence against it, but saw the measure pass the house and heard confessions of dishonest influence in favor of this legislation against our liberties. The Spiritualists must be more wide-awake and not enjoy so much innocuous desuetude, if they expect to thrive and be of use to the world.

Thence we journeyed to Kansas City and held three meetings daily for three days. Here we had grand meetings, with no other lecture or medial talent to help us. The real work of the mass-meetings then commenced, and Brother Barrett, with ourselves, realized how necessary and helpful are additions to the missionary and his assistants, although we were a trinity. But good cheer and happy minds sustained us. Brother Barrett constantly giving the earnest of his soul and wealth of his mind. Then at St. Joseph, Mo., we had an outpouring of people for three days—six meetings—and organized a strong local society. Here the meetings attracted wide-spread attention and were given the associated press reports.

Our last series was at Topeka, Kans., for three days of the usual three sessions daily. Here we had bad weather and local excitement against us, but the meetings were successful and full of earnestness. The Sunday night meeting showed the good effect by a large audience and also proves that we can enthrall any place if we go the right way about it.

Brother Barrett left us here for a long journey to Philadelphia, Pa., for a mass-meeting, at which he would appear direct from the train on arrival. All that is taxing and shows devotion.

To Brother Barrett I pay tribute of praise for his energy and enthusiasm. And for general company, carefulness of our interests, kind consideration in all ways, and for generous sharing of labor, Mrs. Kates and self pay him tribute, trusting he may long be spared to our cause and that we may often be associated with him in the work.

A committee was appointed at our Topeka meetings to call a state convention the last of May, to organize a Kansas State Association of Spiritualists; and as I write the preliminaries are being made for a convention to organize an Iowa State Association, in April. Thus the organized work is moving forward to usefulness.

G. W. KATES.

The river of printer's ink is a black and muddy stream, but it has clarified the human mind and washed the soul clean of many superstitions.—Unity.

There are two times in a man's life when he should not speculate—when he can't afford it, and when he can't—Mark Twain.

PHENOMENAL.

A Leaf from the Journal of a Medium.

If you should find a silver dollar on the highway the natural conclusion in your mind would be that some wayfarer had lost it where you found it, yet this conclusion would not exclude the possibility of its being there from some other means; and by the same rule, if something strange occurs in your natural life that you cannot explain from natural causes, you are likely to attribute it to celestial causes; but this would not exclude an explanation of the circumstance from a scientific standpoint of reasoning.

I had a daughter who was developed as a trance medium at the age of fourteen years, and some of her strange and unaccountable mediumistic work I will give you at a future time. Her health failed from overwork in circles. Idiotic doctors pronounced her sickness to be epileptic. She finally lost her reason, at times I took her to an asylum for treatment. She was only out of her right mind at times, and promised to write to me and her husband, and keep us advised of any strange change that occurred in her feelings while she was at the asylum.

On a day in January, 1900, I received a telegram from the superintendent, telling me of her death by suicide at the asylum. After the most searching investigation, I was unable to find any letter or word of any kind that she had left for me or her husband, with anyone or among her papers in her trunk. I hoped and prayed to receive a message from her in the life beyond, but all was blank until September 1899, after her death, at which time while I was entranced, an old friend whom I had forgotten, but did not know had died, appeared to me in the spirit, and informed me that it was a suicide, and that no one at the asylum was to blame in the matter, and my daughter would in due time appear to me and explain the manner of her death.

On the night of March 1, 1901, I was in a trance condition, with for the information of those that do not understand what I mean, I will explain:

I have seldom experienced this condition in daytime while awake and in my normal mind, but it comes to me in awakening from an undisturbed and refreshing sleep, and is a half-way condition between being asleep and awake. When I come out of it I feel like I am floating on a gentle wave of water, or the ocean to the shore, and when I reach my normal condition I find it like stepping from the boat to dry land.

After entering this state I appeared to be in semi-darkness, groping my way along a wall, and passing openings like the deliveries in a large postoffice. At one of these I heard the voice of a young man in conversation with an old man and his two daughters. Not being interested in their conversation, I prayed to God to bestow the voice of my own way. Quit using profane language and tobacco, if you can.

"When I left earth, I was on a hillside, confined in a large building. I had a sharp knife, and my bed was left for me to make up, as I was considered able to do it. I wanted to go to a new world; I cut my bed sheet and made a rope from it, and tied to the bars of the window and one for me. I jerked myself out of bed with it. I suffered but a very little, only a little stinging feeling in my throat and all was over, and I found myself in a new world, and in my own way.

"You are surprised at me leaving no word or letter for you. I left a letter for you and one for me. 'Dear Mother' in the small grip that you gave me to keep my papers in, that you told me cost thirty-five cents, and put it in my trunk, and the superintendent searched them out and destroyed them. 'Do not trouble your mind about your remaining children; they will live a long time after you have passed away from earth. Your time is not long on earth; I can't tell just how long, but not over three months, perhaps. Prepare yourself for the change, Pa. When I come to you again you will return with me, but I must leave you now; your feet are getting cold.'"

In conclusion I will say that I never knew of my girl having a knife at the asylum, and had forgotten about ever having given her the small hand grip, until she spoke of it to me, and I will say that messages should never be asked for through mediums under test conditions. If I was to send a message to a friend at a distance, by another friend, I would describe the first friend, so that the second one would know him if he found him. If I had been asked to report a message from some one in spirit life, under test conditions, with out knowing name, sex or age, perhaps I would have reported the fact that I heard at the first place of delivery, and which might have been entirely wrong. When I awoke my feet were cold, and I suffered from headache for some time.

Davenport, Mo. R. A. C. MACK.

The credit given to popular traditions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages—these are the cause of the obscurity in which the most important facts are veiled.—Tacitus.

The trouble we expect scarcely ever comes. How much pain the evils that we have never happened.—Moore.

Theology is a course in ignorance. Its purpose is to teach the which is positively known to be false.—E. W. Howe.

A GRAND TEMPLE.

Open Letter to Mr. Carnegie.

My Dear Mr. Carnegie:—It gives one a thrill of pleasure merely to read of your generous benefactions. How great must be your delight in being able to dispense with liberal hand sums intended to bless the lives of others.

Every cause has its champion, every charity has its promoter. You have chosen to found and support libraries, to establish banks of intellectual deposit, wherefrom thousands may draw deep riches of learning, and yet have the principal intact. You have built wisely and well, for "laws die, books never."

Your benefactions will stimulate self-culture, and through the enlightenment of individuals raise communities, cities and commonwealths to a higher order of living. In this way you have done much to perpetuate the cause of liberty, which must, after all, rest with the people, in the best form of republican government the world has ever known. Doubtless you are already reaping a reward for these disinterested efforts, in the consciousness that the whole country makes grateful mention of your name, as well as in the fact that heaven itself must smile approvingly upon a course so likely to enrich the minds and beautify the hearts of mankind.

Will you allow me to indicate another direction in which some of your wealth might be put to excellent service, with the certain result of an uplift to humanity? Suppose you were to donate a fund and thus encourage the generous response that would be sure to follow, for what might be named Carnegie Temple of Free Thought. By this I mean the erection of a House Beautiful for the assembling of those who are not affiliated with any of the orthodox denominations, a gathering place for thousands who deem the churches too fine for their attendance, and their own clothing too plain to be put in contrast with the raiment of the rich. This Temple of Free Thought might be centrally located, at or near Chicago, where it could be made available for the use of a constant throng of students and seekers after light and truth. Here, too, the pulsating wave of travel that comes from East to West, and from West to East, could land its pilgrims for a season of restful communion with others who, like themselves, were trying to fathom the spiritual significance of things in this life—which is only a fitting school for the life that is to come.

This Carnegie Temple would need to be of ample proportions, and would demand spacious assembly rooms, large parlors, study rooms, and art, music and reading halls, making it the open door for scientific research and the means to an all-round culture that would be a help and an inspiration. There are thousands of spiritually minded people in the United States who are not yet banded together in any permanent form of organization, who would be willing to travel the way of the Temple of Thought, would go out into the world, and in time other shrines of like character would rise throughout the land. Yours respectfully,

Mendota, Mo. W. B. KETCHAM.

THE RICH MAN'S WARNING.

'Tis a scene I would sketch, of one called rich,
As he sat in his easy chair,
Enjoying an after-dinner cigar,
With a mind free from business and care.

Filled with the good things that wealth can procure,
Watching smoke like waves on the sea.

Soon while slumbering this dream came to him,
As I tell you 'twas told to me.

He thought he was dead and saw with surprise,
His body lie there by his side;
Then a voice spoke like the chiming of bells:
"You're going a journey—you're dead."

He thought of his wealth, so dear to his heart,
And he gathered it up with great care,
Then traveled through lands so strange to his sight—
His burden seemed heavy to bear.

Soon at the gate where Saint Peter presides,
He was asked what credentials he had;
Then he showed his great-wealth, with pomp and pride.
Peter said, "Now, that is too bad. I fear my friend you are at the wrong place."

A smile you could plainly discern—"Such wealth as this passes current below."

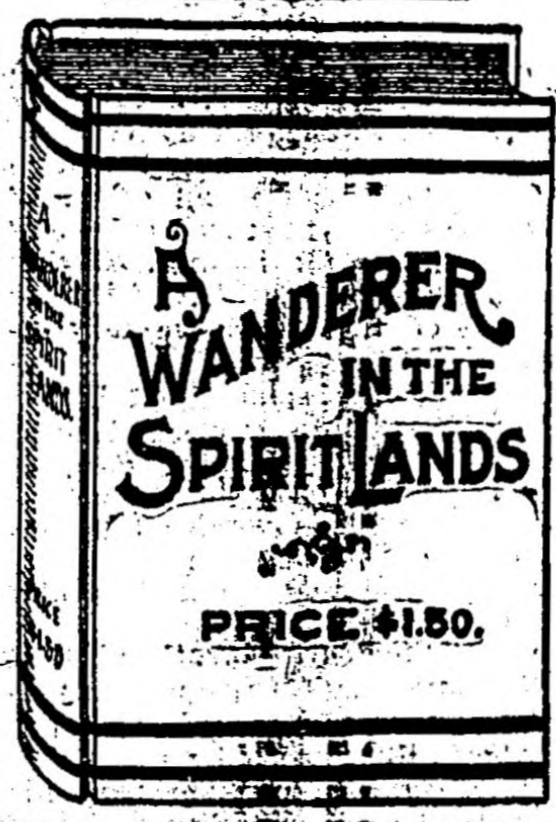
I see you have money to burn."

Then he woke, and this dream taught a lesson to him:
"Great wealth is a curse, not a gain;
He opened his purse to those here in want,
Helped many in sorrow and pain.

He is changing his wealth so it will pass
When called to the regions above,
From earthly gold to spiritual coin,
Which results from goodness and love."

BYRON D. STILLMAN,
Chicago, Ill.

Natural religion to-day means what the most enlightened reason reads in nature.—E. P. Powell.



A Wanderer in the Spirit Lands. A remarkable book, full of interest throughout. It was written in England by Spirit Franchezzo, and we take great pleasure in adding it to our list of valuable Premiums. This work details minutely the efforts of one who had led a sinful, selfish life on earth, to redeem himself in the Spirit realms. Every Spiritualist should read it. It portrays in vivid language a great moral lesson, and shows the baneful effects of wrong doing, and the suffering and tribulation that follows. In presenting this book to Spiritualists we feel that we are enabling them to become familiar with those spirits who have led on earth a selfish or licentious life, and whose suffering is great before they are able to see the light that betokens a happier existence. This book elegantly bound in cloth and nicely printed, will be our next leading premium, and although the price of it to the trade is \$1.50, it will be furnished for 25 cents to our subscribers, which is far less than actual cost to us. Remember, we pay the postage or express charges on the book, leaving us only a few cents. It will be ready to send out to our subscribers about April 1st, and orders will be received for it at once. Bear in mind, please, that all orders for this book must be accompanied with a year's subscription for the Progressive Thinker.

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SATURDAY, MARCH 23, 1901.

Theology the Bane.

An ex-clergyman of England, who voluntarily vacated his pulpit because he could no longer indorse its barbarous creed—there are many such—wrote us only a few days ago:

"I am persuaded that theology has been and is the bane of a large number of the most conscientious men in the Christian ministry. They are striving to make a show for something in which they have ceased to believe, in any genuine sense. 'It is killing them,' so an accomplished friend, an M. D., said to me some time ago.

"By the way, it will not surprise any one when I write, that I find more liberality, and less confidence in the dogmas of the church among the medical profession than among any other class of people."

Woman.

Says an English exchange:

"In his recently published book on the Babylonians and Assyrians, Professor Sayce tells us that at least fifty to sixty centuries ago Babylonian culture had elevated woman to a position equal to that of man. In the poetry she always takes precedence—female and male, not male and female. Even if married she had legal powers quite independent of her husband. She could buy and sell, lend and borrow, and even bequeath her property as she wished. Her dowry was her charter of freedom, and it was tied to her by custom as securely as any modern marriage settlement. As priestess or prophetess she often exercised an almost despotic influence. As governor of a town she was sometimes responsible for the administration of the public affairs of a considerable community."

This was woman under Pagan influence before Christianity existed; before Abraham emigrated to Palestine, indeed it antedates the deluge by near 800 years, taking Bible chronology for authority on the one hand, and the shortest of the Professor's estimate of time on the other. Taking the longest of his estimates and woman was a personage of considerable importance a hundred years before creation.

Our civilization is an inheritance from the Romans, as is the Christian religion. Woman takes the place with us as she occupied in Rome when Christianity was founded, whether that period was 1800 years ago, or but 1,000 years, as some suspect. She is just beginning to emerge from her long enslavement. If prudent in her action long before the new century closes, notwithstanding the retarding influences of the church, she will regain the position her sex occupied when Babylon was in its glory.

A Righteous Act.

The managers of the Forest, Fish and Game show, at the Coliseum, in this city, responding to the urgent requests of the people, have opened the doors to their exhibit on Sundays from 1 o'clock p. m. till the closing hour at 10. This is as it should be, save an earlier hour in the day would be more acceptable to the laboring classes. If there is anything pernicious in an exhibit it should be closed on all days; if an educator it should be always open. It is the clergy only, who want our ears, who object to this. If their salary was not contingent on their Sunday service no hostility would come from them.

A man must either imitate the vicious or hate them.—Montaigne.

Thus Saith the Lord.

"Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness. And I will dash them one against another, even the fathers and the sons together," saith the Lord. "I will not pity, nor spare, nor have mercy, but destroy them."—Jeremiah 13:13, 14.

This is the same Lord that said to Moses, Ex. 7:1—

"I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Then he hoodooed the Egyptians with all manner of plagues because Pharaoh would not let his people go. And why would Pharaoh let the people go? Because, "I [the Lord] will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt."—Ex. 7:3.

Then follow the turning of all the rivers into blood; filling the whole land with frogs; converting the dust into lice; letting loose swarms of flies; torturing the cattle, the horses, the asses, the camels, the oxen and the sheep with a grievous murrain; filling man and beast with boils; pelting man and beast and herb with hail; covering all the face of the earth with locusts; and thus on and on, concluding each act of vengeance with "And the Lord hardened Pharaoh's heart that he would not let them go," not ending his direful calamities, however, until he had converted the whole people of Israel into a body of thieves, by instructing them—see Ex. 11:2—

"Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold."

Then "the Lord gave the people favor in the sight of the Egyptians," so he snote all the first born, that his "wonders may be multiplied in the land of Egypt."

But Israel escaped with the "borrowed" jewels, which the Lord had "convinced" at the taking.

Do we wonder after learning of this "Lord's" acts there in Egypt, when he became displeased with his people, many years later, he made them drunk and quarrelsome?

We merely want to say in closing: Our "Infinite Intelligence" is no way related to this Lord, who we greatly fear some profane man will pronounce a trickster.

Count Leo Tolstoy Is Excommunicated.

St. Petersburg, March 9.—The official organ of the Holy Synod today publishes the formal excommunication of Count Tolstoy, the Russian novelist and social reformer, which was announced early in the year, as follows:

"In his solicitude for the children of the orthodox church to guard them from being led into corruption, and in order to save those who have gone astray the Holy Synod has deliberated upon the anti-Christian and anti-ecumenical teachings of Count Leo Tolstoy, and has deemed it expedient, in order to preserve the peace of the church, to issue a circular dealing with the heresies of Count Leo Tolstoy. The circular is as follows:

"Count Leo Tolstoy, to the grief and horror of the whole orthodox world, has, by speech and writing, unceasingly striven to separate himself from all communion with the orthodox church, and this not only clandestinely, but openly and in the knowledge of all persons. All attempts to dissuade him from this conduct have proved without avail. Consequently the orthodox church no longer considers him to be one of its members, and cannot regard him as such as long as he does not repent and does not become reconciled to the church. We, therefore, place on record his apostasy from the church, and pray the Lord to restore him to a comprehension of the truth. We pray, therefore, O merciful God, who does not desire the death of a sinner, to hear us, have mercy on him, and restore him to thy holy church. Amen."

Error Never Sleeps.

The Chicago Journal says a meeting of sixty Catholic priests was lately held in this city to devise means for heading off pending bills in the Legislature providing for taxation of church property, the State supervision of all schools both parochial and public, the supplying of free text books, and similar educational measures. The organization seems designed for permanency as they appointed a committee to draft a constitution, and plan for future action. Zealous as they may be, the day is not a distant one when church property will share in the cost of protection like other property; when schools, where children are educated for citizenship, shall be under the special supervision of the State; and more. Convents will be subject to visitation, and persons held there in restraint of liberty will be emancipated. When free, and the inmates tell the true story of their enslavement, and of the vices of those institutions, Convents will be legislated out of existence, and the celibate priests will find their occupation gone.

Saint Carnegie.

Andrew Carnegie has announced his determination to give twelve millions of dollars annually, one million a month, during the current year, in aid of public libraries. Lately asked to contribute the necessary means to pay off a church debt, he replied he could not conscientiously help any creed.

If Mr. Carnegie is neither an Agnostic, nor a Spiritualist he certainly sympathizes with their views in trying to make persons worthy of this life. So long as he continues to distribute his wealth so generously it is not probable he will be maligned; but should he pass away the pen of the libeller would be busy in depicting him as a Christian of rare merit, and we are not sure but some future pope, ambitious to have a multimillionaire enrolled among his saints, will take measures to canonize him.

A Lesson for the Sanctified.

A terrible accident occurred on the morning of March 11, in which, by the explosion of a steam boiler in a laundry, some eight persons were killed outright, others fatally injured, and thirty or more, mostly young ladies and girls, were more or less severely hurt. The scenes were harrowing and heart-rending, of the maimed and bloody wounded, and the mangled corpses of the dead.

We suppose that even the "sanctified" evangelists who so glibly picture the horrors of hell and the torments of the damned, will give vent to expressions of horror over this terrible accident. There will arise in their hearts hot sentiments of condemnation for the person or persons who may be worthy of blame for this destruction of property and life. They will declare that severe punishment should be dealt out to the one or ones by whose intent or neglect this horrible accident was brought about. And in this decision, the result of their own natural impulses of justice, they are right.

And here is where the lesson comes in. Let them study it.

According to their belief, founded as they claim on the teachings of the Bible, a horrible accident is happening constantly, and will continue without end, to all eternity, to millions upon millions of human beings, men, women, and children, who are brought into being without their own choice or consent, placed amid temptations to sin, surrounded with environments of evil, and endowed with a depraved moral nature, "prone to evil as the sparks to fly upward," by nature the "children of the devil," and with all these odds against them, and against their ever being saved, against their ever becoming "sanctified," in this life, they will not only die a mortal death, but will be thrust down into hell, to wall in unexpressed anguish amid the raging fires of untold remediless torments forever.

Now, if these things be true, who is to blame for it?

Is not the evangelist's God—who, being all-wise and all-powerful as they claim, could have done a much better job if he had tried, or wanted to do so, really the guilty one at the bottom of the whole sad and terrible "accident," by which these untold millions of human beings are, as the evangelists say, "dumped into hell?"

But because their "God" does it, and the Bible teaches it, is it all right? If a mortal man carelessly or wilfully causes a comparatively petty accident, it is all wrong!

What does pure reason and unbiased justice say?

If the "sanctified" are just toward "God," they are unjust to man. If they are just in their condemnation of the man, they are unjust and partial to "God."

A Righteous Ruling.

It should go upon record that Judge Hazen, of the District Court of Kansas, at Topeka, on the trial of Raife Stark for malicious mischief, in aiding Mrs. Carrie Nation in smashing a joint in that city, was convicted. The Judge ruled against the defendant on every point of law. In his instruction to the jury Judge H. said:

"When an offense is committed all persons present, aiding, abetting, assisting, advising, or encouraging the commission of such offense, are equally guilty, and the fact, if you find it fact, that the building described in the information was a place where intoxicating liquors were sold in violation of law, would not excuse the defendant to break or injure the doors or windows of said building."

Some foolish Justice, ignorant of the first principles of law, in Topeka, before whom some of the first offenders were brought, encouraged rioting and disorder, by declaring anyone a public nuisance which any citizen could abate at will; but such ruling in effect would abrogate all law, and make each person the arbiter of his own will, subject to no legal restraint.

It is remarkable how very many well-meaning persons accepted this silly opinion of a Justice of the Peace as law, and were anxious to become law breakers. Mrs. Nation came to Chicago at the instance of persons who accepted that false interpretation of law as authority, but wiser counsels sent her away, conscious she would land in a penitentiary, or an insane asylum, should she attempt the smashing occupation in Illinois. It is the province of Courts, not individuals, to expound and enforce the laws.

They Deserve Our Thanks.

We feel like stepping aside from our usual habit, and complimenting Gov. Yates of this State, and Gov. Durban of Indiana, for their prompt action in heading off the intention of recent mobs in their respective States, in wreaking vengeance on wretches accused of terrible crimes. If guilty the offenders deserve the severest penalty of the law; and should not be tried or sentenced by a mob of law makers, courts, witnesses, jurors and executioners, all in the same breath.

The action of Mrs. Nation, her clerical advisers and fanatical backers, were opposed by us for the same reason. They should have been arrested by the authorities and taught that law breakers are not to be suppressed by act of other law breakers. Public security rests on the enforcement of law by legal means, not by the action of mobs.

Seething Obscenity.

An English paper tells us this way: "A Toronto firm advertised that for five shillings they would send 'securely sealed, a beautiful bound book full of good things which every sporting man should read.' The detective department, suspecting the possible circulation of improper literature, sent five shillings, for which they received a shilling Bible."

The editor concluded his mention of the incident by adding:

"Perhaps, after all, there was not much false pretence in the advertisement, so far as regards obscenity. There may be a point, who knows?"

A Truthful Report on the Chinese Missionaries.

As reported in the New York Sun, at a society event in New York, an English lady on her way home from China, among other accusations of the foreigners in China, said of the missionaries: "They were looted and as anyone. They commissioned soldiers to bring them in things, and I have seen missionaries stand and bribe soldiers to hunt up certain curios and valuables that they specially wanted." She added: "There will be desperate bitterness among the Chinese long after the peace is settled and the war is over."

Truly the Chinese have cause for bitterness. They did not want the missionaries, and in practice their religion has proved superior to that that attempted to force on them. When peace is established, these missionaries are holding themselves in readiness to return and resume their occupation of saving souls! The heathen they have looted may like them or not, if they do not the soldiers of the "allied powers" will shoot them down, and demand a certain tribute of heads, and the work of the Lord will go on. The Sunday-school children will cast their spare pennies to send these missionaries to the heathen, where they are able to support establishments and live in a style, only the pampered children of luxury support at home. They have servants and menials, who profess conversion, that they may hold their places, and make glowing reports of their labors. The fact remains that the missionaries have been a curse to the countries into which they have forced their way.

Christianity Versus War.

Erasmus, whose words have echoed through three centuries, has this to say of the antagonism between Christianity and War:

"Let us imagine we hear a soldier among these fighting Christians saying the Lord's prayer just before battle. Our Father! says he, O hardened wretch! Can you call God Father, when you are just going out to cut your brother's throat?" Hallowed by thy name. How can the name of God be more impudently unhallowed than by mutual bloody murder among his sons? Thy kingdom come. Do you pray for the coming of his kingdom while you are endeavoring to establish an earthly despotism by spilling the blood of God's sons and subjects? Thy will be done on earth as it is in heaven. His will in heaven is for peace; but you are now meditating war. Give us this day our daily bread. How dare you say this to your Father in heaven at the moment you are going to burn your brother's corn fields and would rather lose the benefit of them yourself than suffer him to enjoy them unmolested? Forgive us our trespasses as we forgive those who trespass against us. With what face can you pray thus, when you are from forgiving your brother, you are going with all the haste you can, to murder him in cold blood for an alleged trespass, which, after all, is but imaginary? Lead us not into temptation. And do you presume to deprecate temptation or danger—who are not only rushing into it yourself, but doing all you can to force your brother into it? Deliver us from evil. You pray to be delivered from evil, that is, from the evil being Satan, to whose impulses you are now submitting yourself, and by whose spirit you are guided in contriving the greatest plot of evil to your brother? The sentiments, so forth and commented upon in the Peace Manual, are respectfully commended to those votaries of the Nazarene, who so proudly strain to be bloodshed and who imagine that they see God's hand directing a war waged for conquest and the extension of trade.

No Contest Here.

There is no contest with the Society of Progressive Thinkers, of which this journal is the recognized organ, as to who is who. Each member is fully advised as to the rights of his fellow, and always respects that right. They may differ at times as to the provisions in a creed, or the propriety of having one, as on other minor issues, but they have managed thus far to keep out of the Courts, and hope to do so to the end.

A score or more of good persons may organize and call themselves a State Society of Spiritualists, and another score of equally good people may assume the same name, and may ask legal authority to decide between them; but we beg each party not to usurp the title of our Society, of which The Progressive Thinker is the organ, without paying yearly into its treasury \$1, and receive a gold "pro-quo" therefor in 52 numbers of the best Spiritual paper in the world, and the consequence that they will never be dragged into Courts to explain their relationship therewith.

As a Historian Saw It.

Proudhon, the well-known historian, whose books are everywhere read as authority, wrote:

"Theologians no longer speak with authority. They are content to suggest and deprecate hasty contradiction. Those who believed on trust have passed into incredulity. Those who uphold orthodox dogmas agree on what ground to defend them. Doctrines once fixed as a rock are now fluid as water. Truth is what men want. Things are what men think. What is generally believed."

Learn War No More.

Reports from every quarter where war is pending tell of the savagery of the contestants. Down there in Colombia, S. A., a civil war is now raging. "The federals," says an Associated Press dispatch, "slaughter every person who falls into their hands, a few women alone excepted."

From South Africa, from the Philippines, from China, we have somewhat similar reports. The most cruel and unrelenting of these warriors seem to be the Christians warring on Christians. They seem to be "learning war no more" with a vengeance.

AN ANGEL IN EARTH LIFE

MRS HELEN SEVANT SOLVES THE PROBLEM OF HELPING DESTITUTE WHO ARE TOO SENSITIVE TO ASK CHARITY.

There are angels still wearing the habiliments of earth-life, as well as those on the other side of the veil between the seen and the unseen stage of existence. At least it will not be denied that there are living examples of those doing angelic work among the suffering and destitute of earth.

A fine example of an earthly angel of this kind is afforded by the Chicago American in an account of the work of a Chicago woman. There is no one who, whether Spiritualist or not, after reading the narrative of this woman's beautiful work, will not agree that there are angels, messengers and missionaries of good, on this side as well as on the other side of the veil of mortal life.

The problem presented to the attention of those who would assist the more sensitive and refined people who would prefer starvation to assistance rendered in any but the most delicate manner is far more difficult of solution.

But there is one woman in Chicago who has apparently solved this question successfully. This woman is Mrs. Helen Sevant, of 6158 Ingleside avenue. She has devoted her entire time for more than fifteen years to the helping of the temporarily embarrassed and the refined and sensitive poor.

This work was undertaken originally in the hope of solving a great grief. When Henry Sevant, Mrs. Sevant's husband, died, his heart-broken widow felt that little was left to her but the comforting of other sorrowers. She was fifteen years ago, and ever since that time she has been busy with her quiet, shrinking always from anything like fame or praise for her good works. A woman of only comfortable means, her aim in the first place was to give time rather than any great amount of money.

Constant heart-wringing needs and demands, however, have drawn upon her income, until more and more, as time progressed, she felt thankful for the financial and other assistance quietly rendered by numbers of wealthy and generous people who gave alms through her.

One Chicago business man, who seldom gives money publicly, for many years has allowed her to draw upon him for as much coal as her urgent cases call for annually. Others have from time to time supplied her with food, clothing, groceries and all kind of necessities of life. The crying wish of her heart at present is to have a store of meat and groceries fund or depot established upon which she may draw at need, just as she now draws upon the generosity of the man who supplies her with coal.

AID PLENTIFUL IN HOLIDAYS.

At holiday seasons she is likely to receive lots of donations for her people. She sends out large numbers of Christmas dinners every year. There are many things, however, when it is more difficult to provide the food and clothing so urgently needed.

Mrs. Sevant's plan of operations is as simple as it is effective. All sorts and conditions of people apply to her for aid—aid of all possible kinds. Churches, small charitable societies, city missionaries, charitably inclined people of almost every order send or go to her for assistance and relief for their proteges. Each and every one of these requests Mrs. Sevant personally investigates, unless the applicant is known to her, or the credentials of such a kind as to be indubitable.

The investigations are conducted swiftly, however, and with as small an allowance of red tape as possible, and in all urgent cases relief is remarkably prompt. The long period of experience which lies back of Mrs. Sevant's present work has taught her judgment to be practically muzzling. The one thing which it has not taught her, according to her friends and admirers, is to say "no" without real suffering. A negative answer is never returned to any request for assistance, when the means of any personal sacrifice or effort, Mrs. Sevant may say "yes" instead.

Mrs. Sevant has this to say of her methods:

"An ounce of prevention is worth a pound of cure. It has always seemed better to me to give help before desperation renders it unnecessary or of comparatively little value. It is for this reason that I so often give from my own pocket when previous consideration had told me that personal giving had better cease for a time."

TELLS OF HER FIRST CASE.

"A man came to me, for instance, just at dark of a bitter, snowy day. He has a sick wife, he tells me, little child, perhaps ill; no work and no food or money. Can I refrain from giving him part of all I have? It was in this way that my first case. I must use this term, came to me. The man has been sent to me by a friend who knew of necessities, and my own daily order of groceries had just been delivered. I divided them with him, of course."

"Can I do less with the dollar in my pocket-book when one of my suffering visitors has not even car fare to return to a distant home or to go in search of the work which I suggest to him? And nobody knows until work of this kind is personally done just how many people there are in a large city like Chicago who suffer actual penury, actual starvation almost, before they will ask for aid. The organized charities are not quick enough for these people, they cannot be, from the very nature of them. And then, too, there are the people to whom the thought of open charity is as bitter as death."

"Oh, no, Mrs. Sevant! I'd rather starve than ask for aid in such a manner," they tell me.

"Go into their houses. The floors are carpeted; perhaps, the furniture decent, the clothing fairly good and up-to-date. But what can they do, in spite of this? If they sell the furniture and clothing they will get practically nothing for it, and all must be bought back again, for higher prices, when the temporary embarrassment is over; if a home is to be kept, small-salaried people who are out of work are so helpless. But let employment be once more found or furnished and the tangled affairs will right themselves. A little timely assistance to such people is of incalculable aid."

QUICKNESS FACTOR IN CHARITY.

"It is for this reason that I work

quickly. I am told that a certain family is in need of food and fuel. I do not even wait to fill out an order for the coal. I telephone the company which supplies me to send over some coal quickly, on an emergency call. They know me, and when I ask this they are quick to comply. When I get downtown with the order the coal has often been delivered."

"The same with food and clothing. The latter can wait better, although this, for instance, is poor weather in which to be insufficiently clothed. But food! Isn't it dreadful to be hungry? And with little children, perhaps, fairly crying for bread! And oftentimes I find that the people who ask assistance have turned every stone possible for themselves, have reached the last gasp of endurance and suffering before they come."

"There is no time for red tape in such instances. Help is needed, and immediately. Investigating every case personally, as I do, unless indisputable authorities have vouched for it, I am enabled to work very quickly. With the refined poor, the people who suffer cruelly at the mere idea of needing outside assistance, speed is a very important element in the work of coming to their aid."

Of Scotch parentage, Mrs. Sevant is shrewd and keen in her judgment of people and her reading of character. Big-hearted, generous and deeply sympathetic she can help without wounding. Widely known and with friends in every kind of society she can secure aid where others fail. She laughingly declares that she "works everybody for the benefit of everybody else."

The needy people who visit or write to the quiet little South Side flat where she lives are of every possible kind and order. Letters containing requests for assistance reach her from nearly all

ever, represents but a small part of the self-devoted work which Mrs. Sevant has faithfully carried. She gets work for many people, secures admission to hospitals for others, brings people who may be naturally benefited by personal contact together, secures justice for people too poor and unfortunately situated to secure it for themselves, administers food, cheer and comfort as often as she administers substantial cause and reasons for the same, and, in fact and in word, plays the part of a loving mother or older sister to large numbers of people every day.

Comfortably stout, rosy-faced, bright-eyed, invariably cheerful, she would appear to thrive on her self-chosen life work of assisting others, and has main regret at present is that so many of the generous-hearted old-timers of Chicago who were wont to remember her work liberally and frequently have passed and are passing away.

"They gave me so much for my poor people, and there is need of so very much continually," says the woman who has devoted fifteen years to acquiring this knowledge.

Certainly this is an example beautiful to contemplate, that should excite not only admiration but emulation, and lead to worthy resolves and achievements of helpfulness to humanity, in the exercise of that religion which consists in being good and doing good, according to our powers and opportunities. Whether Catholic, Protestant or free-thinker, this lady is an angel, for she is doing angels' work, and a company of angels unseen must be her helpers and inspirers in the good work she is doing. They go with her, smile upon her, and strengthen and cheer her in her efforts to bless humanity.

Such a life is well worth living, for the happiness given and received, for the reward wrought in the spiritual texture of our powers and now, and the glorious consummation in the bright Beyond.

X-RAY.

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of the Twentieth Century

AND

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KINGDOM OF HEAVEN.

Spiritualists to the Front in Colony Life.

If Spiritualism stands for anything, it must stand for progress. Eternal life must be eternal progress. And are we not spiritualists now? And is not progress found by following our highest light both here and hereafter? Is there any limit to the progress that a man may attain? And is not man's true happiness depending upon receiving the truth and living it?

The Family or Colony life has much to do in this social state. We cannot live to ourselves, nor even die to ourselves. We are social beings; and hence we are just as much bound to find what shall constitute a perfect social state or relation between ourselves, as we are to find out what is the highest and best life to live individually.

In our present social state we see slavery and injustice on every hand. As a result we see selfishness and crime, drunkenness and prostitution. In short, we see what the ancients called hell. Now we create our present hell, what is to hinder us from creating here and now, what the ancients termed heaven, or harmony? The trouble with the churches has been, that they have been preaching about an hell that is hell and heaven, that is to be found only at the gates of so-called death, and have entirely overlooked the real hell and the real heaven that is ever at hand, such as the apostles were taught to go preach, that "the kingdom of heaven is at hand."

As a result of that preaching and teaching the strong Christians saw the injustice of the strong appropriating the earth and its fullness for self, while the other, weaker ones, starved. So they said, let the strong not live for self alone, but for others. Come bring all things together, and let every man have as he has need. This is the kingdom and spirit of God within you.

Just so long as you strive after the will, just so long will you have hell. So the kingdom of heaven or harmony comes from ceasing to make the will of this world the end and aim of life. Man must remember that this world was made for all men, and that he was put here to till the earth and not to own it. That when he uses his talent and power to bring forth the riches of nature, they are for all and not for self alone.

So it was said that Satan took Jesus upon a very high mountain and showed him all the world and asked him to worship him, and he would give him riches and power. But Jesus could not be prevailed upon when you understand that Satan is simply the self in man prompting the higher self to get down and scramble for the sensual or material things of life. So he said, get behind me, Satan. The earth and its fullness was made for all mankind, and I have no right to appropriate to self alone, even if I am smart and cunning enough to get away from my brother man. So I will serve only the Father, and do good to the rich and poor man, for hereby the road to true happiness, not only for me but for all mankind. This is the kingdom of heaven which the Father hath sent me unto the world to establish. Therefore self-seeking, for self's sake, regardless of others, I will not follow; but I will seek to establish God the Father's kingdom among men, who teach men to love one another, and so long as they make self and the world an object to live for, they cannot love each other; for strife breeds hate; riches breed poverty, and poverty breeds crime. So love ye one another, if you would be saved from Satan and his kingdom. God's kingdom is the all for all. Satan's kingdom is every self against every other self.

The early Christians found the kingdom of heaven, by abandoning the selfish life and the love of riches and power. So it is not to be wondered at, that the angels sang, when Jesus was born, "Peace on earth, and good will among men."

So, in stead of following Jesus to heaven in the life beyond, would it not be well for Spiritualists to follow the same light he followed, and find the kingdom of God as he found it? Follow your highest light, and so long as you are lowest, selfish and sensual life.

Is there any better way for people to love each other, and their neighbor as themselves, than by the Communal life? So that the strong can assist the weak instead of enslaving them through rents, interest and profits?

Now if Christians, so-called, would cease worshipping an idol and go to work and follow Jesus, by finding this same Christ, the Divine Man, in their own souls, and following him, their highest light, into a life of service to the kingdom, or the kingdom of the sensual things of life, and live for the spiritual man, by cultivating love, peace and harmony, their indeed would the world be saved from all its torments that come from living in Satan's kingdom, or self-seeking for self's sake.

Now if Christians don't do this, why can't Spiritualists do it? And if they can't do it, what is the way to show in life that is any better than the pagan Christians?

Spiritualists have had the veil of darkness that has hid heaven from the Christians these many years, drawn aside, and the way to happiness pointed out, and now if they do not follow the light, will not a great responsibility rest upon them? They know that as they sow, so shall they reap, and that this is not for this world alone, but extends to the spiritual life hereafter, and what they fail to do here must be done there before they can pass on to higher states of happiness.

Then does it not behoove Spiritualists to learn how to live here and now, justly and righteously, for they know above all others that heaven, or peace and harmony, comes from the life and practice of love and righteousness in life. So, then, will not community life enable people to practice love and justice towards each other and the world, better than our present life of strife, where every man's hand is against every other man, to gain the world and to provide for self at the expense of the weak?

So let Spiritualists look within their own souls, and then ask the Father for light, and you will not ask in vain.

So that Brother Brain, who wrote in the issue of January 6 of The Progressive Thinker, is on the right road. But don't leave Satan to get his share in it if you would have success. Christ is the kingdom of the unselfish. It is a spiritual kingdom, where all live for the spirit here and now.

Satan's is the kingdom of the selfish, where all live for mine and thine, and every man's hand is against every other man.

These are the two masters—whichever you will serve.

E. K. WALBRIDGE.
Pittsburg, Kans.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Patriarchate. By Matilda Joselyn Gage. An important work for all students of history. Price 75 cents. Cloth, gilt, \$1.50. For sale at this office.

INDIVIDUALISM.

The Foundation of Human Society.

The assertion that the intense individualism of the age is an obstacle to the union of efforts in consummating the work needed on the lines of progressive development, is, we think, a misnomer. It is not individualism, however intense it may be manifested, but the way that it is directed, which causes it to be rated as a disintegrating force instead of a constructive one. It is the dynamo from which comes the power that builds and makes practical the different manifestations of associative life. It is a tremendous force that can evolve and bring into harmonious use the otherwise wasted energies of life; or it can be fearfully iconoclastic when directed by one who has largely developed his individualism, using it for destructive purposes.

History has presented to us for our edification and study types of both characters, that were born leaders of their fellow men because of their individuality, which gave them courage in the prosecution of the objects which they were seeking to accomplish; and whether they were bandit chiefs of greater or less renown, whose operations at the time of the destruction of the ancient civilizations and which left their magnificent cities a heap of shapeless ruins, down to those of modern times whose greatest ambition was to either rule or ruin; or those of the constructive type of character of which our immortal Washington is a representative; they were men who were conscious of that force and felt impelled to give it expression.

The character with which communities are endowed, whether of a national or local type, is what is received from the individual which supplies the constructive material from which is built the associative structure, and they are progressive or the opposite in the proportion with which either type of individualism predominates. Any system which seeks to fuse the different types of individual character into such a homogenous mass that causes it to lose those distinctive characteristics with which it should be endowed is radically wrong, and from such efforts made by a few whose ambition for power was greater than their comprehension of what their duty was to their fellow beings, and to desire to perform that duty, has been the cause of the explosions in human history which have ruined both the oppressor and the oppressed.

When either the centripetal or the centrifugal forces of life over-predominate the other, then confusion reigns, and whether it is in the realm of those forces that are beyond the bound of human control, or with those which are within the realm of human control, the result is the same. The truth does not lie in extremes; the tyrant produces the anarchist; both are strong types of abnormally developed individualism; and it is a law that extremes must balance each other, and if the former had not existed, the latter manifestation would not have materialized. Both are illustrations of the wrong use of forces which it rightly should be used to the benefit of all. Life is unfolded, presenting its different phases to the human soul, work out harmoniously into a sure and steady march to a higher destiny the unfolding powers that are the inheritance of humanity.

Those hope to be reformers who are trying to reorganize the state first, leaving the individual as a secondary consideration, and then they are switched out to a line which will carry them constantly further from the objective point that they are in hopes of attaining. They are striving to perform the impossible feat of building a castle in the air without the solid foundation that is needed to sustain it; trying to solve a mathematical problem while rejecting the use of some of the different units that are needed, and which by their proper combination would produce the desired result. The problem of life is unfolded, presenting its different phases to the human soul, work out harmoniously into a sure and steady march to a higher destiny the unfolding powers that are the inheritance of humanity.

The most effective work on progressive lines has been accomplished by the recognition of the differences of individual temperament, presenting the facts of the case in a manner that each could see the truth as it appeared to him, standing as each one is at a different angle, and as they view the great central truth from their individual position, it of necessity appears different; but as unity can exist in diversity the different phases of individual thought can harmonize in the working out of any great central problem, not by the destruction of the individual, but by the foundation and source of the needful energy for its accomplishment, but by combining the dynamic force that each has developed into a central union it becomes of greater power in proportion to the number of units that are brought into harmonious combination.

It is known that localities possess characteristics that are peculiar to themselves, which is observable to the intelligent traveler, and whether it is of a national or local type, it represents the aggregate of the individual character and can only be changed by individual reorganization. We Americans feel justly proud of that associative body known as the Congress, that formulated the Declaration of Independence, and we know that only from intellects of the very highest order could such a document have emanated, and controlling that intellectual force were individual souls that possessed to such an extent that great love for their fellow beings that it transmuted the metal of cold intellectuality into that substance which is only possessed by those souls that are willing if necessary to give their life to advance the cause of human liberty. Why is that document classed as the greatest masterpiece of history, and the transfusion into its very being of that exalted type of individuality possessed by its framers, and which would empty words that would have expired in their utterance, if that fact could have been made possible, and what now is a beacon on the mountain top to the coming generations would never have been lighted.

The ever increasing number of those minds who in political and religious life have cut loose from the shackles that formerly bound them and which prevented an honest expression of their thought, is proof that the true path of progression is on the lines of individual development, and the higher and broader that unfolds the more exalted will be the systems both religious and political which are evolved. As the stream flows into the ocean, so the individual source, so in the centralization of individual thought into those systems that constitute human society truth or

A GREAT DEBATE.

Between Moses Hull and W. F. Jamieson.

The debate of the twentieth century, between two of the world's champion debaters, on the two great leading systems of scientific thought—Spiritualism and Materialism. Said debate to take place at the Spiritualists' Temple, Muncie, Indiana, commencing on the second day of April next, and will continue for four consecutive days. It is not yet determined as to whether the debate will be two or only one daily session; but the probabilities are, there will be two.

These two widely known debaters and exponents of the two leading systems of modern thought, are Rev. Moses Hull, of Buffalo, N. Y., and Prof. W. F. Jamieson, of Michigan. Subjects to be discussed read as follows: Mr. Hull affirms that, "The philosophy and phenomena of Modern Spiritualism prove that departed spirits exist and commune with mankind."

Mr. Jamieson affirms that, "The phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed spirits."

The citizens of Muncie, including all classes of thinkers, are highly elated over the prospect of the coming debate, as they are expecting a masterly solution of the grand problem of life.

No one interested in the great question of life and its possibilities can afford to miss this opportunity of hearing the words of wisdom to be spoken through the lips of these two masterly debaters.

Remember that the Rev. Mr. Hull, with Spiritualists, is the acknowledged champion debater and advocate of a conscious personality for man beyond the grave; while Prof. Jamieson is the acknowledged debater and representative of the Materialistic class of thinkers, who tell us that, "Death ends all."

So we say, "Let him who hath an ear to hear come and hear," and let us together enjoy "a feast of reason and a glow of soul." J. H. MENDENHALL.

Muncie, Ind.

Inquiry From Dr. Peebles.

A late Progressive Thinker contributor, referring to the controversy between Mr. R. Ahmad and Sir William Muir in the "Nineteenth Century" relating to the sources of the Koran, quotes Ahmad as denying that Mohammed was a prophet, but that he was a man of material borrowed from Jews and Christians, and further adds this:

"He (Ahmad) shows the Koran was the original book, and maintains his position with great vigor and a multitude of facts; in this he agrees with Prof. Johnson, whose profound scholarship and long research, aided by a multitude of his students in the higher classics in the largest library in the world, led him to the same conclusion."

"In this" Ahmad does not agree with Prof. Johnson, who is neither a "profound scholar" nor historical authority.

When last in London, and during a personal interview with Mr. Johnson, he stoutly and positively denied the very existence of Mohammed, the "Arabian Prophet." This denial he confirmed later in a letter addressed to friend W. H. Burr, of Washington, D. C., in which denial I had the privilege of reading.

Now, then, inasmuch as Prof. Johnson does not "agree" with Ahmad, but does deny—positively deny the existence of Mohammed the inquiry is—how could such a mighty Mohammedan power as we see in Asia and Africa, have originated from non-existence? Something from nothing! Will some Johnsonian worshiper inform the readers of The Progressive Thinker, how Mohammedanism was founded without any founder?

J. M. PEEBLES, M. D.
Battle Creek, Mich.

error will dominate according to the influences that controlled the forces that developed them.

Organizations are needful to concentrate the energies which otherwise would be largely lost, but the created cannot be greater than the creator; the former is only a temporary condition which, however well adapted to present needs, is constantly being outgrown, and as a result necessitating a constant reorganization of the forces that compose the secondary body. Then there is progression, otherwise it is stagnation, and the difficulty at present with many of the religious and political associations is their effort to hold life's development on the lines which marked the boundary of their former needs; not being able to realize the fact that while the true life is lived, the material garments with which it is clothed must harmonize with the growing needs of the individual life.

All along down through the ages there have been seen looming up from out of the current of drifting humanity the stalwart forms of those who could not, because they would not, move with the changing times, but who, by their conservatism, there were better things in store, were ready to suffer for the truth which they felt impelled to champion. They were the educators of the masses to something higher than that plodding, vegetative existence, that was inaptly called life; and by the transfusion of the life that they possessed humanity has been lifted up to its present standard of thought; they were the ones that reformed the state, or more properly, they were the ones that created a new state that was capable of feeling the pulsations of the higher thought. Their strong individuality compelled them to move off from the lines of the systems that then existed, and whether in the field of science or religion, Excellence is the inspiration of their lives. They are the ones who at present are holding human life steadily on the lines of progressive development, and preventing its being side-tracked by the encumbrances of outgrown systems. They are the true saviors of the race, who have made it possible for humanity to burst the shell of its primitive life, giving it a chance to broaden its horizon and more clearly see the destined life for which it is intended.

HAMILTON DEGRAU.
Shakers, N. Y.

THE MYSTERY OF DEATH.

Oh, Death! Thou mystery so deep; That lulls all mortal forms to sleep; And charms away the vital spark; And leaves the "temple" lone and dark. Which once was radiant with light; Ere it was withered by thy flight; What is the secret of thine art? That quickly stills the pulsing heart; Commands the blood to cease its flow And never more to give its glow And flush of beauty to the cheek, And while pale lips no more shall speak; And sparkling eyes whose radiant glance Did like the dew-drop, glint and dance, And make the beautiful face to shine With loving spirit, so divine? All is withdrawn by thee, O Death! When thou dost take the mortal breath And cast it forth upon the wind, Thou mystery to all mankind! A. H. R.

A STATEMENT,

Concerning Vicious Medical Legislation.

New York, March 6, 1901.
To the Chairman of Senate Committee on Codes, Albany, N. Y.:

Sir—I beg to enclose herewith a statement to which I respectfully ask the attention of your committee before they attempt to adopt any legislative measures in regard to the final passing of a bill directed against the freedom and rights of the people of this state.

I am a member and representative of the Spiritualists, who, as a religious body have existed for the past fifty-three years. Besides possessing a natural gift of healing, I am a Doctor of Suggestive and Psycho-Therapeutics, with diploma granted by an institution regularly incorporated by charter from the state of New York, and authorized to grant certificates to graduates. I also have the honor to be a lawyer and a barrister, though not now in practice, and on account of the circumstances of my knowledge of the law relating to the matters named in the accompanying paper, I respectfully ask your committee's careful consideration before they attempt to pass a bill which by virtue of the constitution of the United States of America would be null and void.

I am not a Christian scientist.

I am a member of the Spiritualist church and on behalf of that church as a body and myself and other members thereof, as healers under the same faith or church, and the same power by which healing was accomplished in the days of old Christ and his apostles, I, as a citizen of the United States of America, and on behalf of my co-religionists, respectfully submit that your committee is unauthorized and powerless to interfere with our religion which embraces healing the sick, and other phases that have existed throughout the Bible times, and which are to-day in full force as of old. I speak on behalf of the honest, reputable and not for charlatans and impostors; for we as a body are ever ready to be rid of those barnacles that attach themselves to our good ship, trade upon the good name of our cause, and impose upon the credulity of the public to the detriment and injury of our order.

I have the honor to be, very respectfully, your obedient servant,

J. KNAPTON THOMPSON.

Respectfully submitted.

To the Chairman of Senate Committee on Codes, Albany, N. Y.:

1. That under the Constitution of the United States of America (article 1 of amendments) it is stated (inter alia) as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

2. That in article XIV it is further stated (inter alia):

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

3. That in the Commentaries upon American Law by the late Hon. Chancellor James Kent, of State of New York, it is set forth as follows:

"In a Government having a written constitution, the constitution controls all laws. The law with us does not conform to the Federal Constitution, and then to the constitution of its particular state. If it violates either, it is so far void."

4. That said Chancellor Kent further states in his commentaries as follows:

"The free exercise and enjoyment of religious profession and worship may be considered as an absolute right recognized by our American constitutions, and secured by law. The principle is generally announced in them without limitation."

5. That Spiritualism is a religion that has existed for more than half a century, and has a very large membership in the United States of America, which the census does not disclose.

6. That the religion of Spiritualism consists of the same worship as is disclosed in the Bible and the New Testament, and particularly embraces the various gifts mentioned in St. Paul's First Epistle to Corinthians, 12th chapter, verses 1 to 11.

7. That the gifts of healing, and of prophecy (or in the language of the present day "clairvoyance") are fully disclosed in the said statement of gifts which constitute a part of the religion of Spiritualism.

8. That Spiritualists do not claim that all persons who may advertise their talents as clairvoyants or healers have such gifts.

9. That such gifts are only possible by Divine sanction, and bestowed upon those that are worthy to receive and practice same.

10. That Spiritualists as a body and those of their members who may divinely possess any of the gifts named in article 6 hereof are exempt from any duties or taxes imposed by any of articles 1, 2, 3 and 4 of this statement.

11. That Spiritualists as a body respectfully submit that your Honorable Committee, should secure the object sought to be obtained by the present bill, by making it a penal offense for any person practicing any of said gifts who has not been known as an established member of such religion for a specified period.

12. That in the case of healing in Spiritualism the object of the bill might be further secured by requiring those who have not been known as members of the Spiritualist religion to produce a certificate or diploma of efficiency in psycho-therapeutics granted by some college or institute duly incorporated by and under the laws of the state of New York.

The above presentation is a special reference to the bill of Senator Wagner, and to the bill that was introduced against Christian Scientists, et al, under the control of Chairman Henry of the Senate Committee.

J. KNAPTON THOMPSON.
Dr. of Psycho-Therapeutics.
New York, March 6, 1901.

The above letter was received and signed for by the Senator on March 7, 1901, as evidenced by the registered letter return receipt.

Subsequent to the dispatch of my letter and its receipt by Senator Malby, viz., on March 8, a case was heard in the Court of Appeals at Albany, before Justice O'Brien and others involving precisely the same principles operating against the rights of citizens of this state, and Justice O'Brien said (inter alia):

"We think the statute is void for the further reason that it is in conflict with the Federal Constitution."

Chief Judge Parker also stated (inter alia) that a statute is law which the courts must administer "unless it violates the Federal or State Constitutions, in which case it is void."

Hon. Judge C. Z. Lincoln, a member of the Statutory revision commission and co-ed of the revision of the laws of the State has also confirmed my arguments and statements to the Senate Committee in one of his statements as follows:

USEFUL

Information on Cremation.

As I have made provision in my will to have my body cremated after my transition, and experienced considerable difficulty in ascertaining where and how this can be done, so that my executor would know how to proceed, it may be of interest to other Spiritualists who may select to have their bodies disposed of in this manner, to know some of the facts.

There are no crematories established except at the larger cities, and the regulations at any of them somewhat differ owing to interfering state laws. I can only definitely mention those at Pittsburg, Pa., Detroit and Chicago. I cannot say if there is any at Cincinnati or St. Louis.

The Chicago crematory is in connection with Graceland Cemetery and is directly reached by the Chicago, Milwaukee and St. Paul railroad. Over six hundred bodies have been cremated there. The charge for incineration is \$25, and this includes a receptacle in which to place the ashes of the deceased, which is turned over to the relatives if they so desire, the day after cremation. If this is not requested, the ashes are scattered under the elms of the cemetery. Or, if you are sufficiently whimsical, the urn is deposited in a vault there for which you pay five dollars per year; but this does not include a perpetual annual mass for your soul. The body can be shipped per express directly to Graceland Cemetery, if you so select, without anyone accompanying it. Certain blanks must be filled out and put on record. These can be procured by applying to the office of the cemetery. It is better to write and have them before cremation requires.

There is a very beautiful crematory at Detroit. The charge for incineration is \$30, and owing to the state laws the preliminaries to be completed with are more numerous and exacting. Proof of the identity of the body has to be furnished, and other regulations which can be ascertained by addressing the Detroit Crematory Company.

Finally, there is nothing to prevent an administrator, if so requested by the will of the deceased, from performing domestic or private cremation. Almost anywhere ten dollars worth of well seasoned wood will completely incinerate a body, and where persons live remote from cities this method of disposing of a body is far more cleanly and less abhorrent than putting it down in the mud to gradually decompose; or worse yet, poisoning it by forcing solutions of arsenic through all its arteries and keeping it like cured meat in a barrel. Cremation anywhere is less expensive than burial, and it is more sensible to apply the saved money to the wants of the living than to squander it uselessly on the dead.

C. H. MURRAY.

THE LAND WHERE OUR DREAMS COME TRUE.

To the Editor:—Please publish the following poem, and if possible, ascertain the name of the author.

MRS. EMMA VOGAN.

Richmond, Va.

Far over some mystical river,

And under a wonderful sky,

Where the rain never blows out the sunshine,

And our loves never weary nor die,

Where the flowers never fade but are in changing

Their magical sweetness renew,

Lies a land where our dreams come true.

'Tis the land where our dreams come true.

By mystical visions and tokens,

We learn of that far, far land.

But adapt to the threshold of earth life,

The frail clue slips out of our hand,

And the wild river rushes between us,

But death brings the bright portal in view,

And a haven of rest there awaits us,

In the land where our dreams come true.

We know in divested fulfillment,

That our loved ones are gathered at home;

The pearls that are mourned for are hoarded

Where the moth and the rust never come.

And oft when the sunlight is faintest,

We catch through a rift in the blue

A glimpse of those glorified mansions

In the land where our dreams come true.

We shall find the fond hopes we have cherished,

Realized in that marvelous sphere,

The shattered ambitions of earth life,

And a good that eluded us here.

The innocent faith of our childhood,

The one flawless friendship we knew,

Arrayed with our banished illusions

In the land where our dreams come true.

There are garnered the prayers of our youth,

And the love cradle songs they have sung;

Now they walk in our midst in white garments

And faces immortally young,

And out through the mists and the shadows,

Their white hands will reach us the clue

That guides through the valley of darkness

To the land where our dreams come true.

So weeping we lay down our idols,

And bury our loved ones from sight,

But we know in our hearts we shall meet them

Over there in those realms of light;

And the sad tears that fall on their ashes,

And blossom in pansy hue,

Bye and bye shall be perfume immortal,

In the land where our dreams come true.

"The free exercise and enjoyment of religious profession and worship without discrimination, or preference shall forever be allowed in this state to all mankind."

Therefore on all the points taken in my arguments I am confirmed by the highest authority, viz., the Court of Appeals.

As these points of argument concern Spiritualists as a religious body in every state in the Union, it is desirable to publish these facts for the general welfare of Spiritualists throughout the United States, so that they may thereby have their rights forever protected against malicious interference by any political or other organizations.

J. KNAPTON THOMPSON.

THE HOME CIRCLE.

A Chapter of Interesting Experience.

Born and reared in orthodoxy, I lived almost entirely under its influence until six years ago. I think (if I remember aright) my first real initiation into the divine mysteries of her creedal system, was at the early age of two years, when I became a member of the Sunday-school, the nursery of the church, where the infantile brain is steeped with the unreal, with that which appeals unto the emotions, instead of unfolding the reasoning powers; and directed by the narrow, contracted teachings of those who pretended to be filled with the power of the "holy spirit," I became at an early age a fit subject for hypnotism, that is so prevalent, so persistently and inconsequently used during "revivals."

How well I remember with what tenacious "stickability" the services would be continued night after night, sometimes with no apparent success, until the baptismal wave of "grace and dying love" would be entirely expended. Oh! why will parents turn over their helpless, innocent ones, into incompetent hands, have their pure lives mould

DEATH AND THE AFTER LIFE
By Andrew Jackson Davis. Something you should read. Price 60 cents. For sale at this office.

100-443887-100

