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PROGRESSIVE MAGAZINE

OF

OGGULT MYSTERIES.

THE HANDS that penned the Ancient Classics, are THEY LIFELESS and the BRAIN DEAD that guides them? asks the Columbus (Ohio) Dispatch. The following communication from that paper indicates that THE HANDS and the BRAIN, spiritually considered, are still very much alive. It is certainly refreshing to Spiritualists to read each week THE PROGRESSIVE THINKER and see therein the marvelous manifestations of SPIRIT POWER. The day is NOT FAR DISTANT when the whole world will be brought under the influence of the SUB-LIME BELIEF in Spiritualism.

Can communication be established with the spirits of ancient writers through a mediumistic agency? Is it possible from the depths of that unknown inner life for mortals to hold communion with those invisible spirits beings who one day lived upon the earth in material form? Do lies of interest exist between souls still in the body and those which have passed aside their material forms?

When Mrs. Lucy McDowell Milburn's volume of charming verse, "Lost Letters from Lesbos," which is supposed to contain unpublished letters and verses of Sappho, the Greek poetess, was published, there was awakened the question of the possibility of the translation from the spirit world to the earthly plane of the writings of any author who lived so long ago in the remote past, and about whom so little is known, as Sappho.

Mrs. Milburn, who is the wife of Dr. Joseph Anthony Milburn, formerly a pastor of the Second Presbyterian church, of Indianapolis, but who is now pastor of Plymouth church, of Chicago, is recognized as one of the most gifted of Greek scholars to-day. Her translations of the old Greek plays brought her recognition as a woman of extraordinary literary ability of this nature. The appearance of her latest efforts in this direction has but added to her literary laurels.

In Mrs. Milburn's new book, "Lost Letters from Lesbos," is a new portrait of Sappho. She introduces the work by the somewhat conventional device that it is the translation of some ancient Greek play, written in Aeolian Greek, said to be by the Arabs during her recent visit to the region of the Nile.

As the writer is a thorough Greek scholar she is well fitted to disclose to her readers the lyrics of the greatest of all women in literature. Many poets have utterly failed in trying their hand on these translations, finally falling into despair at the failure to produce upon this age the impression which they were intended to carry. It is held that it is no faint praise to say that Mrs. Milburn has not failed in leaving a clear and not unhappy impression of her great character. Some critics have gained a wrong impression by writing under the impression that the lyrics are nothing more than translations, but as a matter of fact they are the creations of the writer. Some Greek scholars have contended that the lyric having for its title, "One Girl," falls short.

It runs as follows:
Like the sweet apple which reddens upon the topmost bough
A-top on the topmost twig—which the pluckers forgot, somehow—
Forgot it not, nay! but get it not, for none could get it till now.

Like the wild hyacinth flower which on the hills is found,
Which the passing feet of the shepherd forever tear and wound,
Until the purple blossom is trodden into the ground.

In these lyrics Mrs. Milburn has shown a wonderful breadth of feeling, a most beautiful joyous in Letter V, which is as follows:

"Though Mother Earth is a very large part of us, I hold that as she had a spouse, he, too, must be our parent, and if we wish to know more of this heavenly parent we must live worthy of such heritage. I would not belittle Mother Earth. I love her and all her robes, but I long to know more of that place whence the light proceeds. . . ."

"Here is a little song that I wrote when a child that our slaves sing every morning:

Hail wondrous light,
Goddess ever bright!
'Tis she! 'Tis she!
Breaks the bonds of night.
See on the lawn
Rosy-fingered dawn,
Oh, gleam! Oh, gleam!
Darkness has all gone.

Let praises ring,
Beauty ever sing,
For me, for me,
Daylight doth bring.

Mrs. Milburn's most effective lyrical effort is found in the twenty-ninth of the letters. It is as follows:

"Last night as I lay on my couch a great, deep loneliness came over me. I arose and went to the window and gazed into the silent night. A nightingale in the garden was singing such a weird, pensive song I could not stand that single note of pain, so I hurriedly took my lyre, and sought to drown the bird note. When suddenly at the sound of my sad strain his became glad, as if he rejoiced to find a companion in grief. This is what I sang:

A gentle bird has lost his mate,
He lieth at the garden gate,
'Tis fate, sad fate,
That everything is born to die,
Had it done aught to suffer so?
It calleth in a voice so low,
Why on the ground does my love lie?
O Aphrodite, goddess bright,
Bring me help this very night,
So sad my plight.

That with the bird my heart doth cry
Ah, woe, ah, woe.

Dr. F. W. Gunsalus says of Mrs. Milburn's book:

"Mrs. Lucy McDowell Milburn evidently possesses so much of the Greek temper of mind, and is possessed by so much of the Hebrew feeling for righteousness that she has been able to create an exquisite piece of literature while giving us a portrait of Sappho, fresh with that immortal beauty which has been too often hidden by the deposit of four thousand years."

"There are delicious bits of evidence of Mrs. Milburn's fine taste and ample scholarship, especially as she appears Greek enough to appreciate Sappho intellectually and emotionally and Hebrew enough to save Sappho from the modern Philistine who always like to ask of Poe as drunk and Byron as im-
pure, and Goethe as a sort of intellect-

the spiritual, Mrs. Herbine being used merely as a means for the translation of their messages to the mortal in the material world whose nature was in accord with that of the spirits of the ancient Greek writers of the spiritual side.—The Sunday Dispatch, Columbus, Ohio.

ETHERIC VIBRATIONS.

THOUGHT TRANSFERENCE AND WIRELESS TELEGRAPHY.

By Hudson Tuttle, Editor-at-Large of the N. S. A.

The English Society of Psychical Research has given more attention to the subject of thought transference than to any other subject which has been brought to the notice of its members. They claim that these are the foundation of a working theory, co-ordinating a vast and varied array of facts and phenomena. After collecting and comparing a voluminous mass of instances the committee came to the conclusion that this mental telegraphy is possible.

The old adage, "The dog will be barked at," is illustrated daily, for when an individual is going to a certain place, his thoughts go before him, and may impress themselves.

When those connected by intimate relations, think intensely of each other, the thoughts of each are received by the other. This may take place when they are near, as in the same room, or when they are thousands of miles apart; distance seemingly having appreciable influence on the result.

As an illustration and example of the countless instances which might be compiled, (take the narrative of Rev. J. M. Wilson, headmaster of Clifton College.)

"I was at Cambridge at the end of my second term, in full health, boating, football playing, and the like, and by no means subject to hallucinations or morbid fancies. One evening I felt very ill, and was trembling with no apparent cause. I struggled against it, and resolved to go to bed with my mathematics, but it was in vain. I became convinced that I was dying. I went down to a room of a friend. He became alarmed at my appearance. We sat near the fire and he brought some one else to look at me. Toward 11 o'clock, some three hours later, I was better, and went to bed. After a time I fell asleep, and next morning was quite well.

In the afternoon I received a letter stating that my twin brother had died the evening before in Lincolnshire.

Here at the very hour and moment that one brother died, the other felt his distress, many miles away. If we admit this as a fact, and those who have given the subject most attention affirm that it is undeniable, then there must be some means of communication.

There must be a sufficient cause and a law by which the effect is gained.

This field may be mysterious, but it does not appertain to miracles. If thought passes from one mind to another, or as it is often expressed, the will influences a person present, or at a distance, it is evident that something passes from one to another.

This class of facts was given little attention by modern science, and in fact, no attempt at concealment of such knowledge has ever been made, that Mrs. Milburn is very much interested in Spiritualism.

Her love for literary work in the field of the famous Greek writers who flourished centuries before Christ, and the fact that she has become so thoroughly imbued with the Greek spirit, lead her to delve into the mysteries of the occult.

Recently, but some time after the manuscript of her "Lost Letters from Lesbos" had been prepared, and before the book came from the press, Mrs. Milburn made a visit to Indianapolis, her former home.

At the solicitation of a friend, who is prominent in Indianapolis society, and a firm believer in and a convert to Spiritualism, Mrs. Milburn visited a medium.

Mrs. Lottie G. Herbine was the medium. Mrs. Herbine has lived in Indianapolis all her life, and is regarded as one of the most successful slate-writing mediums known. She is very exclusive, and numbers among her "sitters" the most prominent people of Indianapolis, both professionally and socially.

As a medium, Mrs. Herbine has the wonderful gift of attracting spirits from the spirit world of letters, which accounts for the high standing and intelligence of her patrons.

From the first sitting it is said that Mrs. Milburn's visits to Mrs. Herbine were attended with marvelous results. Through Mrs. Herbine's mediumistic powers Mrs. Milburn has been able to hold communion with the ancient Greek authors whom she loved so well.

So wonderful is Mrs. Herbine's feat of receiving slate messages from spirits who as mortals dwelled on earth almost at the beginning of the world's history, whose works are scarcely extant, and whose identities are obscured by the mysteries of intervening centuries, that such a claim is on the impulse likely to be put down as an arrogant presumption.

Should the genuineness of these spirit messages be the occasion for dispute, it is because they are beyond mortal ken and material science, is the claim of believers in the occult.

However, the best authority has it that Mrs. Milburn, during her sittings with Mrs. Herbine, received in the original Greek, messages from all the great Greek writers of the age when Grecian literature was at its perfection.

Among most messages among these, it is said, were messages from Sappho, consisting of charming bits of verse written in the melodious language of the ancient Greeks.

But all the verses did not appear on slates.

At times when conditions were strong Sappho recited in the ancient euphonious Greek her musical verses in a silver-toned voice to the wonderment and delight of the writer, who thus possessed the ability to preserve the spirit of her poetry.

Again under adverse conditions, her spirit was too weak to reach the earth plane, and her messages were delivered through the medium's guide in the spiritual world.

One of the messages from Sappho received in this manner, and in the handwriting of Mrs. Herbine's spirit guide, is a bit of verse which runs as follows:

It seems but a day
Since on earth I stayed;
Yet the children of earth
Have not been at play.

Mrs. Milburn was fascinated by the wonderful results she obtained, and she paid Mrs. Herbine numerous visits. Each sitting has been attended by the same marvelous achievement, and each time Mrs. Milburn has received through the exercise of Mrs. Herbine's wonderful gift a bit of musical verse or a scrap of Greek philosophy.

in the receiver reproduces the sound waves, which express the thought. Thought is not a concrete thing that can be sent over the wire, but it sends the electric vibration, which reproduces it.

These are astonishingly yet simple transformations. Thought is first expressed by the voice, that is, sounds are made, by vibrations in the air. These in the telephone transmitter give rise to electric vibrations, which in the receiver reproduce the sound waves which set them in motion. These sound waves awake the thought which expressed them at first.

Thus the vibrations in the psychic ether are not thoughts, but when they are received by a recipient, they awaken the thoughts which sent them.

If the value and truthfulness of a thing can be demonstrated by the number of facts which it will explain, and diversity of phenomena it will unify, this theory has as fundamental a relation to the new psychic science, as gravitation to physics.—Cleveland Sunday Leader.

THE 31ST OF MARCH.

The Anniversary of Modern Spiritualism.

The time is near when Spiritualists begin to meditate on our annual jubilee in commemoration of the dawning light of Modern Spiritualism. Before that great and notable day arrives let us sit down and do some honest thinking among ourselves in regard to that matter. We can take retrospective and prospective views, and determine what we will do on our coming natal day.

It has been alleged that, of all people Spiritualists are the most careless and thoughtless in regard to their natal day. And the facts in the case seem to sustain this averment right well.

Over the land they hold their counterfeit anniversary about that time of year, near to the 31st of March; but not on this day. They dodge around this day and date, evade it as though they were afraid of it, and let go by without celebration, demonstration or sign of its importance; substitute another day and hold a make-believe bogus anniversary. Why is it so?

Sometimes the anniversary poem by Dean Clarke, is read or recited to the assembly. The first two stanzas:

"Of gala days men write as great,
On Time's memorial arch,
We hold in highest estimate
The thirty-first of March.

"For then we meet to celebrate
The day the 'raps' began,
In eighteen hundred forty-eight,
To bring good news to man."

Now, when they hold their jubilee on Sunday before or Sunday after the 31st and read that poem to the assembly, they virtually make it a laughing-lye; because they do not "hold in highest estimate the 31st of March," but in the lowest esteem hold it so that this day is entirely ignored, set aside and another substituted. It is not true that they "meet to celebrate the day the raps began." If they celebrate anything it is the Christians' sacred day, for which they show much greater devotion and consideration. It seems as if our natal day was allied to the "Holy Sabbath." This practice is as much out of order as the celebration of American Independence on Sunday before or after the Fourth of July.

In 1902 the day observed as anniversary day in the Pacific states was March 30. An editor in the Occident argued that it was all right for Spiritualists to celebrate that day, because it was Easter Sunday, celebrated with eggs, a symbol of life and resurrection. We feel no reverence any similar to that which we feel for the resurrection of our American Independence on Sunday before or after the Fourth of July.

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D. W. Hull made a bold argument for the alliance of our anniversary with Easter—a movable feast regulated by the changes in the moon. They are closely related in his mind. Well, perhaps that is no worse than the present custom of ruling out our natal day and substituting another. In 1903 Easter came on April 12. It will not occur again in March until 1907, when it comes on the 31st. That would be a long time to wait to see a genuine celebration of our natal day.

Anniversary is a day celebrated yearly as it returns. Folks are careful to observe the exact date of a birth or wedding. We would not observe the light of our anniversary, but we do celebrate the anniversary of Modern Spiritualism. We simply make a vain show on a day and date of no historical importance to us, while our great day comes and goes in silence and forgetfulness.

I remember years ago, in many instances where jubilees were continued several days. March 31st was not included. Any day will do except the right one. The chief design and desire of managers seem to be to ignore our great day and show respect for the Christian's "holy day" and stay as close as possible to the orthodox religion.

If this is not the real motive, will some one who knows be good enough to state what is the real motive? We would like to know. We are not prepared to prepare ourselves and get ready to celebrate, but the purpose is to bring our anniversary day to the accommodation of folks who don their fine clothes on Sunday. Spiritualists who have pursued this policy in the past should confess the wrong of it, repent and never do it any more, or else let the anniversary drop out of sight.

Some persist in aping the churches, which is apparent in their spoken and written words, and in their actions. They retard our progress. It is not wonderful that late converts show some devotion or respect for their former faith, but Spiritualists of long standing, if they intend to be true to our principles, should take a decided attitude against this conformity to old religious customs; especially in this case against the sanctity of Sunday—a day made sacred by force of law—a religious observance, from the "Psalms." The compulsory religious observance of a sacred day through the instrument of law, under threats of fine and imprisonment, is an everlasting shame and infamy on christendom.

We cannot avoid the conclusion that Sunday, in the estimation of some Spiritualists, is a more important day than our own natal day. They don't propose to waste any time in a jubilee unless it is held on Sunday when they are compelled to stop work—not even on our day when we can't.

It must be made a matter of convenience for them, and that is about the size of their fidelity to Spiritualism.

Is it really a matter of no consequence or importance what day of month or year we meet for our annual jubilee? If so, why? Is there any reasonable or justifiable argument in support of the common custom in slighting the day of our anniversary?

Here we see a similarity to the telephone. These vibrations of the psychic ether are not thoughts, but simply ether set in motion by thought. When you speak into a telephone your thoughts do not pass along the wire, it is electric vibrations, set in motion by voice-action; or sound waves, which express thought. These electric waves

ever have done before, and rest with an easy conscience. I am sure our spirit friends will be there and do all they can to make it a pleasant occasion for each of us.

The 31st of March, 1848, is the beginning of a new era—a date dear to the hearts of millions of spirits, resident in worlds unseen by mortal eyes; therefore when that date returns they meet in association and observe the occurrences and the date in their own familiar way. They do not ignore the day, as careless mortals do, but these hands of spirits do not all observe the occasion alike; there are many who meet together on the 31st of March in their spiritual localities, to exchange greetings, to give accounts of their doings the past year, to outline work and thought for the future, and in other ways to enter a harmonious plane of spirit for helpful associative purposes.

Again, there are thousands of the residents of spirit life who return to earth and enter into communion with those on this plane who also observe the occasion, bringing their magnetic influences to inspire and uplift their friends and fellow-workers on earth. In various localities of spirit life there are meetings of a social nature; others having largely a religious tendency, aiming at the elevation of the thought and soul-life of man, looking toward that time when right living or religious service will be held in every heart, and laying plans toward that end.

The 31st of March is a date dear to the spirit world, just as the 25th of December is held and observed with various pleasing exercises by millions of human beings.

March 31st is looked upon as the date when the heavens were opened, and there were revealed to mankind on earth glimpses and revelations of the life beyond, signs and tokens of immortality; therefore while there are hearts in the spirit world that feel fond ties drawing them to earth, there must be an interest in and love for that date which brought to earth revelations of the beyond, and also gave to the spirit world an opportunity and impetus to reach its friends on earth and to bless them with uplifting thoughts and high inspirations.

No event of ancient or modern times ever occurred of magnitude and importance equal to the advent of Modern Spiritualism, which was the opening up of full and free intelligence to the spirit world. Spiritualism is coeval with the human race, but now we have Modern Spiritualism in contradistinction to that which went before. The spirit realm is no longer a vague and cloudy fancy. Ghosts no longer flee the light. Where all was miracle and chance, now came the calm supremacy of law of order and certainty. In place of belief came knowledge. A new department of science was established, not opposed to physical science, but its sequel, the science of spirit. It is not a matter of faith, of blind belief, but of knowledge to be carefully studied as a series of profound problems and dependent corollaries. It is a science and philosophy that rises from the foundation of the physical world to the zenith of the spiritual heavens.

"This world hath felt a quick'ning breath
From heaven's eternal shore,
And souls, triumphant over death,
Return to earth once more.

"For this we hold our jubilee,
For this with joy we sing
Oh Grave, where is thy victory?
Oh Death, where is thy sting?"

A. H. NICHOLAS.
Summerland, Cal.

MR. AND MRS. KATES.
Report of Missionary Work During February.

We are not satisfied with the results of this month, but we have been beset by rains and blizzards, and worst of all, a most unpropitious weather to prepare the way for our visit.

Many localities want us, but are not willing to provide a hall and advertise us. Other places have had accidental conditions detrimental to our visit. Hence, we have lost about ten days. We are not satisfied with twenty meetings in one month; but want thirty—one for each night.

Being willing to labor, we desire the opportunity.

Localities should try to accept us when we can reach them, for we must labor en-route.

We have given the evenings of each Sunday during February to meetings in Cincinnati, Ohio, and the afternoons to Newport, Ky. We had good meetings, considering the weather. Cincinnati needs reuniting, and we think our meetings have helped a little. Two local societies are in process of development to be called "The Cincinnati" and "The Truth" associations. We expect to hear good reports from these later on.

Brother M. G. Youmans was our earnest helper here, and he has been a zealous worker for many years. May his tribe increase.

The Temple in Newport, is an excellent edifice and has a good working society presided over by Mrs. Sarah Charles. The Temple was erected by Edwin Crawley, an earnest Spiritualist. By delaying to provide the full settlement of the property before his demise, the society has thereon a debt of \$3,000, which it expects to meet and perpetuate the temple as a monument to Bro. Crawley's generosity, and for the future use of our cause.

We held five meetings in Massillon, Ohio, from the 9th to the 13th. These meetings were well attended and our services highly appreciated. Brother S. Burd is the active spirit here. He supplied his elegant hall and also entertained us at his home. A local society is to be started here and we hope for a good interest to be aroused for co-operative effort. We closed the month with meetings at Hicksville and Antwerp, Ohio, held in the opera houses. We had an audience as a result of active efforts made by R. B. Champion of Antwerp, and Jacob D. and Elmer T. Wentworth, of Hicksville. A local society will result at Antwerp, but it rained so hard the night of our called meeting, that we could only lay the foundation for future development, which, we were assured would follow. Thus the good work goes on, and only needs a little zeal to push forward and gain the victory.

The Wentworth grove meeting held between these two towns annually for thirty-five years, we expect to see continued by the sons and daughters of the old heroes of our cause, most of whom have gone to their reward. And new life must be given by the state association and the N. S. A., aiding all such. To the end of achieving greater good, there must be local workers in these unoccupied places who shall at least develop a circuit or district labor.

Our S. A. will have a great duty to perform at an early date to provide workers and support in the districts where a separate locality will not sustain a settled worker.

Brother J. F. Dunken, of Cecil, O., assists very much in this section—but he should be employed by the state association to give his whole time to the

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They have broken your doll, I know;
And your tea set blue,
And your playhouse, too,
Are things of the long ago;
But childish troubles will soon pass.

There! little girl, don't cry!
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your doll, I know;
And the glad, wild ways
Of your schoolgirl days
Are things of the long ago;
But life and love will soon come by—
There! little girl, don't cry!

There! little girl, don't cry!
They have broken your heart, I know;
And the rainbow dreams
Of your youthful dreams
Are things of the long ago;
But heaven holds all for which you sigh—
There! little girl, don't cry!
—James Whitcomb Riley.

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THE SPIRITUALISTIC FIELD—ITS WORKERS DOINGS, ETC., THE WORLD OVER.

Ridge, I am indeed very glad to add another new subscriber to The Progressive Thinker, and he is not a so-called Spiritualist either, nor has he ever witnessed any of the phenomena of Spiritualism, but I suppose from a sensation of curiosity. He has been in the city. He called in at our home yesterday morning, and I was telling him some of the good things contained in Hudson Tuttle's grand Book, when he better half suggested to him that he had better add his name to the list of subscribers to The Progressive Thinker, and get the book as a premium, and our surplus be put down for him at \$1.25. He said that he would do so. We are expecting Charles Barnes to be with us now, within a few days to lecture with us for a short time, and I sincerely hope that our new subscriber will receive substantial evidence enough

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QUESTIONS AND ANSWERS

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NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all equal space would be impossible. In the most condensed form, and often in the most obscure, the questions are answered. The style is necessarily terse, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of questions is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous questions. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the courtesy of my correspondents is appreciated.

W. H. Burr, Washington: Q. In communications of spirits to mortals, are any restrictions placed on their communications?

A. In the sense that there is a general supervision, by an arbitrary authority, the question is answered in the negative. In a modified form it is framed. In general terms, a spirit has perfect freedom to go where he pleases, and when it finds opportunity to communicate, has unqualified liberty to do so. But there are many—a vast number—"held in bondage" by their beliefs while on earth, and reverence for authority. The ignorant and bigoted do not rise at once to knowledge and freedom. Especially is this true of those who by ages of training, reverence and priest and pope; have as it were, their individuality submerged in the church, and their will dominated by authority. The Catholic organization, which holds its votaries with iron hand, does not release them in the next life, and its most insidious branch, the Jesuits, hold the same relation to the mother church as here.

Of all the vast number of spirit-beings belonging to and controlled by such church organizations, it may be correctly said they are under control of superiors, and only communicate when granted permission or are ordered to do so.

"When ordered," carries with it a vista of duplicity, wickedness and scheming devilry beyond mortal comprehension. Wherever a benefit to the Catholic cause may be gained, or an injury inflicted upon its enemies, messengers are sent after the Jesuit plan. Spiritualism has opened a broad and prolific field for this work, and has been assiduously cultivated. This influence is not all exerted through acknowledged mediums. In fact a small part is unconsciously sensitive, and thus made unconscious recipients of the messages which they channel as their own.

The minds of statesmen, under such influence, are biased, or changed, and writers and speakers, made to support measures such as will advance the interests of the church. Their incoherent voices, reverberating in the ears of the constant attempts to make the new harmonize with the old, are outcroppings of this insidious influence. It cultivates mediums for the purpose of teaching its doctrines through them. It enforces others who will not yield, and brings them into disgrace.

John Horsey: Q. (1) Has God a visible form, or is he centrally located?

(2) Is it not possible that human spirits had pre-existence?

A. (1) To answer this question in the language of theology, the infinitude of God is a part of the idea, and if infinite, he cannot have locality, for a point in infinity can be without God. He cannot have parts, for all parts of an infinite are infinite. He must be commensurate with the universe, and be the universe, which is in this sense, his visible and tangible form.

(2) I understand that it is a fundamental precept of the spiritual philosophy, that all spiritual beings have been evolved from physical organisms. Modern Spiritualism differs from the old, in maintaining that the organism of all spirit-beings, and their growth, is by law, and that such individualized spirits are the product of evolution; that as man is the supreme fruitage of the great life-tree, his spirit is the supreme product of his physical organization, and evolved therefrom. Hence this Spiritualism does not recognize the possibility of spirit beings otherwise existing, for if there were, it would be by some power or force outside of law; a miraculous dispensation, the possibility of which it denies. This Spiritualism also teaches that only for the period of organization and growth of the physical body and spirit being, can the latter be incarnated. Further it holds that this first and only incarnation is sufficient, and the spirit in the realm of spirit, has vastly more improving opportunities than it would, were it to again return to a physical body.

C. A. H. Landon: Q. What is crystal gazing?

Can fire be controlled by the mind? Can a spiritual being be fettered or bound?

You may think these idle questions, but the Lutheran church forbids the practice of these three things. If they are not possible, why does it prohibit them?

By gazing intently at a crystal, it is thought, scenes prophetic and otherwise, will appear. The natural crystal was supposed to be best, but the adulterated crystals, are simply cut glass. The crystal has the effect to concentrate the mind, and any bright object is equally satisfactory.

Those who believe that mind has occult power over the elements, may readily test their faith by attempting to

"think out" the flame of a lamp, or the fire in the grate.

It is said (Peter 1:3-19) that Christ "preached unto the spirits in prison." If in prison, then such spirits were confined, hence the dogma that spirits can be confined, or "bound."

A spirit cannot be held by physical fetters. It can be bound only by its attractions and repulsions.

No question is idle or foolish to one asking for enlightenment. The teachings of the Lutheran church, as above expressed, are no more opposed to reason than any other dogma. Especially in the matter of binding of spiritual beings, there has been a great deal of confusion and to this we hear of the binding of Satan and the casting of spirits into the bottomless pit.

Lex: Q. Are the laws enforcing vaccination constitutional?

A. Many of the states have enacted laws making vaccination compulsory, and the legislatures of others are constantly besieged by lobbies demanding similar laws, and soon every state in the Union will have enforced vaccination, unless the people arise and resist the tyranny.

Clearly the states have no right, constitutionally, to thus invade the sacred sphere of personal liberty. Sec. 1, Art. XIV, of Amendment to the Constitution of the United States, makes this declaration: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

A citizen of the United States enjoys the full privilege of being vaccinated or not as he pleases. The state says he has no such right and no appeal from the tyranny of a Board of Health when they order his children to be vaccinated. Should the legislature of a state enact a law making it compulsory to treat rheumatism with porous plaster, it would not be more absurd and unconstitutional than laws which enforce a certain prescribed treatment of small pox.

Would it not be well before yielding further to this empiricism, to have a test case before the United States Supreme Court?

Temperance: Q. After giving a long list of patent medicines, asks: "What per cent of alcohol do they contain?"

All patent medicines, with scarcely an exception, contain alcohol to preserve them and as tonics and stimulants. The exact per centage could not be determined by analysis, but it will probably average twenty per cent, or about that of strong wine. Some have much more and are simply cordials under other names, and are substituted for alcohol. The "patent" medicine habit may be easily acquired and is a delusive path to debility.

THE OLD PIANO.

I sit by the old piano,
Petting its yellow keys,
Hungry for soulful music,
Life's morning melodies,
Sylphs, robins and thrushes,
Out of the dreamy June,
Fly, and light on my fingers
Till the keys respond in tunes.

I see, near the old piano,
Sights from the yesterdays,
My liddle is at his practice,
His blonde head half a-crazed.
Although he refused music,
Seizing life's sterner things,
Years since, he returns in fancy,
On childhood's gauzy wings.

Plunk, round the old piano,
Blue-eyed toddler goes,
Trying to "mate" some music,
Stretching up on her toes,
Dear little lily blossom!
Her feet did not journey far:
She went to the Dream-Deer Country
Where loving angels are.

The old piano aided
The ones who sang that day
When baby took her journey
To Paradise to stay.
When Grandfather, and Grandma,
Who cleared the woods away,
And built the house that stands in,
Had reached their burial day.

The old piano trembled
With every singer's tone,
Regretting that the aged ones
Must seek the vast Unknown;
Pre-empt another homestead,
Begin another life,
Forever leal and faithful,
Still husband and still wife.

It played the wedding marches
When fledglings flew away,
And once enjoyed the "Two Steps"
And waltzes and minuetts,
In dreams, around the room;
They were dancing to the kiss me,
And vanish in the gloom!

One fine composer used it
In making songs galore;
They hung about it, grew,
And grew to be the more.
Then on the winds went charming
The music-loving world,
Who learn love's holy gospel
From truths by song unfurled.

Dear relic of the household,
I could not from you part,
The ones who have caressed you
Were idols of my heart.
The tendril of affection
Bind closely you and me—
Now, let us play a welcome
To angel company!

EMMA ROOD TUTTLE.

Dean Clarke's Poems.

This well-known, earnest reformer, who has worked so hard and so long for the betterment of the world, has written, written prose, poems and talking sense into the people, grew tired after a while; at least his hands are a deal un-nerved and it is difficult for him to write. He will doubtless regain their full use, but now he needs rest, and encouragement while he rests. He has published a didactic poem, "The Triumphs of Man," which will instruct and entertain both old and young. It puts into plain English the way man has advanced from an ignorant affair to a glorious triumph of evolution. The poem is a good study for the young; would make good lecture readings for two or three Sundays, giving leaders a good chance to explain and amplify. Mr. Clarke will mail this beautiful production to him at 7 Winton street, Roxbury, Mass.

Continuity of Life a Cosmic Truth.
By Prof. W. M. Lockwood. A deeply important subject. Price, cloth, \$1.

WHERE HE WAS WEAK.

Letter That Failed to Reach the Clergyman for Whom It Was Intended.

Several weeks ago I heard you (Franklin) believe it was you) tell about a Frenchman convincing a Frenchman of the existence of God. You appeared to think the illustration conclusive; therefore it may interest you to learn why it did not seem so to one of your hearers.

The story was that Franklin had as a visitor a Frenchman who denied the existence of God. Upon the visitor being shown a fine drawing of the firmament, he asked who had made it. Franklin answered that no one had. The Frenchman declared this to be impossible. Thereupon he was taken to the door and Franklin pointed to the sky and said that if no one made the world and stellar system, then no one had made the drawing of it. It was said the Frenchman was convinced by this illustration. It is strange if he was.

Would it not have been natural for him to ask why it was not just as reasonable to argue that God himself must have had a creator, in existence before anything proved that it must have been created? The Frenchman could insist that you might as well claim self-creation for the man who made the drawing, as to insist that God, whose personality must necessarily be a matter of belief, had a creator. We are told it not have been more effective to point out that life is progressive, and that since the most advanced man of to-day does not possess the power of self-creation and has not always existed as a conscious earthly entity, the conclusion is irresistible that there is an Infinite and Supreme Intelligence far too great for human comprehension?

To those who believe in evolution the same problem is presented. Do they believe that the species are separate and distinct, or that the lower species develop and advance into higher species until they reach mankind, they have little to remember that in tracing life back the degree of intelligence becomes less and less and self-creative possibilities increasingly difficult. How, then, shall they account for the first life germs, with their tremendous capacity for growth?

Though I agree with you in the belief that there is a Supreme Being, whatever name he may be given, I hold it to be an error to credit him with human weaknesses and imperfections. "Crucifixion" to Him of such failings is the essentially avowed basis of the Christian religion when logically analyzed. Did you ever reflect that to deny that the existence of evil is by God's will is to impute to Him lack of either wisdom or power? Does He not know just how weak and foolish men are, and just what each will do if he is left to himself? If God, therefore, can only be reconciled by the assumption that the suffering of each individual is necessary to him or her and shall ultimately prove beneficial.

Since the attempt to prove the existence of God was based upon reason, may I ask which is most rational—to insist that whoever does wrong must pay the penalty, or to declare that by throwing your burden upon the Lord, "though your sins be as scarlet," you shall be washed "white as snow," and thus escape the consequences?

The acceptance of the exceedingly remarkable spiritual manifestations recorded in the Bible, while rejecting the least wonderful ones of to-day, is not nearly so strange as some other phases of the Christian belief.

Should this letter merely be an irritant to you, instead of a help, I shall be sorry I sent it. It is written in a friendly spirit, with the thought that some phases of religious doctrine may be presented in a different light from that to which you have been accustomed. And though I do not approve of teachings which I am convinced are erroneous, I hope that much good will result from your efforts, because I believe it is your wish to do all the good you can. And every genuine wish to do right is helpful.

The conclusions I have arrived at are the result of earnest mental analysis and fortunate spiritual experience, having as a starting-point the desire to become a thorough Christian. Early surroundings of a Christian home and Christian influences gave particularly favorable opportunities for the development of such feeling in you as was inclined even to accept religious teachings. You will not surprise me, therefore, to be told that I am confident you will eventually learn the truth of our spiritual communication, though it may be after you have left earth-life. On your part it is probable you expect I shall be eternally lost if I remain an unbeliever. While the tenet of eternal punishment is being forced further and further into the background, it is still an essential part of the Christian doctrine, is it not? How else can the Christian plan of salvation have cause for existence?

Possibly it is your lot to walk in the darkness here, that you may better reach others and rescue them from shadows of still greater density—may help them to conquer their weaknesses and thus make them more fitted for the higher spheres.

I have neither the power nor the wish to compel others to accept my knowledge in place of their belief. Hence all I ask is that they shall let me do right; that they shall let their words and actions be simply persuasive and eloquent, and that they shall not in any way attempt to abridge the liberty (not license) of dissenters.

ALEXANDER SPENCER.

Letter From a Worker.

To the Editor:—I have been a Spiritualist for over forty-five years, but my love for the cause never blinded me to the trash and nonsense that claims a spiritual source. I have not only ignored a vast amount of what claimed to be Spiritualism, but never for a moment, since as good a test as was ever given to man, came to me in the year 1856, have I doubted that people live beyond the grave, and under certain conditions, communicate with those in the physical form.

Your paper is a wonderfully important branch of spiritual literature. Not but what it contains trash, which is all right and essential—the kernel worth not mature as nicely without the chaff. But because it also contains so much that is beautiful, grand, useful and instructive.

It may not be necessary, as it would probably be done anyway, but I want to suggest that the articles through the mediumship of Carlyle, Peterkin, from Wm. Denton and Henry Ward Beecher, and the one through Cora L. V. Richmond, from Dr. J. B. DeWolf, be preserved in book form. You have associated with you some of the noblest minds of the age. When we contemplate the noble minds of Peterkin, Denton, DeWolf, Lincoln, Garfield, A. J. Davis, Hudson Tuttle, C. W. Leadbeater and a host of others, you may well be proud of your company. I feel like saying to you all, God bless you! Let the good work go on.

Duluth, Minn. JOHN T. BOW.

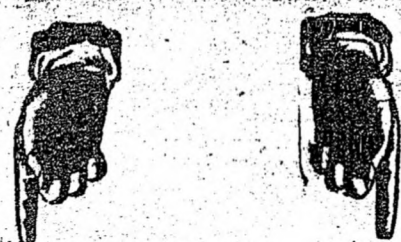
SOME REFLECTIONS

AS THEY SCINTILLATE FROM THE MIND OF MOSES WHISLER.

He Paddles Around on the Ocean of Mysteries and Tries His Hand at Solving Various Problems.

Much has been said about the existence of a God, Infinite Intelligence or somebody or thing of the kind. By your permission, I wish to have my say on the subject. About forty years ago I was publicly expelled from the Disciples church on the charge of my teaching that I did not believe in the existence of the devil, nor an endless hell. Having then broken loose from the moorings of my parental indoctrinations, I took to reading all manner of educational literature and for the first time in my life took to thinking for myself, and sure enough I soon reached the point that the officers and leaders of my church had predicted, and that was a disbeliever in God.

Well, the thoughts of that awful condition of unbelief, which I had for some time packed tight in the corner of my mind, were now being forced upon me. I had to keep God ignorant of the fact that I had grave doubts as to his existence, and in the fullness of time, after more careful study regarding the philosophy of existence, of nothing but the "Infinite Intelligence," or the "Infinite Mind," or the "Infinite Spirit," or the "Infinite Soul," or the "Infinite Being," or the "Infinite Power," or the "Infinite Love," or the "Infinite Wisdom," or the "Infinite Truth," or the "Infinite Good," or the "Infinite Beauty," or the "Infinite Harmony," or the "Infinite Peace," or the "Infinite Joy," or the "Infinite Bliss," or the "Infinite Happiness," or the "Infinite Prosperity," or the "Infinite Success," or the "Infinite Wealth," or the "Infinite Honor," or the "Infinite Fame," or the "Infinite Glory," or the "Infinite Power," or the "Infinite Love," or the "Infinite Wisdom," or the "Infinite Truth," or the "Infinite Good," or the "Infinite Beauty," or the "Infinite Harmony," or the "Infinite Peace," or the "Infinite Joy," or the "Infinite 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Henry Ashton—A Thrilling Story of
How the Famous Co-operative Com-
mune was Established in Zaan-
land. By R. A. Dague.

The author is a distinguished attorney,
ex-senator, and author of "Tramp
Law," and other works on the relations
of capital and labor. There have been
many books written since the wonder-
ful success of Looking Backward, evi-
dencing the spirit of unrest which per-
vades the nation and the world. Espe-
cially at this time, when the coal mag-
nates and railroad kings have brought
such widespread suffering and disaster,
it is a panacea for the prevention of
troubled recurrence of interest. They
have by their greed forced the issue.
Had they gone a little further, a mild
socialism would have changed to anarchy.
The socialist doctrine of government
possession of mines and natural sources
of wealth, which men in official places
would not speak of in a whisper a year
ago, is now boldly advocated in legislative
halls as the one alternative to protect
the people against the

all-devouring trusts. The people begin
to see that they have given away their
heritage without compensation.
Mr. Dague's book is timely. He
weaves his ideas of social reconstruction
into a story, of itself holding the
attention. What is to be remarked in
the treatment of his subject is, that
while he would realize Utopia, his theo-
ries are not Utopian. We may not
agree with all his conclusions, yet they
are worked out with the simplicity of
truth, and appeal to the reader by their
clearness and apparent perfect prac-
ticability. What the government can
best do is for its province, and the in-
dividual is left in freedom to do that
which is best for individual develop-
ment. This point is stated with greater
clearness than we have seen it any-
where else. Mr. Dague is a Spiritualist,
and his exposition of that philosophy
furnishes some of the finest passages in
the book. Those who wish to be enter-
tained and instructed in socialistic prin-
ciples at their best, will not err in se-
curing and reading this book.
HUDSON TUTTLE.

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of "The Triumphs of Man." With the
facility poetry affords for condensation,
he has crowded into three hundred lines
the history of man from his beginning
in abysmal slime, to his "onward and
upward" progress in spirit life. He
expresses the cardinal idea of Spiritu-
alism:

"That nature's law prevails on high—
As here on earth, as in the sky."

Man has triumphed by entering the in-
ner courts of nature and wrestling from
her hands control of the elemental forces;

"Thus through long ages man has
grown,"

Till now he sits on Nature's throne;
He rides on Lightning's tireless wing,
And is of Earth the Lord and King."

Yet the last and greatest conquest is
over Death, through direct communion
with departed friends:

"Electric currents throb between
The world of our and worlds unseen;
And though proud science scoffs and
laughs,
There is a spirit telegraph!"

And finally:

"The rounds of progress he has trod
From beast to man, from man to God;
And he is raised by inward-leaven,
From King of Earth, to Heir of
Heaven!"

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reading, and to be highly recommended
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Yet the last and greatest conquest is
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"Electric currents throb between
The world of our and worlds unseen;
And though proud science scoffs and
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There is a spirit telegraph!"

And finally:

"The rounds of progress he has trod
From beast to man, from man to God;
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[Obituaries to the extent of ten lines
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words constitute one line.]

Hon Henry A. Denison, of 77 North
avenue, Grand Rapids, Mich., passed to
the home of many mansions, Feb. 27.
The venerable man was kindly cared
for by his children. He believed: "That
in the wreck of human lives, something
immortal still survives."

ARZELIA C. CLAY.

Another of our old Spiritualists has
passed out, and into the home of
souls—Major W. Packard, at his home,
815 West Washington street, Bloom-
ington, Illinois, on February 23, 1903.
He was nearing his 83rd birthday at the
time of his departure from earth life.
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