

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.
 "I long to know the truth hereof at large." Shakespeare.
 "Let us make truth catching instead of falsehood and disease." Ingersoll.
 "Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.
 "Plows, to go true, depend much upon the truth of the iron." Mortimer.
 "Truth bears the torch in the search for truth." Lucrétius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.
 "Truth crushed to earth shall rise again." William Cullen Bryant.
 "To have truth and not live it is like having lungs and refusing to breathe."
 "However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

A REMARKABLE EXPERIENCE.

Saved From Death by a Spirit's Warning Voice.

I have long been a silent reader of your valuable paper, and long to add my voice in trying to dispel the dark clouds of doubt and fear which hover over death. The physical body of my beloved mother has been laid away some forty years, but to my mind I have positive proof that she still lives and loves.

When I was a schoolgirl in my teens, another girl and I started one day after school to see the ice-boats sail on a large sheet of ice not far from the school house. We came to the ice and were walking across it toward a rail fence at the lower end of the lake, and when we were almost to the fence, we heard a great shout, "Look out there!" and we turned around saw a big ice-boat coming like the wind and we supposed she wanted the space where we were, to go about in, so we ran for the fence which was a few feet from us. Rose got there and was over the other side, but I was not so fortunate. I glanced over my shoulder, and O, horror! the boat was coming directly for me and would get to the fence as soon as I did (it seemed the rudder had broken) and they could not stop her, and instead of getting out of the way by going to the fence I got directly in the way. I knew there would be an awful accident. I was paralyzed with the horror of it, for I had not an instant of time to even think what to do to save my life and in that terrible moment I heard a sweet, clear voice which seemed to come rippling down to me: "Can you on the fence--lift up your feet." I obeyed mechanically, and crash! and oh! what a crash it was! The bow of the boat shot under my feet, under the bottom rail with terrible force against the mast. Both of my limbs would have been cut off probably, the shock would have killed me. Hearing the voice and obeying it and the crash were almost instantaneous. Every one congratulated me on my miraculous escape, but I could not utter a word in reply. No one heard that voice but myself, and no one knew what saved me.

But time passed on, and several years after that I sat down to write a note for my little boy to take to the store, and when I took my pencil, a strong invisible force seized my hand and wrote: "Emma, I am your mother. Thank God, the time has come when I can communicate with my dear children. Emma, it was my voice you heard when the ice boat was about to crush you."

After that I received many beautiful messages from my father and mother, and my sister and I were actually converted. We said: "In truth there is life beyond the grave; death does not end all, but a beautiful existence is opened up to us through its portals."

I have since had many wonderful psychic experiences which were beautiful and satisfying, and I can say with Hugo, "I know I am immortal."
 EMMA GLOVER BROOKS,
 Orient, N. Y.

THE SAFE SIDE.

What's called religious, and I don't intend to think there is any lake of sulphur where the good ones still abide to the store. There's a whole lot in the Bible that I can't believe is true; if a God is up there rulin' and a watchin' in what we do--Keepin' tab on men in battle, hearin' every bird that sings--I've a notion that He's willin' to forgive a lot of things.

I'm inclined sometimes to rather think that maybe when we die that there's no place in the sky Where we'll wake up and be angels and have golden harps to play. There may be no grand hereafter, yet, for all we know, there may; So I'll not take any chances, and I'll treat my brothers fair; I propose to have a ticket if men travel over there.

If a God is up above us I believe he's kind at heart; I don't think he gets his pleasure merely watchin' sinners smart; I believe he wants to help us, every one, the best he can, And I don't believe he ever schemed against a mortal man! It may be that I'm mistaken, but I'll take my chance and trust. That it's good enough religion if you treat your neighbors just.

Yes, the world is full of doubters, they're increasing every day, And the preachers they're-a-puttin' lots of old beliefs away; No one knows a thing about it, rich or poor, or great or small, But there's one thing you can bet on, if the grave don't end it all: These here chaps that get their riches by not treatin' others fair Will be booked to do some mighty hard regrettin' over there.

—S. E. Kiser.

A Wise Step.

The women's clubs of California are considering the question of making men eligible to membership. A few clubs have tried the experiment and found men of great service in the civic work of the clubs.

If this change is made, they will be following the example of the Woman Suffrage Association, the mother of all the women's clubs. Men have always been eligible to membership in these associations, for the first article in the creed of the suffragist is that it is not good for either man or woman to be alone in the work of making the world better.

LIDA CALVERT OBERNACHIN.

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

STINGINESS.

As Perspicuously Illustrated from the Standpoint of the Illustrous Sar'gls.

To the Editor:—The Spiritualist press is replete with letters, extracts from lecturers, from everywhere, about what may be put in one question:—

"WHAT IS THE MATTER WITH SPIRITUALISTS?" And as a rule from all sides it is complaint of want of money for somebody or something—and the often expressed charge that Spiritualists are "stingy" and lacking in almost every generous worldly thing. And added to this is the refrain about the liberality of the church people in contrast. And then all wonder why it is so?

The fact down at bottom is that the "fault" lies not with the mass of Spiritualists but with the objectors and complainers. The same complaint is heard from the clergy, from college faculty, from all classes dependent on incomes from popular contribution. Just think for a moment and this will be accepted.

Even the church of Rome has established a begging bureau under charge of a monsignor in America to collect Peter Pence from the "stingy" Catholics. Other churches, as the Methodists and Presbyterians, by their general bodies levy given amounts and apportion collection to subordinate conferences and presbyteries. And this by our fault-finders is called liberality. It is cause for thankfulness that our "organization" has not got so far along as to assume the power of assessment and collection. But so important and abusive have some of our priests become, and so free with the depreciative charges of "stinginess," that some one should protest—and though unpleasant, this duty is assumed on behalf of the mass of quiet Spiritualists.

But why this indifference complained of by the churches and institutions founded upon religious ideals? Because the educated popular opinion as to man is that he is innately bad, and needs somebody to teach and direct him. Religion, or the professors of religion, have been the teachers of the race for thousands of years. And there is not a religion propagated or offered by a priesthood but holds humanity to be, per se, degraded, and of course their mission to reform it and make it over according to their ideas. And the first requisite is to contribute to their support in idleness.

Spiritualist priests are but people, the same as are other priests, and as the masses put their hands in their pockets and contribute, so is their Spiritualism graded. Every one of these fault-finders will tell you that in numbers "the cause" was never so prosperous. That is true, and it is the reason for the growing about stinginess. As the basis of revenue—numbers—increases, the solicitors for the distribution increase. And when expectations are disappointed, we are directed to the asylums, schools, hospitals, and temples other denominations have to show for their faith. And then comes the censure and often downright abuse. That word, "denominations," has a world of significance as to the mental attitude of these complainers—means century old conditions of mind.

Now, nine-tenths of our Spiritualists have come from the churches, or been used to the church idea of humanity—that, a priori, it is bad. Take Jesus, for example, or the New Testament account of him—on which is modeled our western religion. He never uttered a sentence of good cheer or good word for mankind, and never spoke well of any one save as a foil for rebuke to some one he was depreciating—just as these complainers eulogize the churches by contrast. Even the Samaritan got his compliment for helping the man held up by thieves, as it afforded a chance to denounce the two others. He simply regarded the well-to-do people he was among as "whited sepulchers" and as "a wicked and adulterous generation," and cursed with condemnation all that opposed or refused to follow him.

And so with his followers: Total depravity is the best word they have for humanity and from childhood to the grave everything is said and done that can be conjured up to destroy man's individual self-esteem and self-respect. And in the last resort poor human nature can only get a good word or ticket for the good time coming by paying for it liberally in the current coin of the realm.

Is this an exaggeration? A successful contradiction is challenged. The very first lesson of Spiritualism is the refutation of this primal teaching of all the religions of the world—ancient and modern. And it is not "stinginess," but an impulsive protest against the cry of the two daughters of the horseleach—"give, give." But per contra:

No people are more liberal than the average Spiritualist. Liberality is not the amount, but in ratio with one's possessions. Hundreds and thousands of them pay out more cash in attending, going, coming and other expenditures connected with camps, than the average church-goer in a whole year. And they do so because they there find the open door to their wishes. There they find demonstrated "spirit return"—the one central fact that drew them out of the religious organizations. It is the all to them. And at the same time they hear the platform speakers—and somehow they too are compensated for service rendered. But this condition is not the all with attendants. It is the proof of continuous life by "spirit return." Without this all else is but leather and prunella.

And then it is so comforting to have these returning friends tell us that we are not, per se, wicked and heirs of damnation because we do not pay tithes, but that good lives and living is the natural birth-right and impulse of humanity. That we do not have to wait to be shot, hanged or starved before we can find a condition in which to be happy. And so without thinking it out by any prescribed process or formula of creed, but by intuitional impulse we feel a protest rising up when these old methods and manners are employed to build up and maintain one class to dominate, or in prepaid idleness control our condition.

In this depreciation of humanity, this assumed superiority of a class, is based the entire fabric of the "teaching" authority. From Adam to Joseph the human being was unworthy—a moral monstrosity. So innately bad was man that he could not be allowed even to be the father of a "savior." At the "beginning" he was cursed, and dedicated to "sweat" for a living. Is there any record of a priesthood sweating to pay board? The very essence of his claim to free board is that he is "called" to tell man how bad he really is—for so much cash down.

But it has, too, its comic side—not so complimentary to us, the masses, either: Let a full-grown man abuse us, calling us vile and bad, without a shadow of honesty, honor or gratitude, and we knock him down. But let a "Rev." tell us that and forty-fold worse, and we pay him ten per cent of all we get or make to keep it up and repeat the insult ad libitum. This may seem a queer way of putting the matter but in the court of common sense it is very much like the simple truth.

This teaching as to man, per se, is the inspiration of the god who sentences and the devil who executes the sentence. Just think of this partnership: God makes this innately bad man, condemns him for being bad, and turns him over to the devil who inflicts the penalty. And then the priest, an afterthought, as a third party, opens up the only possible escape from the dilemma—to pay him for acting as attorney and beat the devil out of his part of the contract.

The first message of deliverance from this world old nightmare was that of Modern Spiritualism—when our returning friends told us it was not true—that we were not innately bad; that they had seen no angry God, no white throne, nor any devil—had not even "smelled hell." And so, when we get an opportunity, or get one, to hear that message, our money is on call at any time or in any sensible amount. But when the demand comes in the old stand-and-deliver manner, it doesn't come. And it never will for that sort of asking. Particularly is the demand resented when it comes with sanctimonious superiority of tone—that to esteem "spirit return" as the chief message we are whistled down the wind as mere "spiritists," while a half-soled orthodoxy doled out after

the denunciatory methods of secondary adolescence, is to be a "Spiritualist." These "thank-thee-that-we-are-not-as-other-men," crowding onto our platforms and into our libraries, because of the increasing numbers in the Spiritualist ranks affording increased opportunities for revenue, are themselves the cause for the "stinginess" of the rank and file. The emancipated masses will not go back to old methods of constituting a priesthood, when "spirit return" solves all the problems of the hierarchic schools.

And then again: The charge of "stinginess" is once for all most emphatically denied. And more, it is equally as emphatically asserted that careful statistics would show that for the number of acknowledged Spiritualists, their literature, their press, periodical and books, and lecture staff, there is no other order of associated people in America that has spent more money in ratio to possessions, to bring a knowledge of its message to the world, than these same "stingy" Spiritualists—or if it pleases any one better—Spiritists—with a big S. And this without including the innumerable contributions to mediums—the bearers of the message—for all forms of demonstration of this primal essential, "spirit return." For for mediumship Modern Spiritualism, whether as "spiritists" or "Spiritualists," would have been as extinct as the mastodon. On behalf of the sorely labored, voiceless body of contributors these things should be known.

In support of this denial of stinginess, let us look at a few facts. The president of the N. S. A., in a recent interview stated the number of Spiritual societies in the United States and Canada at 700, with a total of 250,000 Spiritualists. Of these 300 he gave as "ministers." He reports the "church buildings" at 110, and fifty camp-meetings. He estimates property holdings at "about \$2,000,000." Not so bad for such a limited body of stingy people in a half-century since known among men. "Camp-meetings" is hardly an expressive phrase. These "camps" are unique in character and self-generis, belonging only to Spiritualism. In several instances, as Lake Pleasant, Onset, Lily Dale, Lake Helen, etc., they have developed into permanent villages, having postoffices, and the regular machinery of legal municipalities—all involving an expenditure of money to an extent unknown among any of the "denominations." No other "denomination" has added regular towns to the population and taxing-power of the state. These facts taken together it is submitted answer the croak of "stingy."

Spiritualists may be a peculiar people, but still they are people, and they look at a "preacher" very much as other people do. And he is estimated according to his capacity to satisfy his hearers—amenable always to the survival of the fittest. A man has no claim, moral, spiritual or practical, to demand recompense for his opinions or his assumptions. We hear much of the trials of the platform, but as a rule the sufferings of the audience is voiceless. If a speaker can stir the gray matter or inspire the spiritual emotions, he need not worry about the receipts of the stomach. But if he can't do so, he should abandon the ranks of the solicitors and join the great army of contributors. Such action becoming general, the cry of "stingy" would be less heard in the land.

And the moral: Reform from this chronic fault-finding—at least through the press—and instead tell of the bright side of things. There are some who are often in print whose communications are read only by the heading and signature—as they never write but to complain. People do not feel in their pockets in response to unpleasant readings, but when heart, brain emotions or reason is touched the pocket replies. "Mollasses catches more flies than vinegar" is a homely truth but a practical one. Because you are of the same mind as your neighbor doesn't give you a claim on his purse, or to elide him for using his own. But be a neighbor in reality. Making glad to meet and feel kindly when thinking of you in your absence. That neighbor will seek opportunity to do you good—with purse if need be, as well as with sympathy and kindness. Try it everybody—and "stingy" will be an obsolete word in our current semi-personal reading.

For example: You pick up a paper—secular, religious or Spiritualist—and find a page taken up with unpleasant things about something or somebody, with flaming headlines, and a column of kind expression to anything, it makes you feel as if this world was a failure. When the fact is that page is devoted to one person or one thing, while there are thousands of good actions that do not even get in the one column. If we are so stingy of good words, why expect the reverse in pockets? SAR'GIS.

SOME REAL GRATITUDE

Any religious creed, cult, club, sect or system of belief becomes as dry bones—worthless, unless accompanied with humanitarian work—charity in its broadest and most comprehensive sense. The necessity of tenderly caring for our worn-out mediums must be apparent to everyone. Let it be known to the world that Spiritualists will not properly care for their own evangelists, their mediums and inspired workers, and then our Cause will truly decline, and a dark cloud will envelope our movement. If we neglect to care for our needy workers we stand convicted of ingratitude before the world. Every reader of Mrs. Longley's appeal should contribute something to the Mediums' Fund. Send the same to the Secretary, Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C.

There is, perhaps, no better test of the stinginess or generosity of Spiritualists than the degree of support given to this kindly beneficent and humane project, the Mediums' Relief Fund. An object so eminently worthy should be liberally sustained, and the extent of the contributions to this end will gauge the stinginess or the generosity of our people.

MEDIUMS' RELIEF FUND.

Another Splendid Offer to Increase the Mediums' Pension Fund.

To the Editor and Friends:—As we have recently shown in the columns of the spiritual papers, the Pension Fund of the N. S. A. is constantly decreasing by the yearly drain upon it in payment of the pensions of our worthy mediums, and knowing full well that unless this tax is met by further relays of money from the benevolent and sympathetic

mediums, the fund will be exhausted. We are therefore appealing to you to contribute to the fund that is of such essential value to our cause. Who will be the next to follow the example of our Wheeling friend?

A lady sends us a dollar in memory of our late pensioner, Mrs. T. C. Pardee. This lady writes that she had the dol-

lar in a bank, her only one, and took it out for the benefit of the mediums fund. If all would show the same spirit of helpfulness as this lady, the relief fund would grow to such proportions that we would not have to continue our appeals for it year after year. We hope and trust that our Spiritualist friends all over the land—who have not already sent us their aid, who have been blessed in any degree by mediumship, will forward to our office what they can toward this grand work; any sum will be gratefully received and applied to this worthy object. Address, MARY T. LONGLEY, N. S. A. Secretary, 600 Pennsylvania Avenue S. E., Washington, D. C.

THE LYNN SOCIETY.

It is One of the Best Societies in the United States.

To the Editor:—I desire at this time to call the attention of the many readers of your valuable paper in Massachusetts, to the fact that on Friday, May 5, afternoon and evening, there will be held at Cadet Hall, Lynn, a union meeting, to which all who are interested in Spiritualism throughout the state are invited. The meeting will be held under the auspices of the Lynn Spiritualist Association. The above named society will furnish free entertainment for all duly accredited members of visiting societies. The object of this meeting is to furnish an opportunity for full and free discussion of the subject of organization in all its phases, with the design in view of establishing necessary reform in the system of organization in the state of Massachusetts.

The afternoon will be devoted to the discussion of organization. Supper will be served at 6 p. m. Song service and concert from 6 to 8:30. Evening will be devoted to lectures and messages by prominent speakers and mediums, who will be present.

On Sunday, April 2, I began a month's engagement with the Lynn Spiritualist Association. It is indeed a pleasure to work with a people so harmonious and well organized as I find this association to be. The rule seems to be a "strong pull, a long pull, and a pull all together," and I apprehend that it is the "pull all together" that leads to the Lynn Spiritualist Association being characterized as one of the best, if not the best, Spiritualist societies in the country. I find the audiences large and enthusiastic at all meetings. The efficient board of officers, headed by the indefatigable secretary, Mrs. Abbie A. Averill, and the most able president, Alex Caird, M. D., are ever ready to anticipate every requirement of the inquiring public, hence the society is a great power for good.

OSCAR A. EDGERLY.

WAITING.

I am resting, and waiting for the white-winged dove,
 To bear me across the sea,
 Away from all turmoil, to the dear ones I love,
 And to those I know love me.

I am resting and waiting on the shores of time,
 For I know there is no death,
 And that I will pass to a home sublime,
 When I lose this fleeting breath.
 Each morning a messenger white I send
 To this port—to many unknown,
 O'er this mystic sea, my loved wait for me.
 They know I am coming home.

Oh, Grandest truth, there's no death! ring the bell,
 Spread the tidings high and low,
 There's a beautiful heaven—never a hell,
 In the place we are waiting to go.
 MRS. J. H. DALLAS.
 St. Louis, Mo.

Elouquence is in the assembly, not merely in the speaker.—William Pitt.

To accept good advice is but to increase one's own ability.—Goethe.

Reincarnation and Embodiments

The Difference Between Theosophy and the Soul Teaching--Psychopathy.

Discourse Through the Lips of Mrs. Cora L. V. Richmond, Chicago, Sunday, March 19, 1905.

"Then Buddha saw the lines of life in all the worlds, and how up through the various stages they have passed until, at last, in the human state the Great Experience came; and then he saw the meaning of all sorrow and all pain; and in that hour he reached the Divine Attainment."

If Theosophy was pure Buddhism it would be explainable. The word means the wisdom of God, or divine wisdom. The first theosophical society was founded, we think in 1876 in the house of Henry J. Newton, in New York City. Henry J. Newton was a pronounced Spiritualist, the head of the first Spiritualist society there. There were ten or twelve persons who made up this theosophical society. Three-fourths of them were Spiritualists. One of them was Madam Blavatsky, who had some connection with the newspapers, writing articles for them. This society was formed for the purpose of listening to a course of lectures by a Professor Felt upon Oriental philosophy. The Professor gave two or three lectures and then disappeared. After listening to various other speakers for a short time the society quietly dropped out of active existence.

Afterward Madam Blavatsky became acquainted—some say, married—to one of the attaches of the Indian Legation in Washington; she was said to have gone to India and to have obtained some knowledge of the Buddhist religion or Oriental philosophy. She had previously appeared with Colonel Olcott at the home of the Eddy Brothers in New England, where there were being presented the physical manifestations of Spiritualism. She was studying and investigating Spiritualism and Orientalism contemporaneously. Upon her return from India she and Colonel Olcott formed "lodges," calling them "Theosophical lodges," containing neither the pure, primal Oriental religion nor the doctrine of Buddha. That was the beginning of Theosophy.

We think Professor Higginson has told the story better of Oriental religions. We think Edwin Arnold's "Light of Asia" a much better exponent of Buddhism. We think Theosophy has fallen upon evil and unfortunate times, because, especially in the "Parliament of Religions," the American people have had an opportunity of hearing the teachings of Oriental religions and philosophies direct from India, whether in the person of Vivekananda, a Jain; Vivekananda, who was a Buddhist monk and a reformer, or Dharmapala, a genuine Buddhist monk; or the Vedie teachers, two brothers named Ram who brought the ancient Vedie teaching pure and simple. Each of these explained the differences in the various teachings; in the castes and class, and their application upon human life. All these teachings include one great Oriental teaching of what the Theosophists call "Reincarnation," but which neither Jainist, Buddhist, Brahmin nor Vedie scholars name reincarnation, nor do they name its equivalent, "incarnate, to become flesh," "re-carnate: again to become flesh." The Orientalists repudiate that name. Nevertheless, the word reincarnation was adopted by the Theosophists to express the many human forms which the spirit, in succession must adopt.

As said before, the teachings of Buddha are much more clearly expressed by Buddhist scholars. But all Oriental religions convey the idea of what was formerly called "Transmigration of Souls." Which, in other words is the evolution personally from the lowest form of animate expression up to human life, with retrogression for punishment or penalty for any common excesses in any direction. In other words: The Oriental teachings include the expression of the human spirit in the lives of animals. That is the essential basis of their vegetable diet, because each of these forms of animate life may be or may have been a human existence. The Theosophist is somewhat confused on this point.

We believe the most distinct statement as to whether the soul of man is a primal entity, as we teach, or whether like the Brahmin's teaching, the soul is simply a personated part of Deity, a "differentiation"—to use a modern scientific expression—manifested in the human form and again re-absorbed into the Deity, was made by Mr. Ghandi; he said the Jainists accept the idea of the soul as an immortal entity. The Buddhist is somewhat in doubt; the modern Buddhist, the "Brahma Soma" of India, the resurrected or "reformed" Indian philosophy does not teach concerning that idea of the soul's existence. However, many Theosophists think that the source of the expression is in the Infinite and that each human life is a manifestation of the spirit in such degree as has been attained; that the expression of the human spirit in the life of animals is also possible. Theosophy does not predicate the primal and eternal individuality of the soul. For any states of expression, or "reincarnation" to be valuable, this predicate must exist, especially if there is to be an eternity. The state that the Buddhist attain, the state of Nirvana, is variously interpreted by Theosophists and modern scholars to either signify a state of "non-existence" therefore, non-consciousness, or a state of re-absorption into the Infinite.

The states of human reincarnation are, according to Theosophy, predicated upon the Buddhist teaching, states of conquest, states of growth, states of victory, and when all desire is overcome there are degrees, the seven great degrees of Oriental teaching, and the ten great degrees which are found reiterated in Theosophy. In other words, Theosophy is a westernized or Occidental version of Orientalism, including some points of modern philosophy that have been introduced because of the nature of the western mind, and because of modern cults.

And we think we state this fairly. It would take a longer time than that allotted to one discourse to state Theosophy in its entirety. But we think we state this fairly, when we say there is no especial evidence of the immortality or individuality of the soul in Theosophy, and we state that many Oriental teachings convey no especial evidence of immortality, and this is particularly the case with the primal Brahminical teaching which became so subtle and metaphysical that of course the modern western mind cannot follow it. For the state that follows the good Brahmin into the kingdom of Brahma is not the final state. Many of the interpreters of the former Brahminical teaching agree that there is no especial basis for thinking that the individual soul is immortal.

Then again, "reincarnation," as said before, is an Occidental term. But whatever it means, it does not mean that this reincarnated spirit is an entity; (this is not postulated), in these various forms, but it means that whatever this is that is expressed expresses itself partially and imperfectly, grows to some degree of perfection or some degree of sinfulness, and then experiences a relapse or reaction, and passes to Nirvana—or possibly annihilation! But we have illustrated our understanding of reincarnation thus: as if a man should paint a picture, it is a very poor pic-

ture and he proceeds to erase it here and there and touch it up, still it is not satisfactory, so he rubs it out in one place, touches it up in another, and alters it in another place, and that is better, and so on until the picture is as complete as he can make it under the circumstances and conditions, taking the same impetus through the whole line of altering the picture. In other words, the spirit of man is taken through all these various reincarnations until the final victory. The state of "Devachan" (between the reincarnations) are states of rest, of non-action. There is much more in Theosophy, but if we were teaching along that particular line we would prefer to teach the Vedie philosophy or Buddhism, or Brahminism, or Jainism, or all combined, since the great, all-inclusive Oriental philosophy gives a much more satisfactory solution than Theosophy has preserved for the western mind.

Madam Blavatsky was a Russian. Her interpretations of the system are not even English nor American. There are few English, or Americans, or Russians, or Europeans for that matter, who perceive the Oriental proposition. It is a different state of mind, a different class of thought, a different degree of growth. You will become Oriental as the nations become older. But there is no perception of the abstract propositions of Oriental philosophy, of the Vedie system or of Brahminical religion, which is the most pure system of absolute metaphysics that the world has ever received. It is a wholly ideal religion, and for that reason Buddha must come, and all the Buddhas, to impersonate it, to set the example, to make clear the pathway of life, because the different states of human existence were not prepared for so absolute an idealism.

Now the "Brahmins," or priests, rule India, but this modern interpretation is not the meaning of the Brahminical religion. Most of these are reactions from Buddhism, which was a pure system of democracy, a pure system of ethics, a pure system of the perfect life.

In the "Soul Teachings" which preceded Theosophy by many years in this country, your present speaker declared: first, the Infinite individuality of God, that is, the Infinite Intelligence, of course Omnipotent, Omnipresent, Eternal. Declared the eternity of the soul: that every soul is an immortal, eternal individuality, and therefore, uncreated and indestructible: that all souls are forever, at all times, under all conditions, related to God in the same way, that the relationship to God is never altered, whether the soul is in a state of expression or non-expression. The soul is absolute. The soul is an Ego, an immortal entity. But the soul seeks expression in matter as God seeks expression in the universe, the universe is related to the Infinite, as expression in human life on this planet is to the finite soul, or expression in other worlds wherever and whenever that expression may be. But whether the soul is finding expression or is in a state of non-expression the relation to the Infinite is not altered, and the relation of souls to each other is not altered.

Then the great difference between what we denominate successive embodiments and "reincarnation" is that one may correspond to the painting of a picture that is very bad, very imperfect, by one who has not been before on this planet, therefore, it is not perfect. But that picture is not altered, it is not altered nor patched up, but another picture is painted (an expression) that is better, and another and another until the idea, or theme of the original picture that was started is perfected. We call the "embodiment" that is the present personality of any one of you, simply the theme that the "impulsion" from your soul is now expressing, whether the theme is of joy or sorrow, love or hatred power or whatever. But these expressions, like the Buddhist or Oriental idea represent states of conquest, or states of growth toward conquest.

The genius is simply the fulfillment of a certain line of expressions. You may know how many expressions it takes under a certain line of impulsion when you consider the difference between the one who cannot play a chord and the genius in music. So if you hear your neighbor's child or the young lady next door playing or singing and the sounds are horrible, you may take comfort, for perhaps in a thousand lives that soul will express a musical genius. There are plenty and plenty of opportunities, because in this teaching all souls are equal in the sight of the Infinite, and all souls have equal opportunity for expression.

The only explanation, or the real explanation of the differences to be found in human lives, must be found in the fact that souls are expressing different states of unfoldment on this planet. In other words, some have arrived first, and some are going up hill, while others are going down in their expressions. But this difference does not affect the status of the soul. Now if you are a good Greek scholar, and have never studied drawing, you would not be likely to make any better picture of a dog because you are a good Greek scholar. So people must not judge a person by what he is doing, it is simply that in that particular direction he has not graduated. May be there has never been a line of expression in that direction, so he is doing very poorly, but he is on the way to do better. It is some evidence of progress to be a great sinner, because you are on the way to being a saint.

Of course the contact with human life, with matter, explains the shadows. It was that explanation that Buddha saw. It is the contact with the dust, the organic existence, and the awakening of human conditions that must bring about the desires and all those states that are states of imperfection as compared to the soul. The reason that matter cannot be made to express the soul is because there is no resemblance between matter and soul. Therefore, the soul must utilize substance, must avail itself of the conditions of materiality and organic life and adapt itself to the degrees of expression that are possible here. This planet is only one, of course, one of the least of the planets of the solar system, in all of which souls find successive expression.

In the Soul Teachings, when once a group of souls have entered into contact with the earth all possible knowledge that can be gained of the earth must be gained before those souls have achieved a release from earthly conditions and can pass on. It is precisely like the graded schools, it would be utterly impossible to pass to the next degree until that which precedes it has been learned. But this lesson of human life is by experience. This is why no amount of teaching, no amount of precepts, no amount of history will ever teach the lesson of one nation's experiences to their followers. Egypt, Rome, all the empires of the world have had the lesson, and have given it to their successors, but there is not a nation today that is learning the lesson of history. Russia is learning it by experience. Japan is learning it by experience. You are learning it by experience.

The group of souls that need similar experiences gravitate to a certain nation; a nation of war or a nation of philanthropy, and the small group of these

souls express certain conditions of advancement and relationship in soul. In the light of these teachings all conditions of human life are explained. They are neither for condemnation nor praise. They are states of growth. Besides, all material philosophies grow luminous beneath these teachings.

Heredit seems to explain a great deal to some minds, but the ethical side of the problems of life has never been explained by heredity. Manifestly it is a great injustice, in a moral sense, for a child to be deformed and physically imperfect through the sins of the parents. But as that particular individuality that is there expressed represents a soul in whose line of experience deformity or disease is the next step to be learned then there is an ethical reason. The Soul Teachings offer the solution as to why there are deformed people, and why some of them represent more mental brightness, more spiritual loveliness than the man with the perfect physical form. The reaction is from false heights: The giant that imposes upon others because of his physical strength may find in another expression his weakness as a dwarf or a hunchback. The man very proud of his intellectual attainment and who uses it to oppress his fellowman may not only find his Waterloo here, but in the next step of expression which is one of weakness. Those who are proud of their righteousness, like the Scribes and Pharisees whom Jesus rebuked, find the reaction from the false height to a state where they can sympathize with the criminals and the outcasts, where they can realize what Jesus meant when he said that "the publicans and sinners are nearer the kingdom of heaven than the scribes and pharisees."

Those that have a false pride of being good; those who say: "I am holier than thou." And the teaching is that all possible states of human expression are experienced by each soul to the end of knowing, to the end of conquering, and that the final victory, when that soul becomes an angel of the earth, must be through this attainment.

Of course the quality of the soul does not change during these expressions any more than the quality of the man changes when he cannot draw a dog perfectly though he is a good Greek scholar. The truth is, it is the experiments through substance or matter that has made whatever seeming imperfections there are. The great coils of this serpent that represents time and sense—worshiped by the Egyptians—must symbolize time and sense enfolding the powers of the soul for expression here.

In the light of the Soul Teachings eternity consists of this individual soul in its states of expressions through matter, and the states of possession or non-expression in the soul state. Between the times of expression in human life, the spirit land, or spirit realm, as it is familiarly called, is not an eternal state, but is that which corresponds to the state of "devachan" in the Buddhist teaching, and which the Theosophists have endeavored to interpret. But we would interpret the spiritual state as a part of the preceding earthly expression, the harvesting of the preceding earthly state. As, for instance, "That which ye sow, that shall ye reap."

Now this is the sowing time, this is the growth time here, and the harvest is in the spirit realm, which is the state beyond the death of the body. But that does not necessarily mean the soul state. When all the harvests are gathered it does not mean that this state represents what the soul wishes to bear throughout eternity. The experience, the possession, the conquest is what the soul takes, but the rest is simply the method of attaining. For instance, if a man is a good mathematician and he has found a better way of solving his problems he does not continue to employ the old methods; if he is an astronomer he does not necessarily take his earthly methods with him. Any more than a man would take winter clothes with him if he was going to the tropics, because he would not need them. All the utilities of human life, all the knowledge that serves merely the purpose of gaining an end must of necessity be left behind when the conditions that produce them have passed; just as hunger, thirst and need of shelter must leave with the body. People who think they need habitations, food and drink in spirit life only need them psychologically, because they do not know how to live without them, but the physical necessities are not there.

Of course, the soul knows that everything here is for use while the manifestation is here. Certainly you know that the journey through life is one of attainment: "The boy loves the things that pertain to boyhood, the man puts away childish things" and accepts the duties of manhood. This is because of the different states of expression.

Many people object to these successive embodiments on the ground of losing their identity. The identity is the soul, which is the entity. The personality is the body, the coat you wear, for human uses. You put aside your coats with the changes of the seasons; for spiritual uses you put aside your bodies with the change of conditions; for eternal uses you put aside your personalities for the individualities of souls. Now it will not make any difference to you a million years from now whether your name is Smith, Brown or Jones to-day. Smith, Brown and Jones will not care, because that particular expression has served its use, but the great factor, the I, the Ego, the Unit, if then asked if it was ever known by the name of Smith, Brown or Jones, will say: "Yes, there, back there on the earth that might have been my cognomen a million years ago, but that was not myself, you know."

These things are arbitrary that relate only to outward things, they are really no part of you. When Juliet, in that wonderful love poem, asked Romeo to put aside the name that was no part of him, because it was a barrier to love, a barrier to them, it was an illustration of what the soul does when it meets the absolute propositions of the soul state. Names are nothing, external things are nothing. When there is anything to overcome, love is the great victor. Why men change their names for money, for titles. We have known one man, for love, to put aside his name and take the name of his beloved, because she had a name in the world and he did not. That was a great victory; that was a soul victory. At times through outward barriers these glimpses reach you and reveal you all unto each other. There comes a time, in human life when you do not look at the feathers on your neighbor's bonnet, when you do not see the coat your neighbor wears, when you do not notice the color of the walls of his house, nor the ornaments or pictures in it, but when you meet soul to soul. Sometimes it comes in revolutions, when you are driven together by great stress and struggle of oppression; then men do not judge each other's religious views, but they clasp hands and work together. Sometimes it comes in a great calamity, when the waters sweep down and inundate the country; or an earthquake engulfs a town, or the streams of lava from a volcano destroy cities, then people know how transient is physical life and physical habitations, and soul to soul they see each other.

Yes, it is through experience that the abiding conditions of poverty and want are known. "I never saw a criminal," said Wilberforce, "but what I thought it might have been myself." Or John Bunyan, who said: "I never saw a chain-gang but I think, but for the grace of God there goes John Bunyan." Those were illumined lives and understood. The great lesson of Buddha and of Christ was the lesson of sorrow, the lesson of sympathy, the lesson of knowing all these states and gradations through love, for Buddha's was the way of wisdom, and that of

Jesus of Nazareth was of love, for the solution of sorrow, pain and misery.

We teach in successive embodiments that the soul loses nothing; that in the absolute sense the soul is always the moving factor. "I am going," says the boy to his mother, "out into the world to make my way, fight my battle of life." But the mother says, "I would rather you would stay at home; you have a good shelter here, and you will be more comfortable here," and she says to herself, "he will be out of temptation here." But the great lesson is not only to meet temptation, but to go where it is to overcome it. You must know human sorrows and be acquainted with grief. Jesus could not have had this universal sympathy if he had not had sorrow. You mothers who have laid your darlings away know how that mother feels who has just laid hers away, but if you have never had that sorrow you do not know. As well you men who have never felt the deep fibers of your being stirred by a grief that seems utterly com-fortless cannot know how this man feels in his darkness and misery.

It is the universal law, this great leveling process that makes all things luminous with the Soul Teachings, that all souls are equally valuable in the sight of God. In the light of the Soul Teaching every human life expresses a condition that every soul must understand. You need not be proud of your beauty, your attainment, your achievement, you can have it, but it is no more than every soul can have. If it were not so, you could not have it; you are not any better in the eternal point of view; you have no favored position with the Infinite, there are no especial lines of life, or angel life, that are favored of God. Somewhere and sometime the great equality is manifest, the equalization comes, and you are no better nor any worse than every other soul. Every soul has the elements of all goodness and every life expresses the struggle to the attainment of it here. And the man who sins knows what was meant when Jesus said: He is a good deal nearer the kingdom of heaven than this man who keeps the letter of the law and is proud of it.

The great light from eternity intended to illuminate human pathways is not to take any of these experiences from you; you cannot offer any bribes to exempt you from any sorrow, you cannot omit any rounds of the ladder, you cannot do anything that will change the forward course, only to know that all will ultimately be victorious, and that is the greatest and most perfect truth that human life can understand:

"That that murderer over there in his cell in the jail is not quite as large a murderer as the Czar of Russia, who perhaps is the only man for whom so many lives over there have been sacrificed, but that that murderer and that Czar of Russia in the ultimate will be where you think you are to-day: That you would not kill anybody. (Yes you would.) There are about a dozen people on the earth that would not; perhaps there are more, there may be 144, the kabalistic number, possibly 144,000. But when "thou shalt not kill" and "thou shalt return good for evil," or "overcome evil with good" are the achievement of all souls that find expression on this planet, then we shall have the millennium and the earth will have yielded its fruitage, and all the harvests will have been gathered, and each soul will have won the victory. Then you will know what Jesus meant when he said: "I have overcome the world."

VOICES OF WIND AND SEA.

The sea is a jovial comrade;
He laughs wherever he goes;
His merriment shines in the dimpling lines
That wrinkle his hale repose;
He lays himself down at the feet of the sun,
And shakes all over with glee,
And the broad-backed billows fall faint on the shore
In the mirth of the mighty sea!

But the wind is sad and restless
And cursed with inward pain;
You may mark at will, by valley or hill,
But you hear him still complain.
He waits on the barren mountains
And shrieks on the wintry sea;
He sobs in the cedar and moans in the pine
And shudders all over the aspen tree.

Welcome are both their voices,
And I know not which is best—
The laughter that slips from ocean's lips
Or the comfortless wind's unrest.
There's a pang in all rejoicing,
A joy in the heart of pain,
And the wind that saddens, the sea that gladdens,
Are singing the self-same strain.

—Bayard Taylor.

EASTER.

The beauty of the summer lay sleeping 'neath the sod,
And the soul of all the flowers was at home with Nature's God.

They had slept in cold and darkness in the bosom of the earth,
But the Angel of the Springtime will quickly call them forth.

The Angel of the Springtime will loose the little rills
That have waited for her coming, in the bosom of the hills:

We have listened for the music, we can hear the merry chime,
We are coming; we are coming to make glad the summer time.

She will wander through the woodland, though the days are damp and cold,
Whisper secrets to the leaflets all asleep beneath the mould;
They will ope their drowsy eyelids to the murmur of the trees,
For the Angel of the Springtime comes to set the captives free.

The Angel of the Springtime will go swiftly o'er the plain,
Spread abroad her hand at seed time, scatter gentle dews and rain,
She will touch the vales with beauty, paint the hills, all serene and brown,
With the colors of the rainbow till they wear a starry crown.

The Angel of the Springtime will roll the stone away,
Unwind the icy cements that bound them to decay,
And the lilies and the roses that laid them down to rest,
Touched by her wondrous presence will arise in beauty dressed.

Ware, Mass. MRS. A. F. RICHARDSON.

It is well to consider a little whether in our zeal to suppress one form of immortality we may not be forging chains which may in time be fastened upon the neck of some great but unpopular truth.—Loring Moody.

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst for military glory will ever be the vice of the most exalted characters.—Gibbon.

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QUESTIONS AND ANSWERS

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

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to the forced brevity. Proofs have to be omitted, and the style becomes thereby ascriptive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and answers, and in consequence the supply of matter 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 letters. Full name and address must be given, or the letters will not be read. If the request is 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 what ever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

M. P. Q. Will you inform me if there is any book which gives in a brief and clear manner the latest scientific views of creation?

A. If the reader desires a book which will without unnecessary enlargement give him the fundamental facts and theories of astronomy and geology relative to the creation, or rather evolution, of the universe, and of the earth, I know of none better than "World Making," by Samuel Phelps Leland, professor of astronomy and lecturer on science in Charles City College.

The six chapters of which it is composed, are prose poems in which the intuitive imagination arrays the marvelous records of science, and the word-painting lifts the mind to the sublime heights of the infinite. In "The Birth and Death of Worlds," the history of the earth is presented from the zone thrown off from the sun to the advent of man, and its final death-plunge into the central orb. Within the first sections deal with the results of astronomy, this gives the results of geological study.

John T. Dow: Q. What is the definition of mind, soul and spirit, and how do they differ?

A. In answer I quote from Arcana of Spiritualism the definition of "Soul": "The old division of body, or spirit, soul has no meaning except as supplying a factor in the trinity which was sought to be established. The spirit is the spiritual form or body, with its accompanying intelligence. If soul means anything it is exactly this and is synonymous with it. Spirit is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death to go from the same entity to a new and complete continuity of existence. The spiritual or celestial body is composed of attenuated matter not recognized by the physical senses. It has as real existence amidst spiritual things as it had in mortal life."

Mind belongs to the spirit. The word soul is often used as meaning the body, the individual, or the spirit, and is confusing. If it were necessary to establish a three fold division the spiritual body might be termed the soul, the mortal body and mind being the other divisions. But the only use of this would be to hold on to the misunderstanding of the past.

S. F. Moore: Q. By what authority and on what basis is Spiritualism founded? Is it true what J. S. Loveland says: "So far as fact and doctrine are concerned there is no reliability whatever to spirit communications, so far as the future world and its conditions are concerned"? If there is no dependence on spirit communications whatever, then Spiritualism has no foundation of truth and is leading thousands away into a false and misguided way, one more man-made ism to humbug the people.

A. Spiritualism is based on the manifestations interpreted by common sense. Those who would study it should first divest themselves of the old superstition that spirits are endowed with infallible intelligence. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, consequently when we converse with spirits we are talking with beings of the same limitations as ourselves, and, most important, through conditions which render the correct enunciation of messages exceedingly difficult.

We are talking with an order of beings like ourselves, more refined and exalted perhaps; perhaps below us in culture and ability, but the home in which they are placed is very different from earth. The spirits are of the same order, but their senses may be greatly expanded. We well know that the eye is imperfect and takes in only a narrow range of colors, and on either side of the spectrum lie zones of light wholly unrecognizable by that organ. The ear takes in a narrow range of sounds, above and below which it hears no sound. If the spiritual senses are expanded beyond these confines then the landscape glows with colors before unseen, and the ear is ravished with melody before unheard.

The landscape would become thus transformed to such a degree as to be nearly if not quite indescribable by words applied to earthly scenes. Different spirits, finding no words in the vocabulary to describe their home, would in the attempt widely differ, and might well emulate the wisdom of Paul, who when he returned from the spirit realm, or as he calls it, heaven, which he visited in trance, said he saw things "unfathomable" to utter, that is, impossible and impolitic to describe. My own experience, and I think that of every one who has been clairvoyant, confirms this view, and if the spirit world is as described at all, it must be done with words having a new meaning, and these words give the description entirely too material a cast. The spirits know what

their life is; they do not intend to misrepresent it; but because of the channels and words they are compelled to use, distort their meaning. Spirits should not be taken as infallible guides, and that they are not, does not prove "our theory has no base." Reason must be used in all cases, knowing as we do, how few mortals there are capable of guiding in this life, and the difficulties attending the willing ones in the next. If Brother Moore would send out a circular to one hundred people taken at random, to describe earthly life, he would find quite as contradictory and puzzling answers, and yet each letter might be exactly true from the writer's standpoint. He would not throw all away, and say nothing should be positively known about the earth or its inhabitants, but would put all descriptions together and "draw the golden mean."

Judge Edmonds attempted to describe the spirit world, and Dr. Eugene Crowell wrote a most interesting book on that subject. They, however, seem to have spoken in parables, or transposed descriptions of earthly scenes, without making distinction. This a spirit, who regarded the earth life as a part of spirit life, might unintentionally do. A. J. Davis, who has erred in the other extreme of idealizing.

St. John in Revelations finely illustrates the failure of the most ambitious attempt to clothe spiritual realities with mortal words. "But it is asked, 'Are we not, then, to have any assurance that we converse with the spirit friends who purport to come to us?' We surely are, and that is to judge every manifestation and communication on its own merit, and test of identification. If I should in a seance be told that a certain friend was present, and by various means he should confirm that statement, I should believe the communication, and would ever he might add which bore the impress of his thoughts. If, however, I desired information on some subject of which he was ignorant while on earth, we will say astronomy, or the Hebrew tongue, and he gave a vague and meaningless answer, or none at all, it would not be wise to infer that my friend had not been present."

This is a field in which entirely new views are taken of the nature, limitations and possibilities of spirits, and be sure every lingering prejudice or educational superstition is eliminated from your mind before you draw your conclusions. You have no infallible book, or oracle or guide to hold to; you cannot put "thus said the spirits," in place of "thus said the Lord." There is no book "fully reliable," to be referred to as a Bible. Are you not glad of this? Do you not rejoice that you are forced to use your reason continually, and that no power of earth or air has you in leading strings?

A REGION OF CALMS.

What do you think of the chances ahead?

For life of sweet peace?

May we hope there's a region of calms for the dead?

Where the struggling will cease?

What do you think of investments we make?

For our good over there?

Don't you feel sure that the roses we break

Up in heaven bloom more fair?

What do you think of the pain that we cause?

Off in ignorant ways;

Must we not reap as we sow, by the laws

Which do govern our days?

Maybe it is idle to stop and inquire

While we're climbing along;

But oh, we so long for a word to inspire,

E'en a snatch of Hope's song!

All things seem as shifting as shadows

A-chance;

Strange what blendings we find!

An angel and devil behind the same face

Make us weep ourselves blind!

One day 'tis the saint and the next day the fiend

Which assumes full command.

One day we're exalted and the next day demeaned

Till we doubt where we stand.

One hour we set sail, in a cloud for a boat,

With the dreamiest friend.

But anon he turns pirate, and clutches our throat,

A most consummate fiend!

Indeed there is little which seems to remain

As we hoped, at its best;

We find talk is cheap and assumption but vain;

There are none wholly blest.

So, just for a pastime, I ask what you think

Of the chances ahead.

This rhyme is but wasting good paper

And ink;

Ahead lie the dead!

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

INVOCATION.

O, Love Divine, the Powers that be,
Draw near, as we commune with Thee.
Give noble thoughts, and precious words
With sweet intent, like bright-winged birds,
To lift our thoughts to heights sublime;
O, may our souls unite with Thine.
Use brain and hand to form some word,
That in the stillness may be heard.
Be some poor soul, who stands between
The right and wrong, and all unseen
By mortal ken, fights out alone
The battle grim—without a moan;
Who solves the problem, vast and deep,
Which to relinquish, which to keep.
No mighty deeds we fain would do;
Some kindly word, sincere and true;
The gentle touch on fevered brow,
And tired hands, so weary now.
Help us the little things to do;
To others, and ourselves be true;
And while on earth, teach us to live
Upright and pure; to others give
Of love, and cheer, and hope, and then
To rest in love above. Amen.

LOU ELLA YOUNG.

"Mystic Discs." Very small, Price 10 cents.
"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.
"The Majesty of Carmine, or Individual Problems and Psychology." By Wm. George Jordan. Another valuable little work. Price 30 cents.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates can be made.

Mt. Pleasant, Park, Clinton, Iowa

Maple Dell Park, Ohio.

Lily Dale Camp, N. Y.

Unity Camp-Meeting.

Freeville, N. Y.

Lake Brady, Ohio.

Delphos Camp, Kansas.

Grand Lodge, Mich.

Island Lake, Mich.

Franklin, Neb.

New Era, Oregon.

Forest Home, Mich.

Wanewac, Wis.

Ottawa, Kansas.

Vicksburg Camp, Mich.

Lake Pleasant Camp, Mass.

Harmony Grove, Cal.

Winfield Camp, Kansas.

CLINTON, IOWA, CAMP NEWS.

A Forecast of the Attractions to Be Presented.

The committee having completed the list of speakers for the camp session of 1926, we proudly commend the following names to the thinking public: Mrs. R. S. Little, Hon. William Jennings Bryan, Carrie E. S. T. Wing, W. F. Peck, Moses Hall, John W. Ring, Miss Elizabeth Harlow and W. J. Colville. Message bearers: Mrs. J. A. Murtha, Miss Ella Preston, St. Louis; Dr. F. L. Mehrrens, Milwaukee; and Georgia Gladys Cooley.

By introducing Mr. Bryan from our platform we make no claim to his belief in Spiritualism, but herald him as a matchless orator, whose flights into the humanitarian field suggest touches of human kinship. Out from the heart of nature comes the revelation of what the gospel of nature is. Mr. Bryan is so filled with that power of sympathy for his fellow-beings, which is manifested through nature, that he is a joy to all who hear him.

We are hoping to arrange with boats and railroads to run excursions to Clinton, July 30, thus giving the people along the line an opportunity to come and help us make "Bryan Day" one that will live in the annals of Mt. Pleasant Park.

Indeed, it seems as if nothing has been omitted which would add to the interest and completeness of the forthcoming meeting. The children's lyceum has been especially planned, and with such efficient helpers as Mattie E. Hull and John W. Ring, success is sure to follow. The object of this work is to spiritually, and mentally educate the rising generation.

Mr. N. G. Olmstead and Mrs. Christine Cooper, thinking, "Our best, but not too good for human nature's daily food," concluded to take charge of the dining hall and restaurant, respectively, thus assuring the many guests that a dainty and wholesome meal will be served at a very moderate cost.

The famous evening entertainment promise to be equal to those of the great cities. Prof. Lambert, a graduate of the Emerson School of Oratory, Boston, will be present the entire season, assisting the usual amount of talent, thus forming a stagecraft of more than ordinary merit.

The Diamond Jo line of steamers plying the "Father of Waters" between St. Louis and St. Paul, have granted a rate of one-half fare transportation to and from the various points. The Western Passenger Association announce a rate of fare and one-third on certificate plan from all points in Iowa, Wisconsin, Illinois, Missouri, Minnesota and Nebraska. Tickets to be purchased July 27 to August 2, inclusive, and on each Tuesday and Friday thereafter during the continuance of the meeting.

In the past we have had upon the grounds some of the best of every phase of mediumship. We have never solicited especially any particular phase or form, but left the field open to "whoever will, may come."

We earnestly hope these brother and sister mediums will consider "Mt. Pleasant Park" and cast their lot with us for the season. We cannot all see alike or believe alike, but can love alike, and can help to make heaven here and now. The aim at Mt. Pleasant Park has been always to bring the highest and best good to the greatest number. We may seem a bit enthusiastic, but enthusiasm is contagious, and means success.

Come to camp, friends, and let us learn together of the great spirit, who is the musical director that brings into harmony every instrument of the orchestra. Let us learn of the birds that trill and sing until the whole forest seems to burst forth in one grand chorus of song. Not only this, but let us give something that will lighten the everyday struggle of our common life. Something that will add a little sweetness here, a little hope there. Something that will awaken into activity the dormant powers, and lead us to a conscious realization of our obligations to one another. Let us do this and our life, from beginning to end will be one living gospel brought out in song.

Remember that information and program can be received by addressing MRS. M. B. ANDERSON, Clarksville, Mo. Secretary.

UNITY CAMP, SAUGUS CENTRE, MASS.

The season's work at Unity Camp, Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. One of the most important items is the fact that visitors can come direct from Boston to the camp without change of cars, which will be a decided improvement over the old method of changes and many times long waiting. Cars will leave Scollay Square every half hour, for Saugus, by way of Cliftondale.

There will be some slight changes in the time of services. The conference will be at 11 a. m. and all speakers and mediums are cordially invited to assist in this service and make it what its name implies, a conference.

The next service will be at 8 p. m. on service at 4:30, concert and entertainment at 5 and regular service at 6. By this programme those wishing to stay to the last service will have ample time to reach their homes in good season. A strong effort will be made to have

better car service to Lynn than in the past. The officials promise that a many extra cars as may be needed shall be furnished to accommodate visitors to the camp.

The concert and entertainment which will precede the evening service is an innovation which we think will be appreciated, being conducted on the same lines as those in Grand Hotel, Lynn, which are proving very popular. Some of the finest talent procurable will assist at these concerts. A study of the program will convince you that the speakers engaged will be worth coming a long distance to hear. Gas will be introduced into the kitchen to be used for cooking purposes, and the seating capacity of the dining hall, enlarged, so that all who wish to remain through the day will have no difficulty in being served well and promptly. All seekers for truth and pleasure combined are cordially invited to visit Unity Camp.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. Onset is one of the most beautiful seashore resorts in the world, and is in close proximity to other noted summer resorts. It is connected by a bridge with Point Independence, and close at hand lies Monument Beach, and beyond Gray Gables, formerly the summer home of Ex-President Cleveland, and at the head of the bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset Water Company from Sandy Lake, could not be purer or better. No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in close proximity.

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full statements with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

The official board met at Camp Chesterfield, April 9, to perfect arrangements for the coming camp session, beginning July 15 and ending August 27. The grounds are in fine condition and we want to make this the best camp ever held here. We have secured the very best talent and will have them ready for distribution in a month. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp-meeting Association will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing July 30 and closing August 27. We have a good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or to Mrs. Lorenza Worthen, Hillsboro, N. H.

GENERAL SURVEY.

(Continued from page 6.)

Everett, Wash.—Thornie Mason, a student in the eighth grade of the Garfield school, has hypothesized "five younger members of his class" who they chewed wooden chips and thought they were eating strawberries. Nearly every member of his class has been hypnotized by Mason, who is 15 years old. He is one of the "prime" scholars of the school. The principal of the school was horrified to find Mason conducting a hypnotic exhibition in the school. After the five youngsters, who appear to be especially susceptible to the boy's influence, had chewed the chips, believing them to be strawberries, they were commanded to play upon ordinary sticks of firewood. They obeyed. One appeared as if playing a cornet, another a banjo. Mason was forced to restore his subjects to their senses. They say they cannot help themselves when Mason looks at them.

The friends of Mr. Huguet, proprietor of Huguet Hotel of Dixon, Ill., are talking of a very strange occurrence which befell him lately. Mr. Huguet was awakened from his sleep that night by a dream of a sister who he had not seen for forty years. The dream was several times repeated and was so vivid that it seemed to Mr. Huguet as if he could actually see the figure of his sister standing at his bedside. He was greatly wrought up over the affair. A lady, who was a lady whom he was helping out of the wagonette the next morning, turned and throwing her arms about his neck, said: "This must be brother Charlie! Don't you know me?"

Pitt, Mich.—Mrs. Fred Seely, of Whitwell, has reported a strange phenomenon. She with her husband and a few friends, saw on Sunday night, what they believed to be a fully equipped and speeding passenger train on the tracks of the Pere Marquette railroad a few miles from their house. They saw the train come to a full stop and noted the lights in the windows. Then there came a lady whom they knew of some sort, and the whole train was seen to be in flames in a short time. Mrs. Seely's husband, who is a man employed by him on the farm, took a lighted lantern and started for the scene of the supposed fire. On their way they saw approaching the regular passenger train due out of here at 7:05. To their horror this train, which was the real one, kept on at a terrible pace towards the burning, and the whole scene was repeated through it with a roar. Mrs. Seely and her companion kept on and reached the place where they supposed there was a burning train. They found nothing. Their report of the strange affair has been listed to with interest. All the people are well known locally and well thought of.—Detroit, Mich. News.

Mrs. Abigail Scott Dineenay of Portland, Oregon, says: "The secret of happiness hereafter lies wholly in our effort to do right in the body. We must all sow as we reap. There is no escape from this law. It is as unquenchable as it is universal. The law of retribution is as universal as the law of evolution. I know not how many adepts have existed as an animal before the eternal mystery of life, that we call God, breathed into him the breath of the spirit, so he might become a living soul. But let him become conversant with the possibilities of the soul, and he must reap as he sows. If he has sown in the flesh, whether it be of good or evil; and the inexorable law of self-preservation will lead him in the way of righteousness."

"The Romance of Jude." A story of the Life and Times of the Nazarene and His People. Through the mediumship of Mrs. M. T. Longley. An intensely interesting work. Neatly bound in cloth and leather. Price \$1.

"The Attainment of Womanly Beauty of Form and Features." The Cultivation of Personal Beauty Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of especial interest and value. Price \$1.

NOTES FROM DALLAS, TEXAS.

Remarkable Physical Manifestation Through the Mediumship of Milton Baker.

It is with the greatest pleasure I write this article for the purpose of placing before your readers something in reference to Rev. Alice Baker, formerly of Cleveland, Ohio, but now of Dallas, Texas. On account of ill health she has been advised by her physicians to make her home in California. Mrs. Baker has reluctantly resigned from the Truth Seekers Spiritualist Society of Dallas.

Although I feel she is so well known in many of the states that an introduction is not necessary, I hope the readers of this article on the Pacific coast will receive her and her son Milton as honest and earnest workers for the advancement of Spiritualism. Mrs. Baker's lectures have drawn many strangers to our meetings who have received comforting and convincing proofs of spirit return by messages given by her guides through her instrumentality.

When Mrs. Baker has been unable to lecture for us for several Sundays the auditorium has been filled by our assistant pastor, Milton Baker, who is a prodigy for one of his age (16 years) and if our eyes were closed we could easily imagine a person of older years was lecturing. Thus much credit is due to his guides. He has of late developed great phenomenal phases: independent slate writing, painting of portraits and flowers, and the writing on slates by materialized hands. While this work is done inside of the cabinet, the medium (Milton) sits on the outside, under test conditions.

Within the last two months we were favored with four lectures given by H. D. Barrett, who draw large and appreciative audiences, and the Spiritualists of Dallas are anxiously looking and hoping to have him with us again in the near future.

Mr. J. M. Bartscherer lectured for the society on two occasions, giving pleasure and enlightenment which was gratefully received.

And now the time for parting has been passed, and we reluctantly consign our pastor and assistant pastor to the care and protection of our co-workers in the far distant west, trusting that those we love will receive a cordial welcome. Mrs. Baker has endeavored herself to the members of the society who have been intimately acquainted with her, by her patience and sincerity, and it is with heartfelt regrets and tearful eyes we have said the last good-bye, but we still hope to have her with us again at some future time.

MRS. GEO. W. QUINN.

Anniversary at Detroit, Mich.

The 57th anniversary of Modern Spiritualism was celebrated at 55 Grand River avenue, Sunday at 2:30 and 7:40 p. m. The hall was decorated with palms, potted and cut flowers in the most artistic manner. The Memorial Chair in loving commemoration of our arisen friends, was covered with smilax, ferns, carnations and other flowers. It was a thing of beauty and a joy for ever; every flower represented a spirit friend which seemed to bring them very closely to us. Remarks by Mr. Simpson were to the point, and carried conviction to his hearers. Mr. Edward Greece, a prominent lawyer, gave a very instructive lecture on Ancient Spiritualism, and his experience with developed souls in India. Mr. Penna made very interesting remarks.

We were then called upon, and gave a ten minutes' talk, after which Mrs. Penna followed with spiritual messages. Then the friends adjourned to the dining-hall and enjoyed a fine lunch prepared by Sister Penna.

The evening services were conducted by our spirit guides, who gave the address of the evening, after which Mr. and Mrs. Penna appeared at the altar, bringing their two beautiful daughters for a spiritual christening. Water was used as symbol of cleansing or purity, followed by a shower of beautiful white blossoms, emblems of immortality, which when they fell upon the children seemed to bring the gentle benediction of loved angel guardianship. These little girls entertained the audience with songs and sweetest music, as did Master Harvey Povel, who rendered three fine selections.

Mrs. Penna and Baade gave the spiritual descriptions and loving messages. The services were concluded with all singing, "Nearer, My God to Thee," and then the benediction.

One word regarding my wife. For five weeks I had been very ill with that terrible disease, pneumonia, at times so near the borderland that it almost seemed as though I must pass over, but the guides said, "Not yet; there is a work for you to do, and we will aid and guide you." As soon as I was able to sit up, dress and go out with their assistance I did the work arranged at the anniversary. NELLIE S. BAADÉ.

AN ENTIRELY NEW VIEW.

Obsession Analyzed From a Different Standpoint.

I noticed an article in The Progressive Thinker of April 1, that gives the key, which if rightly used, will unlock the power of obsession and cast out the man-made gods, devils and saviors that have been obnoxious to many minds, ever since Christianity commenced to manufacture Christy idols.

After the image of an idol has been stamped in the human mind by hypnotism, it is a powerful obsession and difficult to cast out. Such seems to be the case with obsessed Russia; but the Japanese are not obsessed with Christian idols, because they are not wasting their time and strength asking the man-made gods and idols to help them, but are using their own unfolded intelligence, with the assistance of their friends gone before, who are doing more to assist the Japs than all the man-made gods and saviors are doing to help Russia.

The war between Russia and Japan, is a test case between people obsessed by Christian idolatry, and those who have a natural unfoldment of the human mind, and use that unfoldment for self-defense, and the war won't stop between Russia and Japan, for the devil or falsehood is all arms and legs, and his false head is the pope of Rome, utilizing a false power called "Christ," born of a false virgin, whose son is a myth, and which will have to disappear before the rising sun of pure Spiritualism, just as the Russians disappear before the Japs, for the unseen hosts of liberty-loving souls are with the Japs, while the man-made idols are obsessed the Russians, for great is the power of obsession. A. C. DOANE.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrates the nature of false religion, the basis of the material or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Conspiracy Against the Republic. By Judge C. B. Waite, author of "History of the Christian Religion to the Year 200." Price 25 cents.

A Few Words About the Devil. By Chas. Bradlaugh, the great English freethought leader, with a story of his life as told by himself and a history of his Parliamentary struggles. Price, 50 cents.

After Her Death. The Story of a Summer. Pervaded with pure and sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price \$1.

Age of Reason. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

Ancient India, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

A New Catechism. By M. M. Mangasarian. A book suited to express the thoughts of men, women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents.

