

# The Progressive Thinker.

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## A Scientific World Wonder.

A Little Girl Born and Reared in Accordance with Scientific Principles, is Now Attracting the Attention of All Europe.

The growth and development of a little girl has been in the Chicago Tribune. In Paris is lately attracting the attention of all Europe.

It is the "radium baby," the daughter of M. and Mme. Curie.

The "radium baby" has now grown into a grave-faced and quite awkward child of 7. A few years ago the advent of a light haired and blue eyed infant in one of the suburbs of Paris caused not a ripple of interest in the hearts of anybody in the world, except the lonely and almost strangely isolated father and mother.

Later, when Mme. Curie made her dazzling discovery, there was a complete overshadowing in the minds of the world of the existence of the baby. Now, all of a sudden, she is remembered as to the possibilities which may be held for her, in environment and heredity.

It is pointed out that she is the first child that has been born under conditions entirely favorable to transmitting and increasing that which is by divine right her heritage. Other children have had scientists for fathers, but a scientific mother, at least one who is truly trained and devoted to her profession, has been considered a wild improbability, the idea of which was smile provoking.

Wonders Expected of Child.

Now that Mme. Curie has changed the smile to the world's gaze of astonishment and admiration, the wise ones are pointing to the great achievements which may reasonably be expected of this little girl so doubly favored by heredity.

Mme. Curie herself had a scientist for a father. She also had the advantage of environment. The father who was professor of physics in the University of Warsaw, was too poor to keep an assistant, and, being faithful devoted to science and devotedly attached to his little girl, kept her with him by teaching her how to clean bottles and tubes after each experiment. She soon acquired a knowledge of the uses of the various chemicals and utensils needed for different experiments, and could describe the processes demonstrated by her father to his pupils.

Fond as he was of her, her father never dreamed of her future scientific career. It was not long, however, before the student who had the little girl for her enormous apron wrapped about her, and who handled the delicate apparatus with the touch of a lover, recognized the fact that she was saturated with science to her finger tips.

They began to call her "little professor."

Today the "professor's" baby doubles, or triples, her mother's gifts both of heredity and association. She inherits the scientific mind of three ancestors. She has had her tendencies strengthened by the most wonderful of prenatal influences. As to associations, she sleeps, and wakes, and plays, and studies in a world of science. She is never away from her father and mother. Her baby car and her keen little mind already follow the most intricate scientific discussion of the composite rays emitted from radium.

There is no Arabian Nights' tale of a wonderful lamp which to her mind can compare with that strange, glowing substance which always burns brightly, and which must be approached so carefully for fear it will work destruction. She disdains the ordinary games upon which knights of old went forth beside the search for conditions which will make it possible to get a strange and fearfully wonderful look inside her own body.

Test Tubes and Retorts for Toys.

In the little home in the suburbs in which the family lives the quietest of lives, there is no greater or more wild dissipation than a romp with the little daughter, or a bicycle ride in which she is the principal participant. There comes no greater delight to the father through the day of scientific experiments which he loves than that early hour before 7 in the morning when the "baby" wakes from her slumber, and her first words are "What time is it?" That it is one which would give a dizzy feeling to the most advanced high school boy there is no question. Already the little maid can tell most men more than they will ever know about practical chemistry. Already test tubes and retorts have become her playthings.

To be sure the "radium baby" has a doll which is known for a forlorn and neglected look. If a visitor whom she knows arrives, she has a way of running and thrusting the doll into his lap as if she was glad to get rid of it in case it was going to be cared for and nursed properly without her. It is evident that she has inherited the calm, happy, and reflective spirit which has animated both her grandfather, her father, and her mother. There is another of the family, the paternal grandfather of the little girl, who lives with the Curies in the suburban cottage, and from whom she will also inherit some scientific gifts. He is a doctor who has spent his life in splendidly successful but unremunerative work among the poor. In connection with him is told a story which shows the modest yet proud spirit and the high sense of honor which is a characteristic of M. Curie.

When some time ago he declined the red ribbon it was at first taken as a sign of extreme republicanism. The truth was that he refused because his father who had practiced for years in an obscure part of Paris, was still uneducated. He later stated that M. Curie would be pleased and proud to receive the Legion of Honor after his father had become a member.

The "uneducated doctor," whose love for his work has been so great that he has not striven for notoriety, will have something of his spirit stamped in the makeup of the grandchild. He and she are often companions when his patients have left him early enough to allow of his working in the garden which surrounds the little house.

Baby Scientist Like Her Mother.

In looks the little girl is like her mother. She has the blue eyes and the mass of beautiful blond hair which is a distinctive feature of her mother. Mme. Curie, who is only 34 years old, is an attractive woman with a tall, fine figure, and a good forehead with a distinctly pleasing face with thin lips, which, while perhaps they give a touch of hardness to the face, indicate her scientific temperament. In many ways her daughter is like her.

There is one way in which the child resembles her father. That is in the soft and penetrating glances which, in him, have an irresistible charm. She also frequently has a grave, questioning look in her eyes as if there was something which she wished to know all about. With a father and mother who live for science alone, and talk of nothing else, it is no wonder that the "baby" frequently asks strange questions which are posed even to the scientific authorities of whom they are asked.

Before the child's birth the mother was in the midst of the long series of experiments which led to the radium discovery. Most of her time was spent in the laboratory in the Rue Lhomond, where all of her important discoveries have been made. At the same time, to help in the struggle with expense which all the time was besetting the young couple, she was lecturing and giving experiments at a young women's college. It is probable that in the history of the world there was never an influence of prenatal character that was of a more profound and absorbing quality.

Is it any wonder that the great scientists who are nearing, and yet never quite reaching, the goal of some of the world's greatest problems, look upon this baby as the one of the next generation who may some day hold the coveted key in her hand?

### FULLY BLINDFOLDED.

Yet Answering Written Questions.

Mrs. Adella Lakey of Buffalo, N. Y., gave one of the best blindfolded test answers ever given in Buffalo, to a large and responsive audience that packed the church corner of Allen and Park streets, on Sunday night, April 9. The services opened as usual, and after singing, Bible reading and other opening exercises, Mrs. Lakey was blindfolded by Dr. Wilcox, the pastor of the church, who was very careful there should be no unfair advantage taken of those in attendance, as the Doctor will not countenance anything that bears even the appearance of evil.

Then after some music on the gramophone, for January, Mrs. Lakey was led to the altar. Every one present was invited to ask as many questions as they desired to, that the tests might be made thorough and complete, and after the questions were gathered and placed in Mrs. Lakey's hands the tests began in earnest.

Questions of travel, losses, purchases, sickness, legacies, absent friends, finances, investment, etc., were asked, and answered, readily and very satisfactorily.

Many names were given, although many requested that no name be mentioned that would give the public any information of what they were inquiring about, as they preferred to remain "incognito," which was respected by Mrs. Lakey, although it made the tests more difficult in many ways. Mrs. Lakey surely has a control that is among the best, and is entitled to the plaudits of all sincere inquirers for her work. There is no doubt she will soon be heard on the rostrum at the camps, as well as in the different cities of this country, and she surely will make a medium whose work will be second to none of the rostrum as her ability to do such a commanding and pleasing nature that all must enjoy her manifestations and readings.

To be once seen, is to be much desired in her case. We hope to be able to announce in the near future Mrs. Lakey's appearance upon the rostrum permanently, for we know she will be one of the great successes along her line of development.

Mrs. Lakey may be seen for readings or tests any Sunday evening at the church, corner of Park and Allen, Buffalo, N. Y., at 8 o'clock, as she will continue her tests, readings, etc., at this church during Mr. Wilcox's pastorate at least, as the Doctor is very enthusiastic in his praise of her. Mrs. Lakey will change her present address May 1, when we will notify the public of her home address.

### INTUITION.

How does it know—this tiny hidden thing? Within its wilderness of tangled grass.

The hour when Summer's languid footsteps pass, The Southward flying birds are on the wing, While earth is dumb with August's silencing?

How does it know the time for purplish Or guess the wondrous transformation scene, Which sets the fields and forests all ablaze?

Yet, in shrill notes, from drowsy ways of green, Breaking the spell that passing Summer sways, The cricket first proclaims the Autumn days.

—H. C. Wood, in Ainslee's Magazine.

### A FOND RECOLLECTION.

In the bend of a nearby forest, In a cool and shady nook, There crouched, in silence, the waters Of a tiny, slender brook.

In the balmy days of summer, Alone in that nook have I strayed, Or sat on the moss of the meadows, Where the coolest of shadows are laid.

I have talked with the catbirds and thrushes, That mock each other in song, Till weary with working and singing, The songsters have left me and gone.

I've followed the firefly in the darkness, As it gleamed in the warm summer night, And have found out the home of the glow-worm.

By the rays of its own feeble light, —Hon. Moody Currier.

## After Fifty-Seven Years.

Some Suggestive Reflections on the Situation.

Fifty-seven years have passed—fifty-seven years in which the world has awakened as from a dream and pushed forward with an energy unparalleled in history—since those little raps at Hydesville brought to human understanding a force which holds within its power the destiny of all humanity; since the night of superstition which enshrouded the spiritual horizon was lifted, and we were enabled to see as never before into the beyond, into the silence which had always been shrouded in mystery and doubt, there to find a world of progression whose inhabitants, in their manner of living, in their thoughts and purposes, present as great a contrast between the higher and lower spheres as is observable in this stage of existence.

During these few years the two worlds have become united in a bond of sympathy and understanding which in the ages yet to unfold to our vision will become stronger and stronger as the necessities of earth cease to interfere with the spiritual perception of mankind, and we can foresee the time not many generations hence when all shall know:

"They are not dead! they have but passed

Beyond the mists that blind us here,

Into the new and larger life

Of that serene sphere.

"They have but dropped their robe of clay

To put their shining raiment on;

They have not wandered far away—

They are not 'lost' or 'gone.'"

Science and philosophy have also taken wonderful strides in solving problems which little more than half a century ago would have been deemed beyond the power of man to understand. The old superstitions have crumbled before the piercing light carried by the modern thinker and resourceful explorer into the dusty, blood-stained caverns of the past. A modern religion, combined with a modern science, has done more in the past fifty-seven years to solve the problems and the mysteries of life, than has been accomplished by the freedom-hating, thought-stifling dogmas of the past in all the myriad ages of their sway.

But they are dead and theirs is the only true death, for they shall know no awakening. The devil (theology) has lost his hold of humanity. Long has he held sway over the fears and superstitions of the misinformed, but now, thanks to the higher world, the light has replaced the darkness, and the devil is seen to be nothing more nor less than the church itself!

Orthodox religion prior to the advent of science was the absolute autocrat in all investigation into the unknown. All went well for a time, until the enlarging intellect of the more advanced thinkers could no longer be held in check. It was then that science, composed of those who could see beyond the narrow view of the church, took up the search for truth and advanced the race, in spite of the obstacles which the church has cast in its path, through pain and strife, to its present condition of advancement.

But when science reached the dominion of the spirit, its progress ceased for a time. Orthodoxy in its zeal to prevent the promulgation of ideas contrary to its teachings had caused the liberal thinker to regard as a tabooed subject everything pertaining to religion. While our material scientists would not advance beyond the consideration of material things, yet those who had passed to the realm where all is spirit and were thus compelled to accept the truth, did not cease to labor in the endeavor to bring from the higher to the lower life the truths which our material science had refused to investigate. May the scientist earthly, and the scientist spiritual, soon be enabled to pursue their labors hand in hand, regardless of the change which separates them!

Science has already been led to accept the truth of the "N-rays" which is only the magnetism which Spiritualism has long demonstrated and which makes psychometry possible, the only difference being in name. These things are almost as subtle as the spirit itself, and it requires but slight progress ere science will be compelled to accept the truth of spirit return. Spiritualism has shown truths, however, which it will take science centuries to demonstrate and accept—just as it has taken the church centuries to accept and apply the knowledge given by science.

We often hear people exclaim: "Why tear down the old religions? Let us instead of destroying the old, give our attention to the upbuilding and perfection of our own cause." SEEMINGLY THEY FORGET THAT BEFORE WE CAN ERECT A SUBSTANTIAL STRUCTURE, WE MUST REMOVE THE OLD RUBBISH WHICH OBSTRUCTS THE GROUND, AND EXCAVATE FAR DEEPER FOR OUR FOUNDATION THAN WAS NECESSARY FOR THE OLD INFIRM STRUCTURES WHOSE EXISTENCE WAS ONLY A TEMPORARY ONE, TILL SUFFICIENT PROGRESS HAD BEEN ATTAINED TO REPLACE WITH A GRANDER, MORE ENDURING EDIFICE.—IT WOULD BE AS LOGICAL TO ATTEMPT THE ERECTION OF A MODERN BUILDING WITHOUT DISTURBING THE OLD NOVELS OCCUPYING THE GROUND, AS TO ENDEAVOR TO BRING TO COMPLETION THE GLORIOUS TEMPLE OF SPIRITUALISM WHILE THE RELIGIOUS GROUND IS ENCUMBERED BY THE DECAYING DOGMAS OF THE PAST.

An army can move no faster than its slowest regiment, and as long as people revere the past and neglect the present and the future, human progress will be checked. If the orthodox creeds are allowed to stand unmolested, there will be no progress of their devotees, and thus all will be retarded waiting for the laggards to wake up of their own volition.

There is much to do, very much to do, before Spiritualists can be content to go about their work of upbuilding without endeavoring to destroy the old. Spiritualism has not come to tear down, except where the old religions teach falsely. True, the old religions possess some truth, which is just the point where the danger lies. Were they all error they would long ago have disappeared, but there is just enough truth to lend force to the errors promulgated. THE TRUTH WILL LIVE; THE MISTAKES ALONE CAN BE ERADICATED.

Therefore I see no need to mourn over the passing of the old, for when the debris is removed the truth will only shine the clearer. Spiritualism cannot be confined; its province is not the establishment of another creed to enter into competition with those already in the field; but instead it is permeating every field of thought whether liberal or orthodox, and there is a growing horror of the barbarous teachings and notions of the past.

If those who are Spiritualists in all except the high flown names with which they disguise themselves were to come out broadly for Spiritualism; if those in other walks of life who are silent for business or social reasons, but who nevertheless say, "there is something in it that I can't understand," would come out broadly for the truth as they understand it, Spiritualism would be a far more respected force in the world than is the case to-day. In the end, however, it is probable that the quiet way in which it is undermining and penetrating the various churches is accomplishing greater results than if it was working entirely in an organized manner. It is far better to have a basis too broad, than one which is too narrow.

If there is one lesson which should be plain to every thinker, it is the fallacy of attempting to place limits to the aspirations of the human mind. The truth needs no creed to define it. It should be self-evident to every thinking mind that a truth in order to be incorporated in a creed must be so clearly determined that there is no chance for a difference of opinion concerning it; and when a truth is plain enough to be incorporated in a creed it needs no creed to define it. Spiritualism is boundless; it embraces truth wherever found, and to attempt to guide and check its flow with a creed is like the efforts of children to obstruct the river with rubbish which will only be caught up in its currents, whirled along for a time, and then cast again upon the banks while the river goes unhindered on its way, knowing no end but the ocean with whose waters it will mingle and thus permeate, in time, every part of the earth.

Organization is, however, an absolute necessity, and should receive the earnest attention and support of every true Spiritualist. We need organization in order that our mediums and workers may receive more just treatment—that the laws may grant them greater freedom in the practice of their gifts.

WE NEED ORGANIZATION TO RESTRAIN AND ABOLISH THE OBNOXIOUS FRAUDS THAT HAVE CAUSED THOUSANDS TO REJECT SPIRITUALISM, DISGUSTED, EVEN THOUGH CONVINCED THAT IT IS NOT ALL FRAUD; AND WHICH HAVE PREVENTED OTHER THOUSANDS FROM INVESTIGATING AT ALL.

Organization is necessary in order that the insidious attacks of religious fanatics may be repulsed, and to prove to the world that Spiritualism is neither dead nor dying. It is necessary that more missionaries may be sent forth where otherwise thousands would remain in ignorance of the spiritualizing influence of spirit communion.

The fear that Spiritualism will become a creed-bound religion has no foundation in fact. THE N. S. A. IN THE FEW YEARS OF ITS EXISTENCE HAS DONE A WORK OF INESTIMABLE VALUE IN PLACING SPIRITUALISM UPON A MORE SUBSTANTIAL BASIS, AND IT SHOULD RECEIVE THE MORAL AND FINANCIAL SUPPORT OF EVERY SPIRITUALIST WHO HAS THE BEST INTERESTS OF THE CAUSE AT HEART.

The slight differences of opinion, the doctrines advocated which many Spiritualists cannot endorse, should not prevent them from overlooking the mistakes and points of difference while they unite upon the principles wherein there is perfect agreement. It should be remembered that there is not an association in any branch of endeavor that is perfect, but the errors promulgated will soon be outgrown and Spiritualism will be stronger for the help given now while the need is greatest.

As said before, the truth cannot be circumscribed, but the date of its general acceptance can be greatly hastened by intelligent and harmonious co-operation. Spiritualism is the crowning splendor of countless ages of progress. It has come in answer to man's endeavors to solve the mysteries of existence; to learn whether or not life's journey ends at the grave. It now has passed into our keeping and the duty we owe to future generations is to keep it uncontaminated by selfish purposes; to consider its care of greater moment than any other duty of life—nay, even greater than life itself.

There are fish that live so far beneath the surface of the ocean that the light of the sun never penetrates to their abode, and with them, as with the mole and other animals which dwell beneath the surface of the earth in total darkness, their eyes are in a rudimentary state, for eyes would be useless to them in the darkness. Thus to primitive man, living in the savagery and darkness of the early ages, the spiritual perceptions of the present would have been useless, for he had no aspirations to greater things.

But as he began to reason, to analyze, to investigate, the need for these higher faculties of the soul was felt, and slowly—for evolution moves deliberately—the faculties needed for the determination of spiritual things began to evolve and grow more perfect. At first they enabled him to see only grotesque images of his spiritual surroundings. Then it was that he idolized those whose soul-powers were most highly developed. The degrees of good and evil were magnified—evil spirits were changed to devils, while the higher ones were made to appear as gods.

Repeatedly were efforts made by those from the spirit-side of life to correct the errors in regard to their life, as witness the manifestations recorded in the Bible, the visions of Swedenborg, the occurrences of the Shakers, the phenomena which took place in the presence of John Wesley, and other instances too numerous to mention. But not until the advent of Modern Spiritualism were the denizens of the upper world able to impart a correct idea of their life and surroundings.

Even yet they are hampered by the imperfection of themselves and more especially of those who are still this side of the divide, but the same power that has carried us from savagery up through the various stages of civilization to the wisdom of the present will carry us onward still farther and farther on the road to perfection, until at last the veil between the two worlds which has steadily grown more transparent with the passing of the years will be drawn entirely aside and we shall walk through life hand in hand with the angel world, with one aim, one purpose, and that to exemplify on earth the heaven above.

Grand Rapids, Mich. GEO. B. FERRIS.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

The great art of life is to play for much, and stake but little.—Johnson.

Who plays for more than he can lose with pleasure makes his heart.—Herbert.

Blander is the revenge of a coward and dissimulation his defense.—Johnson.

### WHATEVER IS, MUST BE.

A Philosophical View of the Question.

Carl C. Pope in The Progressive Thinker of Dec. 19 last, sustains Alexander Pope on the great question of "Whatever is, is right," and in so doing consciously or unconsciously indorses all that is, as it is.

"All nature is but art unknown to thee, All chance direction which thou canst not see."

This thought is a weighty one and will bear the closest scrutiny. This leads one to think Alexander Pope and his nameake believe that art and nature are one when understood, and partial evil is universal good. The climax being reached in the statement that whatever is, is right.

If all chance is direction which we cannot see, to admit the existence of chance denies intelligent motive in nature.

This being one of the most reconcile subjects considered by the human mind, I hope our friend of Black River Falls will not feel aggrieved if I try to help him through the jungles a little.

In the first place I assume that our correspondent is not so far advanced as to ignore the ordinary usage of language as well as the ordinary experience of mankind.

It is true that analysis without definition is destruction.

Then what is usually meant by the word right?

In philosophy it is an equivalent of that which produced it. But in our ordinary affairs of life it means correctness, as 5 plus 5 minus 3 equals 7. Who disputes it? No one; it must be right. But if I make the statement 5 plus 5 minus 3 equals 6, they will say at once it is wrong. Though wrong is not always an evil, we must have the word to designate mistakes as well as to denote evil, and to assume that such a statement is correct would be equal to saying all statements are right, because whatever is, is right. The statement that a lie has been told may be the statement of a fact, but does not make it right to lie.

Everything in nature has its opposite. For heat there is cold; for darkness, light; for health, disease; for good there is evil. It is as unphilosophical to declare all is right, as to declare that all is wrong. If everything is right there could be no mistakes made in nature or art, and consequently there could be no improving on the past.

Our correspondent further states that no finite being who possesses the modesty which his limited knowledge should superimpose will hardly feel justified in arraigning the creative power, as the author of wrong. God is just, and He governs this world aright. He has no partnership with the devil or anybody else in the government of the universe.

It seems to me our friend is somewhat governed by the superstitions of the past concerning the character of God. Why does he attribute to God the masculine gender? Is God of the male sex, without doubt or condition? How has he found out so much about the Deity, as being one masculine God, and having no partnership with the devil or anyone else in the government of the universe? He may be right, in fact must be, if "Whatever is, is right," but I am curious to know how he knows these things are true. It is accepted that our universe is so large that there is no room for another universe, and for this reason, suppose he assumes God is so large there is no room for another God.

Now I cannot think friend Pope accepts a god in matter. For if God is the creator, He must have existed prior to that which is created. Therefore Brother Pope's God must necessarily be a personal God, and outside of that which is created, because God could not clothe his identity in matter and be everywhere present in the universe and still remain a personal god.

Now, what does "personal" mean? It means the same when used to qualify God as it does when used to qualify man. Webster says that personal means relating to an individual. Then if God is a personal God, it is self-evident that God is one and only one individual, and that our friend regards God as individualized intelligence.

If this is true, as it now seems to be, he is not in full agreement with Alexander Pope, who says that "All are parts of one stupendous whole, whose body nature is, and God the soul." But if he should conclude on mature deliberation that Alexander is right (which he is, if all is right) it will naturally lead to the conclusion that all life is one (or of the same kind of matter) and that life in the aggregate in whatever form it may be God, and farther if God is good all life is good, and all individual life should be in strict agreement with the whole of life, which we know is not the case. Choose which road you will take.

A reasonable view of the question would lead to the conclusion that there may be as many Gods in the universe as there are individual souls, and if each soul is a part of the universal whole or God, then God as a complete being is composed of millions of souls as well as being the soul of the universe.

Not being a part of the whole does not seem to unify one's belief or action with other portions of the body of God, and the results are that the members of God's body are at war with one another, as Russia and Japan now are. There is no availing these facts as a logical outcome of a universal God or one whose body nature is.

And farther, if all nature is but art unknown to thee (us) man being the only master of art, there can be no universal individualized intelligence. Such a proposition would be to assert that notwithstanding the fact that it takes all people to know all things, the whole may be known by one person. The conditions of attaining this information are not yet made known to the public.

LeMars, Iowa. A. T. ALFRED.

A PRESENCE.

"I have felt A presence that disturbs me with the Joy Of elevated thoughts; a sense sublime Of something far more deeply intertwined— Whose dwelling is the light of setting

suns And the round ocean and the living air And the blue sky, and in the mind of man; A motion and a spirit that impels All thinking things, all objects of all thoughts And roll through all things."—Wordsworth.

In law nothing is certain but the expense.—S. Butler.

### THE DRUNKARD.

His Condition in the Realm of Soul.

The spirit of a drunkard, after passing from the physical body gravitates to a sphere which places it in harmony, and relation with its state of development. The body is then repulsive to look upon and deformed. The nature of the atoms which compose the spirit body can only exist in a sphere whose atmospheric atoms are in harmony with the spirit's composition. I have before stated that it was not a matter of belief but of law. This fact shows us the absurdity of a forced state of existence for a period of time, or a pre-arranged place for such spirits by the will or declaration of an individual, as believed by many. If the spirit is separated from the body while drunk it is awakening in the invisible life will be confused, and he will scarcely notice the two different states, and his first desire will be to get, at any cost of efforts, whiskey to relieve his sufferings. In this condition the spirit may remain for a long time. These spirits have been seen by the clairvoyant, standing with mouth open the glass of liquor held in the hand of a drunken mortal, inhaling the spirit particles of its contents till they, spirit and mortal, would become drunk and full.

While in Chicago, and by mistake of cars I was obliged to pass along one of those streets where every other door is a saloon. But before entering a street I was strangely impressed of a danger to myself, and that I should protect myself by gathering my skirts closely around me and walking near to the edge of the sidewalk. For there were in those infested sidewalks spirits evolved to purify spirits, and therefrom get satisfaction, and desire. Thus it is that harm is caused the innocent children who are sent to such places for "just a little beer for strength."

For shame! And often this same child, by this power of these undeveloped spirits, becomes in turn a drunkard, and the ignorant world blames where it belongs on the heads of our government for allowing it to be produced.

I have spoken of these spirits who for many years care nothing for advancement, and live in a state of stupidity till their natures are wholly saturated, and this passion is burned away from their nature. I wish to speak of the same class of spirits who have become drunkards in learning or dream, through social life, as sometimes this habit was forced upon them "to please a friend."

"Yes, by all means, take a drink with him, he is a customer." One must needs drink with him to keep him and his dollars he gives us. In business life, kind readers, you know this is true, and you, with me, know the weakness of men who gave away to this practice, for self-pain and love of gold.

This class of spirits upon entering spirit life lose all desire or taste for liquors and become missionaries for mortals and spirits, as they realize the results of drinking. They try to impress those who would drink of ruin of its dangers, and sometimes pull away this lower class of spirits from mortals.

There are places in spirit life that compare with such natures and there, millions of spirits are held prisoners by mental association with others. Not more than two weeks ago I received a letter from an old lady whose husband has been in the habit of drinking more or less. She tells me that one night her husband had a vision or dream, and that he awoke in fear, and stated that he had seen a part of "hell" for drunkards, and this is what he related as having seen:

"It led into byways and roads, crooked and dark, and I had to pass narrow bodies of water—pools whose stagnant odor was sickening. At last arrived at the edge of a dark precipice, steep and rocky. Upon looking down I saw within this dark pit men of all nationalities, some clinging and hanging on the sides of the rocks, and in all languages giving their expression of feeling: some crying for Whisky! Rum! Gin! But every spirit there was crying, and sobbing as a result of earth life. I came prey to falling in it, but I managed to get away, and I am so thankful I could do so."

No doubt there are those who will read this, and laughingly say: "Ah, he had 'them,' a crazy man's delusive dream." Very well. But mental science speaks differently and assures us that even dreams are living and existing objects—and in their state are real.

Again, we who have seen and read of these conditions know that such places as seen by this man really exist, and are somewhere in the spirit world, from the very fact that they exist here. It is a counterpart of the earthly conditions.

VIRGINIE BARRETT.

### EARLY SPRINGTIME.

April winds are sighing, sighing, Out among the leafless trees, While the buds are trying, trying, Bounded treasures to release.

Crocuses are peeping, peeping, From the late snow-covered ground Summer flowers are sleeping, sleeping, In their earthy beds around!

Southern birds are winging, winging, Back again to Northern climes, And the air is ringing, ringing, With their cheery, merry rhymes!

April showers are drumming, drumming, On the old moss-covered wall, Daffodils are coming, coming, While the grass is growing tall!

Nature now is waking, waking, From her dreamy winter's night, Beauty now is breaking, breaking, Everywhere upon the sight.

Violets are spreading, spreading, Through the valley, o'er the hill; Cooling birds are wedding, wedding, Nature's mandates all fulfill!

Grateful hearts are praising, praising, Bird and flower, and grassy sod, Joyous souls are raising, raising, Anthems to fair Nature's God!

Auburn, N. Y. A. HARTER REYNOLDS.

Virtue itself offends when coupled with forbidding manners.—Bishop Middleton.

His face was the doubtful kind that wins the eye and not the mind.—Scott.

In such a world as ours the idle man is not so much a bludge as a bludge.—Horace Mann.

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson.







# Psychic Phenomena.

## Laws and Limitations of Spirit Communication.

I have not had the varied experience in the study of psychic phenomena which has fallen to the lot of Dr. Hyslop, whose interesting paper appeared in a recent issue of "The World To-Day;" of Dr. Funk, accounts of whose recent exploits have been the subject of much newspaper and general gossip; of Dr. Hodgson, in his investigations through Mrs. Piper; of Dr. Savage, the pastor of the Church of the Messiah in New York; or of others who might be mentioned. But I have been a close and careful observer for nearly twenty years, and have paid more or less attention to the subject in a general way for a longer period. I have always been skeptical about many things, so much so that among several who claimed to know what I only believed in a reluctant way, I have been known as a "doubting Thomas."

It is a theory among Oriental peoples that to doubt is to throw all sorts of obstacles in the way of belief and final knowledge; but I think that the honest doubter works less harm to the general dissemination of accurate knowledge than does the glibly observer, rather than investigator, who accepts everything apparently out of the ordinary manifestations of spirits. I have asked for tests, and they have failed to be given; and again, when not thinking of tests, one would be given which would be extremely convincing. This seems to be in accordance with a law governing such things, which has never been explained satisfactorily, in my way of thinking, but which nevertheless governs in the majority of cases.

Accepting the fact that spirits of the departed do communicate to mortals in some cases—which I hardly think any person of great and liberal intelligence will deny at this day, though many may doubt the advisability of too much attention being paid to such matters—the existence of this law is what really leads to a great deal of the fraud which is met with in intercourse with the mediums. When they receive remuneration for their services in placing the mortal in rapport with some friend in the invisible world, and they get less than they feel that the person will be satisfied with, the temptation is strong to do some "faking." This must be understood as referring to those mediums who really do get some communications. The lower class, who rely on "faking" almost entirely, are a different class, and are on such a low plane themselves, and have about them such an undeveloped class, that one might as well look for an honest man in Sing Sing or Joliet as to expect to get an honest talk through them.

An ancient authority has told us to "try the spirits"; and my experience has been that through the best psychics, when one is supposed to be in communication with the most truthful intelligences, no one can be absolutely certain that he is hearing what is absolutely true. This is not meant as a reflection on either the psychic or the control; but it is a fact. Our own individual judgment is the main thing, after all. This is owing to the existence of another law, or the limitations to a law, which I have never had explained satisfactorily. I have been told it is owing to conditions.

In order to tell some facts which illustrate these conditions, without explaining them—which it seems to me cannot be done—I must bring Mrs. Marble into the recital. She will be remembered as Callie Bonney Marble, a graceful writer of prose and verse, and a woman of many rare gifts, who passed away less than a year ago. Her passage to the other world had been expected almost daily for several weeks, and we had arranged with Dr. Hodgson, of the Society for Psychical Research, to let me know, as soon after she passed over as was possible, of her appearance to Mrs. Piper. She passed away early one morning, and in the afternoon of the same day I asked Dr. Hodgson, by letter, to let me know, through one of her guides,

what they heard about her. I told him such a word might prove as a test, but did not tell him she had passed away. Time went on, and I heard nothing. I had a communication from her through Mrs. Slosson of Chicago, and another through Mrs. Tuttle of Berlin Heights, Ohio—nothing else. Three months passed away, and I got a telegram from Dr. Hodgson, saying a message had come through Mrs. Piper, saying Mrs. Marble had appeared, very feeble, only to say a few words, as she had passed away that morning. This was the worst "test" I ever got. It would have killed the faith of at least half those who tacitly believed in the return of the spirit after the death of the body. The matter has never been explained. Possibly it may be some day. I hope it will.

Let me give an instance of a different nature. Mrs. Marble's grandmother was a very old lady when she died in Chicago a few years ago. She was strictly orthodox and evangelical in her religious views, believing as church people believed up to seventy-five years ago. A couple of years after the old lady had gone to the other world, a few weeks before Mrs. Marble herself passed away, she lay on her sick-bed one evening, when the lights were dim—she was both clairvoyant and clairaudient—and suddenly she said:

"Grandmother is here. She says she has not found the great white throne yet, but she has found her son and daughter and many others whom she loved in her life here, and she thinks it is all very beautiful, even if there should be no great white throne."

Mrs. Marble and I had a quiet smile about this several times, as we knew the old lady's peculiarities of belief so well that it was a good deal of a test to us, knowing as much as we did about future conditions. But a greater test was to come. We were entire strangers in New York, where we were at the time, and naturally did not mention the matter to anyone. A few weeks after Mrs. Marble's passing over I received a letter from Mrs. Slosson, in which she said Mrs. M. had appeared to her, saying, among other things, "Tell Mr. Marble that I have seen grandmother, and she has not yet found the white throne, and has about concluded that there is no such thing; but she is very happy in her new surroundings, with her friends of earth life."

I did not realize at first what a test that was, but did before twenty-four hours had rolled away. I think that the reader of average intelligence will agree with me.

Dr. Hyslop, in his admirable article, complains of the triviality so often met with in the communications of spirits of more than ordinary intelligence in earth-life. I sometimes think that in such cases the intelligent spirit is not communicating directly, but is delegating the task to some spirit who can get into sufficiently close relationship with the medium to do the talking. I had a talk with Mrs. Slosson the other day about this question of triviality, when she said:

"They are not all trivial—neither spirits nor what they say; but there is a good deal that is frivolous, or would be considered frivolous here. It is difficult to say why it is so. But there is a great deal of noble talk and superior intelligence manifest—often vastly superior to that which would naturally be expected from the medium—though sometimes the contrary is the case. We cannot explain it."

Dr. Hyslop also speaks of the limitations of our knowledge of the next life. Possibly this is so that we shall live our life here, and not live that in the next world—or try to live it—before we get there. We ought to know that a good life here will fit us for a good life there, of which we shall know when we get there. At any rate, this is about the only satisfaction we get.

It has been stated a number of times lately, by those who claim to be in touch with the next world, that communicating with mortals is deleterious to the spirits, hindering them in their development. A

spirit speaking through Mrs. Slosson lately, when asked if it was injurious to return, said:

"It is not injurious to those who have lately passed over, though it might be to those who have been on the spiritual side for many years. If you did not ask me, and call for me once in a while, I should feel very badly, thinking you did not want me to come."

I asked Mrs. Marble a similar question, to which she replied, through Mrs. Slosson:

"It certainly is no detriment to me, or hindrance to my progress, to return to you, and be with you all I can. I am always glad to have you call me when you need me or my influence. Not only is it no bar to my progress on my side of life, but it is a help to me to have you call me because any way in which I can help any one else, either here or on the earth, is a help to me here. You know enough of the probable conditions here to understand and appreciate that. If you did not call me, I should feel that you did not want me or need me, which would make me feel as desolate here as you feel in your present lonely life. We must help each other—I in the life of the spheres, and you still on the earth—just as we did when we were on the earth together, so happy even under the adverse conditions in which we were placed so often. An unreasoning, a petulant, or a morbid calling from an undeveloped mortal to an equally undeveloped spirit on this side, might be a temporary hindrance to the one here; but even then the probability is that in time it would work to the best ends. If the aim is good and noble, the means are seldom injurious. I may say, in closing, that almost all who go out from the earth life before reaching at least the sixtieth year leave their earth-life uncompleted, as it were, and find it very advantageous to pick up the threads of that life here and there, and weave out the completed life."

I think that answers two questions—the one as to whether the return of the spirit is injurious, and the other as to the frivolous and flippant talk. There are spirits and spirits. There are conditions and conditions. Some of the grandest sentiments of the world to-day have come from spirits to mortals—from the days of Jewish patriarchs and prophets of old to Andrew Jackson Davis and other modern seers, down to psychics of to-day. Let us "try the spirits," and even overlook a little triviality now and then.

Chicago, Ill.

EARL MARBLE.

## WAS IT TELEPATHY?

### A Picture of a Coffin, and a Prophecy.

In a recent number of The Progressive Thinker, I gave an account of the circumstances under which I commenced the investigation of Spiritualistic phenomena, and how I received most remarkable automatic communications through my own hand, before I ever saw a medium, and before giving any attention to Spiritualism. In fact, I was strongly prejudiced against it. I had given much attention to mental and physical science. I was always fascinated with scientific research along those lines. With a fixed belief in immortality, I conceived that it was an unchangeable fact of Nature, and that the proof of its existence must be sought through scientific research, rather than through faith, or revelation. It was my constant aim to establish proofs of immortality through scientific investigation.

While, in a measure, I was tolerated by the church to which I belonged, I received frequent admonitions and warnings that I was traveling a dangerous road. After the recurrence of the incidents referred to above, I received frequent communications through my own hand. Even then I refrained, for a long time, from consulting a medium, or having anything to do with Spiritualism. I stood face to face with a strange problem, a problem whose solution demanded my immediate attention. While I received many remarkable communications which were subsequently verified in every detail, I received many that were utterly false. These communications were of no account to me unless their absolute verity could be established.

## DR. V. H. HALLMAN.

The Physician Who Attended Mr. Wiggins at Hot Springs, Gives His Views.

To the Editor:—I write you concerning C. E. Wiggins. I read Mr. Boying's last letter to you, and fully concur in his statement of the matter.

Wiggins seemed much worried over the loss of time occasioned by his sickness, and was very anxious to get to work, as he expressed it. I frequently heard Mr. and Mrs. Boying advise him to be patient and not attempt a seance until he had fully recovered from his sickness and was physically in prime condition for such work. They felt, more or less, their personal responsibility at stake.

He sought my opinion a number of times as to whether I would recommend giving a seance in the then physical condition. I informed him that by my best judgment, it would be advisable to wait longer; however, he must be guided by experience; he would be the best judge as to the amount of energy necessarily required to produce the proposed phenomena.

I am sure all those present at the deceptive circle meeting are conscientious truth seekers, and have had but very little, if any, experience with this phase of the mystery.

The reputation of Wiggins had inspired confidence. We felt honored to have so distinguished a medium in our midst, and were solicitous for his best welfare, not only because of our eagerness for an opportunity to peer through the veil into the border-land of future existence as he claimed we might do through his agency, but we felt genuine regret and sympathy for him in his affliction, and ministered to his wants and needs, kindly, and in every way possible until he perpetrated a willful fraud.

I had opportunity for being quite familiar with the whole affair, and to my knowledge there was never any semblance of coercion, but on the contrary (as stated before) he was advised to wait patiently until he had sufficiently recovered to be physically able to produce satisfactory results.

Any statement to the contrary is either due to ignorance or to malicious misrepresentation.

V. H. HALLMAN.

Hot Springs, Ark.

## SUCCESSFUL MASS-MEETING.

Indiana State Spiritualists Association Convenes at Peru.

The writer has been commissioned to give an account of the first annual mass-meeting of the Indiana State Spiritualists Association, which convened at Peru, Indiana, April 22, and continued over Sunday.

The splendid trio of noble workers, Miss Elizabeth Harlow, Mrs. Anna Thronsen and Will J. Erwood, were well chosen and conducted the meeting to a successful issue. No need to try to tell us of the names of those attending workers. Their reputation as honest, unselfish advocates of nature's religion is well established. There

fore, from the time the meeting was first called to order by the state president, E. A. Schram, until it closed with a benediction, every moment was one of pleasure and profit.

An excellent program had been prepared by Brother Schram, assisted by Mrs. Carrie H. Mong, the efficient secretary, which included Prof. Merrill's orchestra and several musical numbers, vocal and instrumental by local talent.

Ordination services were conducted Sunday afternoon, in honor of Mrs. Anna Thronsen, of Louisville, Ky., Rev. Erwood performing the ceremony in an impressive manner, in language touching and eloquent. The response of Mrs. Thronsen awakened the sympathetic chord in each listener's heart, and tears came unbidden to many eyes.

The Peru society furnished entertainment for its visitors with a lavish hand, and each one was made to feel the warm hospitality of a true Spiritualist home.

Free lunch was served each evening by the ladies, and all were welcome to partake thereof. This feature well served to more fully cement the bonds of true fellowship, and in a short time the happy throng were as one big family.

The meeting was not only a success spiritually and socially, but financially as well. The officers' board is well pleased with their first annual mass-meeting, and realize the most of the honor lies with President Schram and the noble workers he called to his assistance from the Peru church, and the citizens generally who proved their liberality by hearty co-operation.

Spiritualism in Rochester, Ind. Spiritualists in Rochester are still trying to beat the banner of Universal Love and Gospel of Humanity on the orthodox breezes. As we cannot afford a speaker very often, we are pleased to have the best when we have any, and it seems the Lord must be on our side somewhat after all, as we are now and then well favored.

Sunday, April 30, Will V. Nicum of Dayton, Ohio, has agreed to address the small circle of earnest souls in our city. Several visitors from surrounding cities will be in attendance, and we feel confident of a glorious outpouring of the spirit.

Mrs. Lillie H. Preston of Chicago, is now a resident of this city. Although she came an entire stranger among us, she has succeeded in impressing us as a good woman, with an honest message from the spirit world for mankind.

Mrs. Preston is not a speaker, professionally, but would like engagements with young societies who are new in the philosophy. Her messages have a ring of truth which is pleasing, although far from the sensational.

Miss Josephine Whitcomb, of Long Beach, Cal., is also among us. Miss Whitcomb is an astrologist and palmist and has given splendid satisfaction. She possesses much ability in her line of work and is a lady of culture and education.

girt and much grace, we hope to pull through all difficulties.

MARGUERITE MILLER.

Rochester, Ind.

## Nature's Disinfectant.

Nature's great disinfectant is sunlight. It is a most interesting fact that this wonderful light, which promotes the growth of useful plants and sustains animal life, at the same time destroys by its very brightness all sorts of germs which are brought in contact with it. It is this fact alone which renders the earth inhabitable. Germs develop with such marvelous rapidity that they would quickly overwhelm us by their very numbers if not constantly destroyed by the sun.

A little computation will readily show this. Some germs are capable of such rapid multiplication that they may make every fifteen minutes under favorable conditions of temperature and food supply. Estimate the number of germs which might be produced in a single day of twenty-four hours, or ninety-six doublings. The number could be more than thirty-two thousand billion billions, or sufficient to cover eighty thousand square miles a foot deep, or fill a space of more than fifteen cubic miles.

The increase of a minute organism occupying a cubic space of not more than one twenty-thousandth of an inch to such prodigious magnitude is beyond comprehension, and practically cannot occur. For while the germ may grow at this immense rapidity for a short time, the poisons which it produces come destructive to itself. The material upon which it feeds is also exhausted, so that its growth ceases.

Doubtless all have noticed the fact that mould grows during the night and in dark, damp cellars. Bright sunlight quickly destroys germs, mould, and other parasitic organisms. Diffused daylight does not act nearly so rapidly, but accomplishes in the course of a few hours what bright sunlight is capable of doing in a few minutes. It is clearly evident, then, that in order that our houses should be kept free from germs they, like our bodies, should be made full of life. The shutters should be opened, the curtains raised, and the light admitted to every room in the house, closets included, so that the disintegrating power of light may be exercised every nook and corner of the dwelling.—Ex.

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# FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Roscoe Conkling. Memorial Oration. By Robert G. Ingersoll. Price 3 cents.

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Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.

Standing Up for Jesus; or What the Editor of the Freethinkers' Magazine Thinks of Jesus. Price 3 cents.

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Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 23, 24 and 25, 1893. By E. F. U. Gerweck. Price 3 cents.

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## IS MATERIALISM ADVANCING?

An Important Question Answered by the Eminent Scholar, Goldwin Smith.

It would seem [as set forth in the New York Sun] that the answer to the question whether materialism has been making way must partly depend on the meaning attached to the word. My friend Professor Tyndall, as I think I have said before, called himself and insisted upon being called, a materialist because as a man of science he believed that in matter was the potentiality of all things, while in sentiment, character and aspirations no human being could be less material. In this I believe he was the type of many who, though they have embraced the materialist hypothesis, remain spiritual in character and aim. Militarism, football and bridge seem to show that the flesh, whatever the source of its prevalence, just now is strong.

It can scarcely be denied that between the higher criticism on one side and Darwin's momentous discovery on the other, materialism, in the scientific and philosophic sense, positive or negative, is gaining ground. We are called upon at all events to find a new warrant for spiritual life, for reliance on the dictates of conscience, for any hopes that we may have cherished of existence beyond the grave, for confidence in a divine order of the universe. We can no longer believe that the miscellany of Hebrew writings many of them of doubtful authorship and date, some of them plainly mythical, are a divine revelation. Nor is anything to be hoped from an attempt to evade the difficulty by suggesting that Deity, in its dealings with man, had to accommodate itself to the Darwinian law of evolution.

Of the Gospels, criticism has spared only the character and teachings of Jesus, which, on any hypothesis as to his nature, have given birth to Christendom. In the authenticity, contemporaneity, harmony of the documents we can confide no more. We can no longer sincerely accept the evidence for the Incarnation, the Immaculate Conception, the miracles, the Resurrection; or deem it such as would certainly have been given in proof of a revelation which was to be the light of the world. Moreover, the Fall being a myth, as it is now allowed almost on all hands to be, there is no grounds for the Incarnation and the Atonement, a disclosure which in itself is fatal to the dogmatic and traditional creed of Christendom. Nor, we must sorrowfully confess, is the collapse of our evidence limited to the case of revelation. It extends to that of natural religion.

Bishop Butler's proof of immortality, resting on the separate existence of the soul as an entity breathed into the body at birth and released from it at death, has been swept away by evolution. Theism itself has been seriously called in question, and arguments founded on the proofs of a universal beneficence, such as the writers of the Bridgewater Treatises deemed conclusive, will unhappily no longer avail. The wrench is great; but through rank abandonment of that which cannot be sustained lies our only road to truth.

For the first time perhaps in history, man stands with his unassisted reason, independent of any revelation or tradition, in face of the mystery of his existence.

istence and of the order of the universe. If there is any historical precedent, it is probably the position of the Greek philosophers. But the Greek philosophers were children in science. Their cosmic speculations were ingenious guesses. Ethics they cultivated. But in that region also they failed to look seriously, if they looked at all, at the questions which most deeply concern us now. Besides, their minds were not free from the bias of traditional theism. Socrates worshipped the gods of the State, and bequeathed an offering to Esculapius. Little will be found in the Greek philosophy at all helpful to present investigation.

The thought of the Roman Stoics was given to the formation of personal character. Nor is there much to aid us in the philosophy of the Voltairian era. It had no Darwin. It is extremely controversial, and therefore wanting in breadth and calmness of vision. Besides, neither Voltaire nor Rousseau is independent of theistic tradition. Voltaire, as we remember, avowed his belief that the fear of God was necessary to save our throats from being cut; and he built a church with the inscription, "Deo Erexit Voltaire," which, if he had said what he meant, would perhaps have been "Voltairo Erexit Deus."

No one can surely treat the question lightly. No one can think that even in a social point of view it matters nothing whether death ends and cancels all or whether conscience is a delusion. Dr. Osler may be right in saying that most people think little about a future life. This may be partly because the future life has been presented to them in a guise which no mind can grasp, and which is at variance with their practical sense of justice and mercy. Still, the belief has been there; and so has the authority of conscience.

The churches are a momentous part of our social organization, and on these beliefs they rest. Habit and opinion will sustain them, probably are now sustaining many of them, after the departure of positive belief. They may glide, as not a few of them are now gliding, into social reactions, more or less spiritual in tone, under the direction of a pastor, with side shows of various kinds. The impression, perhaps even the moral influence, may linger when the definite belief has passed away. But the end of this must come. Meantime, inquiry has happily become earnest, calm and tolerant. It may yet end in inducing the germ-plasm to limit its unbounded pretensions and leave room for the continued existence of spiritual life, and of such hopes as may reasonably be attached thereto. A new religion independent of tradition may yet be born.

GOLDWIN SMITH.

## Left \$5,000 to the National Spiritualists Association.

To the Editor:—Samuel Wood Tucker, late of 603 Fulton street, Keokuk, Iowa, and a long-time friend and well-wisher of your paper, passed away March 22, leaving to the National Spiritualists Association of Washington, D. C., \$5,000. I only mention this to let you know how firm a believer he was. He was a grand, good man, living to the ripe old age of 86. Keokuk, Iowa. S. E. TUCKER.

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca



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SATURDAY, MAY 6, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-in-Chief of the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "The Path," a booklet of spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

MARY T. LONGLEY.

N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

Honesty and Longevity.

People who are in no haste to die, and these comprise the great majority of the living, will be interested in the account of a new club based upon a new phase of sociology, that length of years on earth depends on the strict observance of honesty, and that the way to promote longevity is to elevate the moral tone.

Doubtless a consciousness of right intention, thought and action, is conducive to a physiological, as well as a mental and moral state of health; in other words, mental and moral health conduce to physical health.

The theory seems to be, that the seemingly little sins curtail life, in some degree, and larger sins in proportion.

This is what a city paper, The Chronicle, has to say of the new club:

That the span of human life works in inverse ratio to the sum total of sins committed is the belief of a small but enthusiastic body of "new thought" exponents of this developing center of culture, and on the strength of this theory they have organized the National Longevity Club, incorporated. A charter has just been granted at Springfield and the organization is now authorized to spread the idea among the neighbors that the complete moral tone of the community may be elevated a few notches, and incidentally that the average longevity of the component units may be extended beyond the reach even of an Osler.

The headquarters of the society is on the eleventh floor of the Masonic Temple, far above the murky current of semicivilization which ebbs and flows through the channels of frivolity and sordid commerce. There, on Tuesday afternoon at 3 o'clock the little band of men and women—mostly women as yet, they say—assemblies to discuss methods of making life's tenure a species of linked sweetness long drawn out like a huge stick of sugar candy.

"We believe implicitly," said Mrs. C. H. Besly, one of the incorporators, "that longevity depends absolutely on the spiritual development. No other element has the slightest effect on the length of one's days except the elevation or lowering of the moral tone either of the individual or of the community."

Remember that we do not say that long life depends partially on refraining from sin, but entirely on such a premise. As yet we are a mere handful of enthusiasts in the new thought and most of us are women—just one or two men—but we expect to grow into a large organization.

"We meet every Tuesday afternoon at our little room in the Masonic Temple and will be glad to see anybody who can believe as we do or who may be interested in studying our theory."

As yet the bearing of each individual indiscretion has not been figured to a fraction by the believers in the hypothesis, but some of the penalties are sufficiently severe as to act as a thin sign to the citizen who stops to think.

The knowledge, for instance, that each lie told by the grocer regarding the longevity of his eggs will discount his probable tenure by six months is likely to make him hesitate before he quotes the farmer's tale of woe.

Who would stare blankly in space while the street car conductor makes his promenade for nickels down the aisle if he knew to a certainty that thirty days dating was to be granted him on his funeral as a penalty for his petty larceny?

That one's life is to be abbreviated because a newspaper is purchased one week beyond the stand while the boy is hunting for change is a warning which even the meanest man must heed.

In regard to the greater sins society has long recognized the fact that a murderer's life may be shortened by many years—if he is caught—but it is of the penalty for the infinitesimal sins that the world is careless. It is the smaller sins, too, that the Longevity club hopes to kill in their infancy before time and its accruing interests have had opportunity to develop them into crimes.

While there are always a multitude of thoughtless individuals who are ready to contend that "life is not really longer for the moral citizen, but only

seems longer to him," it is still hoped that a large number of thinking people will fall in line with the new thought that their days may be long in the land.

Healing by Religious Instruction.

According to the testimony of the New Testament the apostles of the primitive Christians healed the sick, cast out devils, etc., in obedience to the express command of Jesus. In later times the church and its teachers fell away from the word of the Master, in the matter of healing as well as in other things.

But now comes the news that St. Mark's Protestant Episcopal Church of Denver has been stirred to its foundation by the action of its rector, the Rev. John H. Houghton, in establishing a guild to teach healing of the sick by religious instruction.

His course may result in sensational developments among the congregation and threatens to revolutionize this conservative church.

Mr. Houghton has ever been the enemy of healing cults and has fought their invasion of his congregation. He has denounced the principles of healing and denied their assertions.

During the last year, however, he has stated that he believed all earnest Christians should be masters of their mind and body, and six months ago caused a sensation at a meeting of the Ministerial Alliance by saying that the healing of all the ill by religious sects was an issue which all churches must sooner or later meet and settle to the satisfaction of the Christians of the world.

"I, myself, have been healed by the word of God," the study of the Bible, the understanding of Christ's teachings," he declared, and now has made known his intention of establishing guilds where healing, as taught by the Bible, will be the study of the members.

The church is divided in its reception of this departure, and some who do not approve the move may band together and form a separate church. It is the desire of Mr. Houghton to prevent members from leaving the church, and to this end Henry Holden Colpus came to his assistance from Philadelphia. The measure is taken to put an end to the decreasing membership on account of the inroads of new churches which profess the healing of the ill as taught by Christ.

Mr. Colpus says that it is the intention to organize guilds of health throughout the British Empire and the United States.

Simultaneously in London and in Denver, Mr. Colpus said, the necessity for a radical movement to counteract the tendency of church members to leave their church relations to join the ranks of healing cults was recognized.

A Desire to Know God.

Cogitating the other day on the Deity question arose: What form does he wear? The first thought was to turn to what our good Christian brothers tell us, the Bible, and there gain from infallible inspiration the desired information.

Our joy was great when we discovered he exists in the form of man, for the inspired author of Genesis tells us, man was made in the image of God. That fact established, our next ambition was to know his size, as the presumption is, man is a diminutive image. Our astronomical knowledge came to our aid. We contemplated the boundless universe; its countless suns and solar systems, all spoke into being and populated with life in a single week, and we were amazed at his proportions.

We stood aghast, filled with wonder and awe as we thought. We endeavored to grasp in imagination this great earth; but knowing only a small part it was impossible to comprehend the whole. We wandered in fancy outward from planet to planet in our own solar system, and back to the sun, taking cognizance of the inferior planets, and the satellites circling them, and our amazement became confusion as we thought of our own significance.

But the camera reveals fifty millions of those stellar orbs, each a sun, many of them infinitely greater than our sun. The mind of man, however expanded by education, cannot grasp such a mighty subject.

Lacking this power, let us have the aid of revelation again. "We find God in the Garden of Eden in earnest converse with Adam and Eve. And when those worthies had partaken of the forbidden fruit we find them again searching for those sinful creatures, and even hallooing, "Where art thou, Adam?" How it was possible for a God capable of creating the mighty whole to contract himself into the limited space of a garden, probably lying between the Tigris and the Euphrates, near the Persian Gulf, into so small dimensions, is certainly incomprehensible; but it must be so, for the Bible so instructs us.

Continuing our search for information relating to this God, as described in holy writ, we read:

"There went up smoke out of his nostrils, and fire out of his mouth, devouring coals was kindled by it."

"Round about him were dark waters and thick clouds of the skies." "His head and his hairs were white like wool, as white as snow; and his eyes were a flame of fire."

"And his feet like unto fine brass, as if they burned in a furnace." He had horns coming out of his head." "And burning coals went forth from his feet."

"And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword."

Enough! Every one of these quotations are copied word for word from the inspired volume as descriptive of God. Book, chapter and verse are omitted to save space.

Now magnify the picture in the mind's eye so as to make God large enough to create the whole out of nothing in a single week, then do not the preachers belittle him when they present him to their auditors. We mistrust it.

Rome and Education.

The abounding love of the Romish hierarchy for public schools is aptly illustrated by the message sent by Pope Pius X. by a Canadian bishop, as stated by the daily press.

Rome desires no education that is not tinged with Romanism.

Vancouver, B. C., April 20.—At the close of mass in the Catholic church here Bishop Domettwell said that the Roman rite was a message by him from Rome to ask his people to stand up for separate schools and to have their children educated in separate schools. The statement caused much comment owing to the heated controversy for and against government support of separate schools in northwestern Canada.

Early Teaching of Immortality.

Opening "The Spectator," published by Addison, Dec. 3, 1714, we found the principal article of that date was a communication on immortality. The writer urged with great force that as eternity never had a beginning it can have no end. He concludes with an English rendering of a speech of Cato, from which we extract:

"It must be so, Plato; thou reasonest well. Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread, and inward horror, Of falling into naught? Why shrink'st thou back on thyself, and start'st at destruction?"

'Tis the divinity that stirs within us; 'Tis heaven itself that points out a hereafter, And intimates an eternity to man. Eternity! thou pleasing, dreadful thought!

"Through what variety of untried changes; Through what new scenes and changes must we pass!

The wide, 't' unbounded prospect lies before me; But shadows, clouds, and darkness rest upon it.

"The soul, secur'd in her existence, smiles, At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself Grow dim with age, and nature sink in years; But thou shalt flourish in immortal youth, Unhurt amidst the war of elements, The wreck of matter and the crush of worlds."

Cato, the Stoic, died by his own hand, B. C. 46, but he was a firm believer in the continuity of life. How, then, the claim that Jesus brought life and immortality to light? Plato, the Athenian philosopher on whose logic on immortality Cato reasoned, died about 348 years before the Christian era.

Separation of Church and State.

France seems intent on separating church and state. A bill is pending in its legislative body to that effect, which is supported by its ablest officials. It is contended the influence of the church, which is Roman Catholic, is against republican institutions.

It is a fact that priestcraft and royalty, in all countries, have been in partnership, while priest and king have each labored to advance the interests of the other, and always to the prejudice of the people over whom they have tyrannized.

The United States led the world in an attempt to separate church and state; but it has been only partly successful. Our penal codes have thrown a shield over all churches, conferred special privileges on them, and have compelled the taxpayers to bear the burdens which rightly belong only to the church. This is done under the pretext that these corporations advance good morals. Unfortunately for the justice of this claim the statistics of our penitentiaries and reformatory institutions show the criminal class almost wholly from those who grew up under church instruction, whilst the clerical class contributes more largely to people those institutions than any other profession.

More Hell Wanted.

A semi-religious paper on the Pacific coast, in its magazine department, reports a revivalist as complaining that "the people are drifting away from the old fashioned theology, and that more hell should be injected into religious services."

That is a grand idea, and should be carried into practice if the intelligence of the age will allow the revival of ancient paganism in the 20th century.

Hell was a priestly device, employed many thousands of years ago, to frighten the people into obedience to their wishes. Its fires grew hotter from age to age as intelligence advanced.

The great revivals the world over, have been predicated on the idea of an angry God, and a torturing chamber in which sinners were to be incarcerated eternally. He who could whoop up hell the most gloriously and forcibly was the most successful in winning souls to God.

The best men in all the ages have been sent to hell by the priests, whilst their counterparts, however, have been saved by the truculent, the cowardly, the infants and the assassins, who, while in prison awaiting execution, gained forgiveness of God by praises, applauding him to the echo.

Yes, to restore priestcraft to power, exalt hell to the front again. Nothing else will do it.

A New Freak.

Are there new parties in charge of the electrical department of the universe? And, if so, what indignity have the pyramids of Egypt done Jupiter that the lightning's fiery bolts should be hurled at them? The pyramid of Kephren, near Cairo, received a bolt a few days ago, believed the first in 5,000 years. Did the powers that be mistake it for a meeting-house, such common objects of electric assaults?

Foolish Gullibility Illustrated.

According to the daily press, an instance has recently occurred in this city, illustrating the confidence game trickery of a so-called medium, and the foolish gullibility of his dupes. The foolish dupe says he paid \$55 to the "medium," for which the "medium" was to secure the assistance of "spirits" to arouse the love of a certain man. He remained indifferent, in spite of the efforts of the "medium," who was arrested on complaint of the dupe.

THE INMOST CENTER.

I searched through strange paths and winding For truths that should lead me to God; But further away seemed the finding With every new byroad I found.

I searched after wisdom and knowledge— They fled me, the fiercer I sought; For teacher and text book and college Gave only confusion of thought.

I sat while the silence was speaking, And I changed to look into my soul; I found there all things I was seeking— My spirit encompassed the whole.

—Ella Wheeler Wilcox.

Spiritism and Mrs. Leonarda B. Piper.

Dr. and Mrs. J. H. Emerson's Theories. By E. L. Dabbitt, L. D. M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

## Mrs. May Pepper's Great Psychic Powers.

Am I convinced that Mrs. Pepper is not a fraud; she is sincere in whatever she does? But by this I do not mean that I endorse her teachings. I am in the middle of a very exhaustive examination of her work. There is none of this fraudulent illusion business about her. She submits to tests in her own home, where she cannot have the advantage of deceptive appliances, and she is so perfectly frank that there is no opportunity for fraud.—Statement of the Rev. Dr. Isaac K. Funk to an "American" Reporter.

BY THE REV. HERMAN S. WALLACE, OF PORTLAND, ORE.

Mrs. May S. Pepper, the Spiritualist leader, has agreed to submit to a test at the Lewis and Clark Exposition this Summer that will convince the world of one of two things—either that she is a psychic of tremendous power, or that she is not what she represents herself to be.

Mrs. Pepper will take a position on a rostrum at the fair, and will read letters the contents of which she will not see. It is the purpose of the men who have the arrangements for her demonstration in charge to invite prominent ministers and leading men in all walks of life to assist in this demonstration by writing letters and keeping their contents a secret.

My own experience with Mrs. Pepper has been such as to convince me that she possesses great power. I lost some papers that I valued very highly. I searched high and low for them, but met with no success. Finally a stenographer suggested that I try Mrs. Pepper. I wrote to Mrs. Pepper and begged to be allowed a private sitting. For I did not want a public discussion of my loss.

I journeyed to Brooklyn, but found that the medium was out of town. I came to the East. All that I had ever placed a copy of my original letter within Mrs. Pepper's view.

She immediately detailed the manner in which I had lost the papers, and finally told me just where I should find them. Then she told me in many minute details the nature of the undertaking in the interest of which I had come to the East. All that I had ever told her was that I was a Christian minister, and had mislaid important papers.

Though it was highly improbable, it was nevertheless possible, that some one had informed her of my movements. She might have had a confederate. I determined to employ another test. I wrote a letter and placed it on the table in her church. The letter bore the name of my hotel and my own name. I thought that the envelope would suggest to her that I wanted to know something further about my business, for she had previously told me things that would have given a very interested person to inquire further.

"Spiritualists of Rockford, Ill.

At this late date the writer would like to say a few words of a recent visit to Rockford, Ill., of five weeks' duration, in the service of the Psychic Research Society, and its members, I found a live society of Spiritualists striving to present the truths of our cause in a way to interest the thinking people, and succeeding splendidly.

The president of the society, Mr. Robert Schmus, is active in all reform movements, having been the socialist candidate for Mayor for that city, and being a man of high character and high ability. He is a hard worker, and is fully able to get up before an audience and give them thought awakeners on a moment's notice. His talks are interesting and instructive.

Another one of the "wheel horses" is Mrs. H. H. Howe, who has the good of the cause thoroughly at heart, and makes many sacrifices for it. She is a woman of high character and high ability, and is fully able to get up before an audience and give them thought awakeners on a moment's notice. Her talks are interesting and instructive.

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## Mrs. Pepper Amazes Him.

Mrs. Pepper did not snatch at the bait. She placed for her. Instead, she looked at the questioner, and said, "Why, Dr. Wallace, whatever can you want to know about a concert singer? What can a minister want to know about a singer?"

Then, although the letter had remained sealed and within my sight all the time, she told me just what my query was, and she added that some one had asked me to write about this singer. That was perfectly true. A sister of the singer had asked me to find out whether she would return to this country this summer to take part in a concert out West.

Now Mrs. Pepper told me where the girl was staying in London, and when she would return. I was amazed, as you might imagine.

Christian clergymen and others must recognize that Mrs. Pepper is doing wonderful things in Brooklyn.

Congregations believe that their ministers are compromising their denominations and the societies of which they are the spiritual leaders when they take it upon themselves to investigate the occult, and many congregations might feel that they were justified in requesting the resignations of pastors who take it upon the sacredness of the other world. For that reason ministers hesitate to approach questions of this kind.

I am not engaged in pastoral work at this time, so that I am free to investigate at will. The occult sciences have always interested me, and I am only awaiting the day when further enlightenment upon these matters will come.

Whether it is ability to communicate with spirits of the other world that enables Mrs. Pepper to perform such truly wonderful facts I do not know. It may be that all she has done is explained by the fact that her mind is so perfectly attuned that she is able to conceive, cogitate, conclude and communicate thoughts that are in the minds of others.

It remains for her to make a still further test to give her demonstrations sufficient color to stir skeptics to animated discussion.

If some one sufficiently interested leaves a sealed letter, the contents of which are known only to him, and that letter is produced after his death for Mrs. Pepper to read, she would demonstrate power of communicating with spirits of the departed, for no living being would have seen the contents and Mrs. Pepper would have no means of viewing them.

Even then it might be said that the living mind communicated word of the forthcoming test, and that Mrs. Pepper hoarded the treasure information until the psychological moment.

It is difficult to conceive a test that will be "all-satisfying," but my experience with the Rockford medium has been sufficient to convince me that she is worth study.—New York American.

THE SHAKERS' CLAIM.

Issue Book Relating to History of Spirit Visitors Who Went Away Half a Century Ago.

According to The Times-Union of Albany, N. Y., the North family of Shakers, of Mount Lebanon, N. Y., in a volume on "Shakerism," just issued, sets forth the claim that the Shaker church was the parent of Modern Spiritualism.



## SCINTILLATIONS

From the Pen of Henry Morrison Tefft, of Norwich, N. Y.

"Paint me as I am," exclaimed Cromwell to the artist, who with paint and brush was putting his image upon the canvass. "If you leave out the scars and the wrinkles, I'll not pay you a shilling." If our own thoughts and motives could be as correctly painted or photographed as our faces, very few would care to look upon the picture.

It has been said that, "The proper study of mankind is man." We spend a good deal of time in analyzing the causes and motives that prompt the action of others but neglect to scrutinize the controlling principles that actuate our own lives. Every one has some personal peculiarity, characteristic or habit which in the estimation of others is regarded as a defect and prohibits in the individual the realization of the ideal person or character. Man standing alone cuts no more figure in human history than an atom of matter floating in a sublim. Occasionally a single individual has forced his way up sufficiently to be seen above the common level, but the great mass have made no perceptible impression on the annals of time or left any trace of their existence. It requires long stretches of years, and the sacrifices of innumerable people to note any change or advance in the general progress of the world. But it must be conceded that each civilization that has appeared upon the earth has, on the whole, been an improvement upon the one that preceded it.

The same can be said of the great religious systems, that have from time to time arisen and dominated and controlled the actions and consciences of vast multitudes of people. It is only as we extend our vision that we can take in the beneficent order of providence; it does not clearly appear in individual experience. The manner of life has less to do with its weal or woe than many of us are willing to admit. The most perfect example of living is often linked with the greatest suffering and the sorest privation. The innocent suffer and the guilty go free, so that along the moral lines we can discern no well defined rules governing rewards and punishments. We come into this world furnished with certain mental and physical qualifications, and with environments and conditions in regard to which we have had nothing to say. However unequipped we may be for the great struggle before us, all are held accountable to the same law, and it matters not whether our forefathers were saints or sinners, there is but one moral standard by which we are judged.

Ingersoll, in a speech delivered at Albany, N. Y., before the state bar association upon crimes against criminals said: "Is it not possible, is it not probable, is it not true, that the actions of all men are determined by countless causes over which they have no control? I am perfectly satisfied that there are millions of people incapable of committing certain crimes, and it may be true that there are a million of others incapable of practicing certain virtues. We do not blame a man because he is not a sculptor, a poet, or painter, or a statesman. We say he has not the genius." "Who," he asks, "has the mental balance with which to weigh the forces of heredity, of want, of temptation?"

It is claimed life is a blessing, yet this is a proposition more easily asserted than proved. In the plan of creation, and the progress of the world, the good of the individual seems to have been subordinated in the interest of the mass. Taking in view the present, and looking back through history, and still further back into the dim and uncertain light of tradition, we find that the course of humanity has ever been onward and upward. Its beginning no man knows. Guesses

are made, theories advanced, but the solution of the question takes us too far back into the realms of antiquity.

"Thou unrelenting Past!  
Strong are the barriers 'round thy dark domain—  
And fetters, sure and fast,  
Hold all that enter thy unbreathing reign."

For in thy realm, withdrawn,  
Old empires sit in sullenness and gloom;  
And glorious ages gone,  
Lie deep within the shadow of thy womb.

Full many a mighty name  
Lurks in thy depths, unuttered, unrevered;  
With thee are silent fame,  
Forgotten arts, and wisdom disappeared."

The question of man's origin and destiny has always commanded the greatest wisdom, most profound thought and earnest solicitude. The unfolding of life, the growth of civilization, the building up of religious faith,—are studies which bring to the mind rich fields for thought and investigation. We live in a time of great religious doubt; the reign of faith is rapidly passing away and reason begins to command universal attention. Science looks with reverence upon no creed or book. She pays tribute and offers worship only at the shrine of truth. The time has come when there is not so much interest manifested in the creed a man embraces as there is in the life he lives. Orthodoxy of heart and life is more important than orthodoxy of doctrine. The golden rule is more to be admired than the catechism. There is a beautiful poetic legend which says:

About Ben Adhem, may his tribe increase,  
Awoke one night from a deep dream of peace  
And saw within the moonlight in his room,  
Making it rich and like a lily in bloom,  
An angel writing in a book of gold;  
Exceeding peace had made Ben Adhem bold,  
And to the Presence in the room he said:  
"What writest thou?" The vision raised his head,  
And with a look made of all sweet accord,  
Answered: "The names of those who love the Lord."  
"And is mine one?" said Adhem. "Nay, not so,"  
Replied the angel. About spoke more low,  
But cheerily still and said: "I pray thee, then,  
Write me as one that loves his fellow-men."  
The angel wrote and vanished. The next night  
It came again with a great awakening light  
And showed the names whom love of God had blessed,  
And lo! Ben Adhem's name led all the rest.

It is said that Theodore Parker was once asked to pray at the funeral of a man who had been an atheist; but one who had led an honest and correct life, and he said, "O God, our departed brother did not recognize thy existence but he obeyed thy law."

Deeds are more effective than prayers. Talmage once said that some of the meanest men he ever knew had D. D., L. L. D., and F. R. S. at the end of their names. Professions are easily made, titles readily obtained but true manhood is something that cannot be obtained from colleges or conferred by councils. This is a critical age; a time when the interests of mankind are growing more and more complicated. A higher state of citizenship is constantly required. In order to be successful, men in all the walks of life, have got to be better equipped. What the world most needs is always the hardest to get. Plenty of men are playing the role of statesmen, philosophers and prophets but what the people want is some Moses

to lead them out of bondage. In a land of plenty poverty is every day becoming more common. The many grow poor and the few grow rich. Fortunes are being amassed beyond what, heretofore, the most greedy ever conceived or the dreams of avarice ever pictured. But for every man that lives in a palace a hundred men must live in huts. No one can accumulate a fortune from his personal earnings. Fortunes raised from wrecking railroads, watering stocks, and buying up the products of a country for the purpose of enhancing the price, cannot be said to have been made from personal earnings.

Wealth and poverty must always live side by side. The success of one man is made at the expense of others. Wherever there are great riches there must be a corresponding degree of poverty. Yet there are things more to be desired than wealth. Money can buy the paintings of the great masters, but it cannot buy the genius to paint them. Money can buy the books of the great authors, but not the ability to write them. Money can summon into its presence the most distinguished orators, but it cannot buy the genius that produces the oratory. Wealth can clothe the rich in the finest broadcloth and most costly silk, but it cannot buy the fine physique, the manly form, that often dwells in the homes of the poor, nor the picture of health and beauty which the most humble peasant's girl in the land may possess or the blush that lives upon her cheek.

It is claimed by some that if equality prevailed among the people; if all stood upon a common level in life, equal in position, wealth and standing,—the world would stand still and there would be no progress. That it is this very idea of reaching up to that which is above us that pushes us onward and upward. "The world," says one writer, "would be in a poor case indeed, if it had not always before it some ideal or millennial condition, some panacea, some transmutation of base metal into gold, some philosopher's stone, some fountain of youth, some scheme for eliminating evil." But if the fruition of our hopes are never to be realized, why all this struggle? Is it possible that our civilization can proceed only as it walks over desolated homes and ruined lives? Marie Correll in an "Introductory Note" to one of her books says: "There is no necessity to invent fables now-a-days; the fictionist need never torture his brain for stories either of adventure or special horror. Life itself as it is lived among ourselves in all countries, is so amazing, swift, varied, wonderful, terrible, ghostly, beautiful, and withal so widely inconsistent and changeable, that whosoever desires to write romances has only to closely and patiently observe men and women, as they are, not as they seem, and then take pen in hand and write the truth."

The history of a single life is something wonderful to contemplate. The fears, the hopes, the loves, the hates,—yes, the triumphs and defeats that enter into it, are known only to the individual soul. "There are two biographers," says Oliver Wendell Holmes, "who can tell the story of a man or a woman's life. One is the person himself or herself; the other is the Recording Angel." Why is it that the present always comes to us burdened with care, anxiety and unrest, and only in the future can be seen the Elysian fields of human happiness? It is not the enjoyments of today upon which the mind dwells with satisfaction and pleasure, but upon what fancy paints and the imagination pictures are in store for us on the bright tomorrow. Our ideal life is always before us but we never attain it. No matter how low our condition or hard our lot, there is something better beyond. There is no position in life without hope. The sick expect to get well; the bankrupt never despairs of regaining his wealth; the convicted murderer is looking for a reprieve, and the man sentenced to states prison for life, is expecting a pardon.

Most of the sweetness in life comes through the imagination. The cold hard facts and realities of our existence are unromantic and have but little interest

for the vast multitude of people. If the claims of science are true, man has fought his way up from the lowest origin—through savagery, through barbarism to his present condition. Daniel G. Brinton, who at one time was president of the American Association for the Advancement of Science, in an address once used the following language: "What floods of tears and blood, what long wails of woe, sound down the centuries of the past, poured forth by humanity in its desperate struggle for a better life, a struggle which was blind, unconscious of its aims, unknowing of the means by which they should be obtained,— groping in darkness for the track they knew not whither. Ignorant of his past, ignorant of his real needs, man has blundered and stumbled up the thorny path of progress for tens of thousands of years. Mighty states, millions of individuals, have been hurled to destruction in the perilous ascent,—mistaking for life, pursuing false paths, following blind guides." Out of this struggle the world has reached its present civilization,—a civilization that no one knows today whether it bodes good or evil to mankind. We see that in the most enlightened and favored countries it is hard to keep down the rising tide of popular discontent; and it is thought by many that in our own can be seen at work the elements and forces of its final overthrow and destruction. A government is always safe in the hands of a people that are prosperous and happy. The danger begins when want comes to the homes and drives away the smiles, the laughter, the joyousness of life. "Who," asks one writer, "shall repeal the law of self defense? What arms or discipline shall resist the strength of famine and despair?" The most savage and blood-thirsty brute is comparatively harmless when gorged with food, but let him be pinched with hunger and he is ready to devour all that comes in his way. Poverty disregards men and makes them barbarous. In every heart are the seeds of good and evil; circumstances and conditions bring out either one or the other. Yet, the well fed, well housed millionaire, wonders as he sits in his palace at the unrest and turbulent condition of the people.

It would be instructive to know how much economy had to be practiced, how much privation and suffering endured by men, women and children for every princely fortune that was amassed. It would be an object lesson to be remembered if we could see the homes that have to be pauperized, lives bankrupted and hopes blasted, in order that greed and avarice may fatten and grow rich.

But this is history that will never be written. In looking over an extensive landscape, it is only the hills that are noticed, what lies low down in the valleys cannot be seen. How often in reading a book of fiction, where some chapter of human life is described, we say the characters are overdrawn, the scenes are too highly colored, that no such realities ever existed, no such experiences ever transpired. But it is not so. There are lives all around us filled with living experiences, more heart-rending and terrible than any novelist ever pictured or actor portrayed. Life sparkles only at the surface. Society goes masked, and our nearest friend knows but little why we laugh, or why we weep. Victories, not defeats are inscribed upon tablets, emblazoned upon banners, and commemorated in song. No man ever comes up to the full measure of his hopes and expectations.

"I wonder if ever a song was sung  
But the singer's heart was sweeter?  
I wonder if ever a rhyme was rung  
But the thought surpassed the meter?  
I wonder if ever a sculptor wrought  
Till the cold stone uttered his ardent thought?  
If ever a painter, with light and shade  
The dream of his inmost heart conveyed?"  
HENRY MORRISON TEFFT.  
Norwich, N. Y.

## REMARKABLE INVENTION

AN INSTRUMENT THAT RE-STORES EYESIGHT.

Spectacles Can Be Abandoned.  
This instrument is in the form of a pocket battery, which the inventor has patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or dragging the eye for need for any form of disease, cataracts, pterygia and other abnormal growths can be removed and weakened vision restored by the new and more humane method. At this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit, that they give an absolutely free trial. They are interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

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Write for new booklet, Special Offer this month. Our great new book, "The Life of the Future," is now on hand. It is a complete dictionary of diseases, which tells all about "Actina," its diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 920 Walnut Street, Kansas City, Mo.

## CANCER CURED

WITH SOOTHING, BALMY OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for full particulars. Sent free. Address A. C. BYE, Broadway, Kansas City, Mo.

## 806

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BOOKS BY—  
LILIAN WHITING.

## THE LIFE RADIANT

Cloth, \$1.00  
net. Decorated cloth, \$1.25. In this new book, Lilian Whiting aims to portray a practical life for the living that shall embody the sweetness and beauty of the ideal. It is a measure, a logical sequence of "The World Beautiful." Leading into still deeper harmonies. "The Life Radiant" is characterized by the same "essential qualities that have marked the author's previous work."

CONTENT: The Golden Age Live Onward; Discarding the Past; The Ethereal Future; The Power of the Exalted Moment; The Secret of the Hour.

THE SPIRITUAL SIGNIFICANCE:  
Death as an Event in Life; Death, II. A book from her pen presents new flashes of insight, a revelation of the inner life, a new world of truth and beauty. Chicago Chronicle.

THE WORLD BEAUTIFUL: First, Second and Third Series. Three volumes, \$1.00 per volume.

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"THE LIFE BOOKS"  
BY RALPH WALDO TRINE.

What All the World's A-Seeking, or The Vital Law of True Life, True Goodness, Power and Happiness. Contents: The Principle; The Application; The Unfoldment; The Awakening; The Incoming; Character Building Thought Power. Price, \$1.25.

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This work includes "Personified Unthinkable," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought, and will be of great value to the student of occultism. Price, Cloth, \$1.50. For sale at this office.

## SHOULD EXPOSE FALSE MEDIUMS.

Spiritualists Resolve to Purge Their Ranks.

The successful convention of the Wisconsin State Spiritualist Association, at Portage, closed on the evening of April 19, at the court house, at which a lecture by President Erwood of La Crosse, on "Spiritualism as a Humanitarian Religion Suited to the Wants and Needs of the People" was the feature. The audience was large.

Mrs. Thordson of Louisville answered questions and gave messages. The work of the Morris Pratt Institute of Whitewater was discussed by its secretary, Mrs. Clara L. Stewart. A violin solo by Dr. E. C. Root was received with appreciation.

Many Resolutions Adopted.

The convention adopted the following resolutions:

Whereas, We are conscious of owing a great debt to the spiritual world, therefore be it  
Resolved, That our knowledge of Spiritualism is based on mediumship and as our mediums are the connecting link between the two worlds we should do all in our power to save reliable mediums from unbelief and suspicion and to relegate frauds, fakirs and charlatans to the rear and that every expose made by ourselves tends to purge our ranks and to place Spiritualism on a more solid basis.

Resolved, Recognizing what the Morris Pratt Institute is doing along the line of education for the benefit of coming mediums, we as a committee realize that the time has come to demand that our public workers not only be of the highest moral character but have an education equal to the Morris Pratt Institute or a like school of the kind.

Resolved, During the past year the white-robed Angel of Destiny has called for Brother Nathan Fisk of Waukegan, John Gregg of LaCrosse and other friends. Realizing that the life of earth is but a school in which we learn the lessons which fit us for nobler and higher usefulness and thereby graduate into advanced states of unfoldment, we congratulate our ardent brothers on their success in having cast the condition under which we still struggle and reached that fuller expression of life in spirit realms, and while we miss their presence we are conscious of and rejoice with them in their spiritual possessions.

Resolved, That we have been more than ordinarily favored by the presence among us of the distinguished Cora L. V. Richmond, pastor of the "Church of the Soul" of Chicago, Ill., and we feel that we cannot too highly appreciate the service rendered to us both by her own personality, and also that of her invisible guides and teachers and we most earnestly recommend that a vote of thanks be extended not only to her but her congregation and classes through whose generosity it was made possible for her to come.

Resolved, That the thanks of the convention are due to the citizens of Portage who so kindly welcomed us among them and placed at our disposal this commodious and comfortable hall as well as other privileges of the city.

Resolved, That our thanks are due to the press of the city who have so courteously and fully reported the proceedings of this convention and also to the musicians and singers who by their

melody have contributed much to the success of this convention. We would recommend that such be extended and record of the same placed upon the minutes of the convention.

Resolved That we extend to the president and his associate officers the sincere thanks of the association, for their faithful and untiring labor during the year and realizing the mental and spiritual refreshment resulting from entertaining a convention in one's own city, therefore we especially appreciate and support our secretary, Rev. Nellie K. Baker for the labor and devotion she has shown in calling this convention to the work thereof. Appreciating the past efforts of our officers we most heartily recommend and advise that they be continued in office if possible to retain them.

Signed, Mrs. E. F. Cowan, Mrs. A. Snyder, Mrs. R. H. Colby, Mrs. Clara Stewart, committee.

The Portage (Wis.) Democrat says: "The 19th convention of the Wisconsin State Spiritualist Association will be held in Milwaukee, beginning the third Tuesday in April."

The officers of the association are: President, Rev. W. J. Erwood, La Crosse; vice-presidents, E. D. Frost, Almond, and George Acers, Portage; secretary, Rev. Nellie K. Baker, Portage; treasurer, J. H. Houston, Cambria; trustees, W. B. Bristol, A. J. Worthington, Oakfield; Mrs. A. M. Snyder, Mrs. M. A. Thiemann, Milwaukee.

Delegates chosen to the National Association's convention in Minneapolis next October are, Rev. Nellie K. Baker, Portage; Rev. W. J. Erwood, LaCrosse; W. E. Bristol, Oakfield; Mrs. E. F. Cowan, Almond; Mrs. A. M. Snyder, Milwaukee.

Wednesday's meetings were of great importance to the future welfare of the association and much needed legislation was accomplished.

The afternoon session was called to order at 2 o'clock by President Erwood and was addressed by Mrs. Reuter of Milwaukee and Chas. Bucht of Milwaukee. R. E. Colby of Oregon, Wis., recited a poem which was rendered at the funeral of our lamented Abraham Lincoln.

Mrs. Richmond spoke and answered all questions put to her and rendered several inspirational poems on different subjects. The afternoon session was adjourned at 5:40 o'clock.

In the evening at 8 o'clock, every seat in the large auditorium of the court house was filled and extra chairs were provided for at least 100 more. Still a great many people found the room so interesting as to stand for three hours and listen to the able discourse of Mrs. Richmond of Chicago.

The Imperial orchestra furnished the music and was enthusiastically received.

## VERY GOOD REASONS

Why Persons Should Be Leniently Dealt With for Their Faults.

"He who knows little, judges harshly; he who knows more judges less harshly, and he who is possessed of all knowledge,—were that possible—would judge not."

You know your impressions of things, not the things themselves. Your knowledge of a thing depends wholly upon the media through which the vibrations are transmitted to you. You are not your body any more than you are the clothes that you wear. Your eyes do not see. Your ears do not hear—they are merely channels along which a relatively small range of vibrations travel. You are greater than body, eyes, ears. You are the eternal "I," for which the hour shall never strike.

An impact transmitted to you through the auditory centers is translated by the mind as sound. A similar impact, transmitted along the visual centers, will reach you as light. Objects seen through blue, green or any other colored glass will partake in color of the media through which they are seen. The distinguishing color depends upon the rapidity of the vibrations that the ray of light bearing the message to your mind is making.

A man born blind knows his eating utensils by sense of touch. Give him sight and all the things known to him by touch will again have to be familiarized by sight. He will, at least, recognize none of them through the newly-acquired sense-avenue. He will see two objects where there is but one, and each image will be upside down. The mind, in the course of time, will regard the two images as one, and it will reverse the upside-down objective forms.

In the normal man the sense avenues transmit to the mind, through the brain, the things of the outer world with undeviating accuracy.

In passing I shall take advantage of the time and place to remind you of some of the delusional forms of vision. Cases, although somewhat rare, are recorded wherein pictures of objects seen are, to a marked degree, retained in their carriage to the mind. The afflicted one will discuss with you things that he has passed some time since, during his journey. He will call your attention to "that house over there undergoing construction," pointing his finger, at the same time, in a given direction where no house exists. The object he speaks of will be a house, perhaps, that lies a block or two behind you. In this case you will readily comprehend that the difficulty that our friend encounters lies in the quality of the media—in the different modification of the matter that composes his eye and yours. The mind of the delirious or server is sane, and is capable of engaging in abstract thought of the most subtle nature, but it labors under the disadvantage of having defective apertures through which to distinguish the not-self.

A rhythmic flash of light is sometimes the result of the blood's pulsating pressure upon an interaperture of the retinal tract. This is a perception that has no (exceptional) object, and is designated as a hallucination of the mind, when the fact again loudly proclaims that the media, and not the mind, is defective.

One of the functions of the mind is

to perform the feat after much practice, of adjusting the two retinal images and the captured objects, previously mentioned, to conform to the facts. These facts are duties imposed by the Ego upon the mind in the infancy of the body. It is a generally accepted belief among Eastern psychologists, and is largely shared by students in the West, that in early childhood (although as adults we have no memory of the process) the mind should see an incredibly short time, all previous stages of evolutionary growth. That which has been achieved slowly and toilsomely, in untold numbers of incarnations, is the work of each birth of but a few moments.

Knowledge of the external world is brought to man through the senses in a more or less distorted way. In just the same way are the things of the mental plane presented to him. They are blurred and distorted by his previous modes of thought, the race, nation, family and era carrying with them their tendencies, with rare exceptions, show themselves in each individual and that is the making of the human kingdom. The same question presented to the Jap and to the Cossack meets a diametrically opposite answer. This pre-conceived conviction is due to unconscious cerebration—words that perhaps need some definition. Nature is especially conservative of her principles.

The same principle upon a different level, may be seen in operation upon close analysis. Persons absorbed in thought while walking, not infrequently pass the point of their destination. Having become accustomed to dropping letters into a certain mail-box, at a given place, you often detect yourself carrying your mail far away from the box. The same principle upon a different level, has been removed. This is automatic physical activity. The corresponding phenomena on the mental plane is due to the fact that memory is dependent upon the continuity of action for its operation and that the breaking of the chain of consecutive association causes the loss of memory of past events.

In that most commendable of books entitled "Thought Power," Its Control and Culture," memory is defined as "the reconstruction" by the knower out of the matter of the mental plane of objects previously contacted. [This quotation may not be verbatim. The book is not at hand at this writing. The context, however, will be found correct.] A strain of music, a familiar solo, or the sound of church chimes are often so indissolubly linked to some bit of history, romance or sorrow that to revive one is to forthwith reconstruct the thread of continuity upon which hangs the other. This is unconscious cerebration. Students of the harmonies will readily see the parallel of the before-mentioned conservation of the principles of nature.

If I have succeeded in putting the matter as clearly before you as it is my purpose, I have taken a long step toward the verification of the injunction "Judge not," etc.

We pass sentence upon our fellow-creatures with knowledge of our former concept and experiences. Each man coming before us reaps the harvest of the cumulative activities of other men whose evil-doing has emblazoned a biased impression upon our minds. We identify what we elect to call evil by its association with our own previous apprehensions of it, and, worse than all, as freer stores do not exist, "Othello's occupation is gone." Consequently he tries to develop the ideal side of his mentality in some way, and perhaps be-

tween the evil doer and his sin. Retain your hatred to the evil alone, for you must remember that Egos are not all of an age. The young soul (the savage and other less evolved human beings) is he who commits manifold depradations. He may wear an old body but his experiences have been no doubt few; his knowledge consequently small. The bud must not be severed from the branch and cast aside because it is not a full-blown blossom. You should see in the criminal and in the murderer, low stage of evolution. Do not hang him should he slay a fellow-being. Punish him? Yes, by all means. But remember his "expiation" of crime on the gallows gives him more perfect freedom than he enjoyed when roaming the earth in his physical venture. He accepts the idea of reincarnation and learns incidentally thereto that Apollonius of Tyana, in the life previous to that in which he was one of the greatest teachers of his time, was a galley slave. Such great social transitions as this may enter into the life of any evolving age, and why may not Mr. Camp be a working man himself in his next incarnation? If he really believed that he would do his duty in quite a different light than he did when he was simply considering the personal interests of Mr. Camp in his present existence.

The situations are countless where a vital difference in one's actions would result from an acceptance in the beliefs mentioned. And the recognition of such truths make for justice, tolerance, charity, unselfishness, and intellectual and spiritual growth.

And what does this lead to? Christ has already given us the clue, for he did not mock his followers when he said: "Be ye therefore perfect, even as your father which is in heaven is perfect."

Theosophy teaches that perfect men do exist, and that they are ever working for man's spiritual and intellectual advancement. Through the ages their patient efforts are unceasing, and they are rightly called the masters of wisdom.

What we now are they have been and what they now are we may become. But not without constant effort, not without unwavering fidelity to one's highest aspirations, does such a privilege at last come to man and such a glory finally be accorded him.

CLARA S. HENDERSON.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$200.00 selling Dish-washers. I am contributing \$1.00 each. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer costs me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money. I sell my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 50c.

"Spirit Echoes." By Mary E. Hull. This pretty volume contains fifty even-

comes interested in good music; not as a performer, but as a regular attendant of good concerts as often as he can afford it. And he believes that every time he goes he is giving himself a little better chance to listen to the grand symphonies of the heaven world. And coming back to the practical side of the matter again, he learns that by occasionally turning his mind entirely away from his business to the consideration of abstract ideas, it is easier for him to solve his own personal problems, and more rapidly with more satisfactory results.

And then, there's Mr. Camp, the head of a large manufacturing establishment, who had the reputation of being a hard-hearted man, so far as the interest of his employees is concerned. Suppose he accepts the idea of reincarnation and learns incidentally thereto that Apollonius of Tyana, in the life previous to that in which he was one of the greatest teachers of his time, was a galley slave. Such great social transitions as this may enter into the life of any evolving age, and why may not Mr. Camp be a working man himself in his next incarnation? If he really believed that he would do his duty in quite a different light than he did when he was simply considering the personal interests of Mr. Camp in his present existence.

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CLARA S. HENDERSON.

How a Woman Paid Her Debts.







## 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 the clearest brevity. Proofs have to be omitted, and the style becomes thereby terse, and the style becomes thereby terse, and the style becomes thereby terse. Correspondents often weary with waiting for the answers to their questions and write letters of inquiry. The supply 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 be made, the name will not be published. The correspondence of this department has become excessively large, and the letters of inquiry requesting private answers, and while I freely give what I can, I am unable to do so, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Horace E. Pitkin: Q. What are the characteristics of Thomas Jefferson's Bible? Did the United States Government order it printed, and where can it be obtained?

A. It contains Jefferson's ideas of Jesus, and is the fullest expression of the author's religious belief. I think it is the only Bible printed in America, and it is published by a private publishing house.

Q. Why is there such a radical difference among the highly intellectual leaders of Spiritualism on the question of "obsession"?

A. Really this disagreement is more apparent than real. No one will deny that our rational friends, good and faithful, can influence those who are sensitive. It is called "control," although incorrectly. Such good influences are sought after and held as precious; yet if ignorant or vicious spirits control in the same manner, it is called "obsession." The idea seems to be that such "evil spirits" have greater power to take possession of sensitive, and also to control them. Even it is taught that this possession comes to the absolute dispossession of the spirit and substitution of another.

On all subjects, except the absolutely demonstrated propositions of mathematics, there is difference of opinion among observers. Almost all the great questions of science have divided the thinkers who investigated them.

The scientific world is now about equally divided on the theory of atoms, whether these exist or not. Evolution was disputed with passionate vehemence. In religion there is scarcely a single statement that has not as strenuous antagonists as supporters. Is there a God? Is he personal? Is he three or one? Is Jesus Christ God, or his son, or was he a man? Did he exist at all? Will the body be resurrected? Is the communion bread and wine formed into the communion of blood and Christ? Is belief that and necessary for salvation? An endless series of such questions, over many of which armies have fought to the death, and to enforce which, the rack has torn quivering limbs, fire has scorched, and dungeons have crowded.

Why is this? Because men see from different points of view; because they think differently. They start from erroneous data, and what is evidence to one is not to another.

That spirits can influence these sensitive, is the first proposition in spiritual science, and carries with it as a corollary, that all grades of intelligences if they understand the law, and can find subjects, can thus impress their thoughts. Thus "obsession," the impressibility to "evil spirits," is possible.

But the references of all nervous attacks, hysteria, and unexpressed outbreaks of passion; the abandonment of self-control under the excuse of an "evil control," the wild escapades of insanity, to "obsession," is quite different. It is an easy matter to get up cart-loads of such rubbish, and without the least attempt at critical analysis; mingle the ravings of lunatics; the drivings of idiots; the cunning pretense of vice; the indulgence of crime; the betrayal of the confidence of friends; the satiating of bestiality, and dump the reeking mass into the fair garden of Spiritualism, labeling it "Obsession."

It strikes me that the brunt of the contention is here, and hence the conflict of opinion is not over principles, but methods, and policy.

Victor L. White: Q. What reliability is to be placed on the revelations of "Antiquity Unveiled"?

Has the author now in spirit life, communicated?

A. I am not aware that any communication has been received from the medium-author since he passed to the higher life. As for the book, it is as interesting as any I have read, but cannot be taken as authority, or considered reliable, beyond statements which are capable of demonstration. It has precisely the same reliability that it would have had had it been written by a person on this side; for it cannot be entertained that the fact that the writer or writers know so little beyond the subject matter they treated and are so fettered by modern thought.

Mrs. D. F. Bright: Q. If persons are obsessed to commit crime, to what extent are they responsible?

A. The plea of "obsession" does not shield any one from the responsibility for his actions. This must be the legal view, as there can be no reliable distinction between "obsession" and the independent will.

The basic spiritual law that like attracts like, and opposites repel, assures us that no person will commit a crime under "control," they would not commit on occasion, all restraint being removed. Of all the subterfuges invented

to extenuate guilt, and elicit charity for depravity, this of "obsession," is the most weakening and immoral.

Can there be anything more subversive of individual strength and courageous resistance to wrong in thought and deed, than this scapegoat of evil spirits? What separates the good from the evil spirits in the higher spheres? If it is possible for an evil spirit to "obess" a good person here, it would be possible for the evil spirits to enter the sphere of light of an angel, and close the doors of our angelic life and repulsion of the bad puts an impassable wall between them. The same barrier exists here, only imperfections of character in ourselves leave unguarded openings, through which the enemy steals. If you do not desire to be influenced, close the doors of your spirit against the entrance of the unwanted guests. If you harbor them and yield to them, you will be responsible. If you kept a robber in your home and were persuaded by him to go out on quest of plunder, would you not be as guilty as your leader? Because your spirit is a spirit does not change the crime or relieve you of responsibility. The true conception of the future life is most intimately related to the formation of character. It presents the highest incentives for right doing and the consequences of wrong conduct.

The angelic life is one of continuous existence. The angels are not persons in the living and the dead meet as of old, is a sacred shrine, and rightly conducted, only good can come from it. But the old ideas of spirits, their infallibility, and infinite knowledge, must be cast aside. These must be received as spiritual friends with limitations as they had while here in mortal life and interested in spiritual things. We believe that it is a blessing for a child to grow up in the assured feeling that he is constantly in the presence of the angel world; that he is heir to the riches of the kingdom of immortality; a companion and protector of angels; and as one of such high heritage and expectations, should cultivate that conduct of life which will be crowned with laurel and be a treasure laid up for the "endless journey in the spheres of felicity."

**OBSESSION AND KINDRED MATTERS.**

**The Views of a Careful and Critical Observer.**

Not having been subpoenaed to appear as a witness before the readers of The Progressive Thinker to try Dr. Peabody's book on Obsession, I hope for indulgence in a few remarks on that kindred subjects, as a worker and student of spiritual and physical laws, which in this world cannot be divorced.

It seems very strange to me that any person at all posted on the subject can claim that there are no evil spirits, while claiming there are evil persons in this life. Life is one continuous existence. We are growing individuals and must of necessity change our garments as we outgrow them, and have those fitted to our size, but no one expects the character of the person is thereby changed.

All intelligent Spiritualists know that we pass into next stage of existence with the same character we possess in this, the same knowledge and no more except the added experience of passing the change. We grow there as here, by our own efforts and the effect of environment, hence if we have good and evil people on our grounds, we must of necessity have good and evil spirits.

Good and evil are simply relative terms; we call that good which we think contributes to individual or collective well-being; that evil which militates against it. There is no absolute standard, as all things are subject to the law of continuous development, hence must change. There is no one wholly good or bad. All are possessed of infinite possibilities.

Undeveloped or evil persons pass the divide, into spirit life unchanged, leaving a certain degree of influence over certain persons in this life to their credit. I have seen persons as badly oppressed and controlled by spirits in physical bodies as by those decaying, and as much to their injury. The law of hypnotic control is as much in evidence among those on the earth plane as from spirit realms, and just as injurious or beneficial, as the case may be.

The only injury I can see that might result from Dr. Peabody's book is the creation of fear in the minds of its readers. Fear is a negative condition and renders one far more susceptible to any malign influence. A fearless person can go among contagious diseases, unharmed, while in a positive attitude, he is sure to be affected. The positive always impresses, the negative receives impressions, hence anything that arouses fear is an injury to anyone, as it produces a negative condition to the thing feared.

The discussion will do good other than the booming of the book. In the half century I have been in the Spiritualist movement, there has never been a time when the public mind was so stirred with a desire for light on the subject as at present, and the editorial in The Progressive Thinker on The Secular Press and Spiritualism Paper was timely.

I am delighted with the interview with Editor Francis published in the Record-Herald, in which he took the position that communion between the two states of existence was a discovered fact in nature and not a religion. I fully endorse that position. The would be just as much sense in starting church with all their paraphernalia on the fact of wireless telegraphy or astronomy.

We need to study the philosophy and science of living here and now. That we are spirits now as much as we ever will be, and to know this is the greatest importance, as upon that depends our condition in the next sphere. We should cultivate individual character and fraternal fellowship and try our utmost to deliver ourselves and others from being obsessed by the fetishes of church, state and society, then we will be independent.

JULIET H. SEVERANCE, M. D. Chicago, Ill.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by J. B. F. Austin, B. A. As follows: Success; Success; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness; and Tact; Angelic Help. Price 25 cts.

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## 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.

Maple Dell Park, Ohio.

Lily Dale Camp, N. Y.

Freeville, N. Y.

Lake Brady, Ohio.

Delphos Camp, Kansas.

Grand Lodge, Mich.

Island Lake, Mich.

Franklin, Neb.

New Era, Oregon.

Forest Home, Mich.

Wenewoc, Wis.

Ottawa, Kansas.

Lake Pleasant Camp, Mass.

Harmony Grove, Cal.

Winfield Camp, Kansas.

MT. PLEASANT PARK, CLINTON, IA.

The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 27 and closes August 27. The very best talent has been secured for the season, and Opening Day promises to be a red letter day in the history of the camp. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

**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-appointed 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 forwarded, giving full statement 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 season, beginning July 15 and ending August 27, on the grounds of the Onset Water Company. We want to make this the best camp ever held here. We have secured the very best talent and will have them well advertised. The programmes will be 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 the secretary, Lorenza Worthen, Hillsboro, Br., N. H.

**VICKSBURG CAMP.**

Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

**MINERAL PARK CAMP, CAL.**

The Spiritualists of Southern California have engaged Mineral Park, the camp grounds in the Arroyo Seco, just below Garvanza, for their annual camp-meeting, from June 25 to July 25. Many improvements are to be made at the park, and fourteen cottages will be erected. Mrs. N. E. H. is the head of the executive committee. Address her for programmes.

**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 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 Clinton-dele.

There will be some slight changes in the time of services. The conference will be at 11 as usual, 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 2, song service at 4:30, concert and entertainment at 6 and regular service at 8. 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 a car service to Lynn than in the past. The officials promise that as 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 Clinton-dele.

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## "THE BIBLE" Considered by an Eminent Thinker, John E. Remsburg.

In reading a book entitled "The Bible," (which is said to be the truth of the Bible), by John E. Remsburg, an eminent thinker and lecturer, been impressed with some thoughts on the subject.

Throughout Christendom, the Bible has been a very popular book among the middle classes, who are generally intelligent. Is it not because the foundation facts of the Bible give a hope of immortality, and teach that human beings are immortal spirits? Had not the leading spirits in the Spiritualist cause attacked the Bible as a whole, but simply pointed out its errors and contradictions, the cause of Spiritualism would not have been so unpopular in the past.

Sift out all of the "mistakes in the Bible" and the principle of a future existence remains a fact.

**THE FRAUDS AND IMPOSTORS WITHIN THE SPIRITUAL FOLD HAVE DONE MORE THAN ANYTHING ELSE TO RETARD ITS PROGRESS.**

All intelligent persons who read the old Bible should be able to discern that it is human, and very much of its teachings are inhuman.

No people but barbarians would do as the original Jews did with people in provinces around them. Their ancient wars indicate that they were savages, and there remains much of that savage nature in the civilized countries of the world at present.

It is wonderful how the old and new critics have been going for the Bible, yet it stands the test of centuries, because it contains some very important truths.

Jesus and his disciples taught the principles of a genuine spiritual cause, but before the year 600 A. D. it was nearly annihilated. The church had then become so formal and priestly that Spiritualism died out for many centuries.

But truth obscured so long has arisen once more to enlighten the people. If they will only investigate the principle and accept it. There are multitudes of people in Christendom who do not accept the Bible as a whole, yet they believe in doctrines that are reasonable, and reject all that are fables and mistakes. In this ever-changing world we and our friends and loved ones but to part, yet how pleasant our meetings and greetings, but the partings are sad and sorrowful.

But amidst all our afflictions, sorrows, trials and disappointments, what a precious joy it is to know that we shall meet our departed friends, and relatives in a higher and better state of existence!

This principle is taught in the Old and New Testaments, and it is what the martyrs in all ages have died to sustain and establish among suffering humanity. All moral and spiritual people aspire to reach a haven of peace and progression in the future state of existence. The ten commandments in the Old Bible, the Sermon on the Mount by Jesus, and his gospel of love and forgiveness, have been considered wonderful documents by all Christians.

But the instructions given in Matt. 6:25, would not do this: "Wrasping the world under the selfish conditions of society at large."

In regard to the teachings of the Bible and other principles, mankind generally believe as they are raised, taught and impressed by their parents, teachers and priests, and there are many exceptions to the rule.

Thousands of persons outgrow the creeds and training of their youth. The old system of might and power to rule the nations is continued, notwithstanding nineteen centuries of the new dispensation. The different beliefs from the Bible, and other sources have caused the most terrible wars of the ages.

Scientists are exposing one thousand scientific errors in the Bible and want all the people to learn the truth instead of keeping them in ignorance.

The New Testament teaches that there is one true spiritual church, and there can be no counterfeits without the genuine.

It is evident to all who investigate, that mankind is a part of nature, and they go to extremes just like the weather. Mankind does become so religious as to be fanatical under priestly control, but never to be too moral or honest in character. In humanity the course of nature is seen, as developed in the calm and sunshine, the raging storms and floods, the awful earthquakes and bursting volcanoes, and our minds are filled with wonder and amazement at the destructive elements around us.

The lower spheres of earth and sky are governed by the law of extremes, but in the higher extremes of space the principles of law and order control.

Purity of living, thinking and doing, with human beings on the earth plane, have prepared the way for rapid advancement in the higher spheres of the immensity of space.

Bedford, Iowa. W. S. FRANKLIN.

Cor. L. V. Richmond, at the Morris Pratt Institute.

The last of a series of lessons for this year, through the instrumentality of Mrs. Richmond by her guides or teachers, was given to the students of the Morris Pratt School last Monday and Tuesday.

Mrs. Richmond has made five trips from Chicago to Whitefish Bay, each with two lessons each given to the students of the Morris Pratt School, and the closing evening given to the class the "Name Poems." Mr. Richmond accompanying her at this time took the poems to the students who wished to have them preserved.

That these lessons have been instructive and of much importance to the teachers, no one who has ever heard Mrs. Richmond speak through her invisible guides who speak through her organism, can doubt. They have added much to this year's advantages in the school, and it is sincerely hoped can be repeated in the coming years.

It was the desire of the management of the school, that these teaching should become a part of the year's curriculum; but no funds were available for the purpose; however, on submitting the matter to Mrs. Richmond, the guides and friends made it possible in this manner, for which they have the sincerest gratitude of teachers and students.

In these days, when nearly all advanced institutions of learning are considering the sciences and endeavoring to teach not only material science but the psychic science as well, taking their position on ground long since de-

serted by pioneers of this philosophy, we feel the Morris Pratt School has indeed been favored by this course of instruction from teachers who have tested the truth of the immortality of the soul, and are in position to give it out to the world. Signed Moses Hull, Mattie E. Hull, A. J. Weaver, L. S. Weaver, Alia H. Niver, Agnes Chaffee, C. L. Stewart, and Students.

## PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Mrs. Jennie Hage, wife of Joseph Hage, passed to spirit life from her home in Peru, Ind., April 24, aged 44 years and 11 months. Mrs. Hage was a devout Spiritualist, and was active in making preparations for the recent mass-meeting held in Peru. She leaves a husband, a son and a daughter to mourn the loss of the dear and familiar form. The services were conducted by the writer.

Mr. Morris Keim, of Washington, D. C., passed to spirit life, April 19, aged 73 years. The funeral services were conducted by the chaplain of the Garfield Post, Mr. J. H. Keim, of this country from Germany at 12 years of age. He served as a soldier throughout the civil war. For many years up to the time of death he was an ardent Spiritualist. He got frequent and most remarkable communications from the spirit land, and at times without the intervention of any medium but himself. I have seen slate-written messages obtained by him, in six different languages, and sometimes he got written and verbal communications from those who have been cognizant of some of his acts of charity and humanity. Indeed, humanity was his religion. Few better or nobler men have I ever known.

Washington, D. C. WM. HENRY BURR.

Passed to the higher life, April 16, 1905, from his home in Moonville, nine miles southeast of Anderson, Ind., Mr. Nathan Fountain, aged 56 years. He leaves a widow, four children, two brothers and many friends to mourn his earthly loss, while to his freed soul it is his eternal gain. Services at the home and cemetery.

Muncie, Ind. EMMA M. NUTT-MOORE.

Gaylord Holloway passed to spirit life at his home in Buena Vista, Colo., April 10, aged 30 years. He had suffered long from that terrible malady consumption, but was fully prepared to enter into the higher life, having been an ardent Spiritualist from infancy and thoroughly understanding the beautiful philosophy. The funeral services were conducted by Mrs. E. Jay Bullene, who expounded the truths in her usual eloquent manner.

IDA E. FRIDBORN.

David Candee Wilson passed to spirit life from his home in Clintonville, Ala., April 8, 1905, aged 76 years. Born in Camden, N. Y., in 1828, he removed with his parents to Farmington, Ill., when six years of age. This being his home until the severe winters turned his face southward. He became a Spiritualist in his early manhood, and for nearly fifty years has labored for the faith he loved. His wife, two married daughters, and a little grand-daughter will miss his earthly presence, but await a reunion in the beautiful beyond.

MRS. JOE R. YERION.

Passed to spirit life from her home in Philadelphia, Pa., March 28, after a very few hours of illness, Mrs. Margaret Buckwater, aged 72 years. She was a member of the society of which T. M. Locke is president, and having come into this great truth many years ago. She was ill but a few hours, and her death was a great shock to the family and friends. She was a most beautiful character. Her body was taken to Roversford, Pa., for interment, April 2, where the funeral services were held at the residence of a brother-in-law, and was very largely attended. The writer officiated, and gave the consolation that Spiritualism has in hours of trouble and sorrow.

G. H. BROOKS.

Horace Hinds passed to spirit life, by his own hands, April 4, 1905, at his home, April 17, in Philadelphia, Pa. He was a man among thousands, a character not met with often; genial, generous and just, and many there were who were fed and clothed through his generosity. He had overworked in entering one's private life, and his business life, and the strain was too much for him, so he sought rest in passing to spirit life. Honest, just and kind, he lived for others, more especially for mother in whose life and love they were inseparably bound together. Mr. Samuel Wheeler assisted the writer in giving to the bereaved family and friends the consolation of Spiritualism.

G. H. BROOKS.

Passed to spirit life from her home in Philadelphia, Pa., after a long and painful illness, Mrs. Cordelia McDevitt, aged 64 years. She was a member of the spiritual society of which T. M. Locke is president, and was an active worker in it, also a worker in the Lyceum, having been one of its teachers. Mrs. McDevitt was a medium, and through her instrumentality many were led to the light, and many there were who were well served by her presence, for she had that happy faculty of always carrying sunshine with her wherever she went. Her funeral was very largely attended at the home. The Lyceum was largely represented, and assisted the writer in the services.

G. H. BROOKS.

Passed to higher life, from his home in Grand Rapids, Mich., April 7, 1905, Lyman H. Austin, in his 72d year.



