

The Court of Inquiry.

Crisis Pending in the Ranks of Spiritualism.

AN EARNEST APPEAL TO MATERIALIZING MEDIUMS.

10--Scors of the Ages, or Spiritua
Past and Present, by Dr. J. M. Pee
11--The Great Debate Between M
Hull and W. F. Jamieson.
12--Letters from the Spirit W
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SATURDAY, JULY 8, 1905.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit-
ualist Association.
Mr. Tuttle has been engaged to an-
swer all attacks in the secular or reli-
gious press on Spiritualism. Send him
clippings when an attack is made, giv-
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IMPORTANT NOTICE.

Any person donating one dollar to
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to the fund will also receive a copy of
"Leaves of Truth," a matter book
of instructive nature.

MARY T. LONGLEY.

N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Wash-
ington, D. C.

A Correction.

A late correspondent made the state-
ment in these columns, in the course of
his article, that Col. Ingersoll gave it as
his opinion that "Jesus was a very
good man," thus repudiating his god-
head, but otherwise accepting him as a
teacher. It is due the reader the facts
be stated.

Col. Ingersoll started life as a Pres-
byterian, and of course entertained the
opinions of that denomination. He
bolted the damnation theory, and while
resident of Peoria was an attendant of
the Universalist church, indorsing its
teachings, among which was repudiating
the miraculous story of Jesus being
a son of God, other than as all other
persons are his sons.

For several years after the Colonel
entered the lecture field he clung close-
ly to the Universalist teaching, "kick-
ing hell," repudiating the divinity of
Jesus, and the magnificent Murchisons
of the Bible, under the six days of
creation, a universal deluge, crossing of
the Red Sea on dry land, the sun and
moon standing still in obedience to
Joshua's command, the fiery furnace
carnard, the whole story, and num-
berless other narrations contravening hu-
man belief.

In the Colonel's last lecture at Kan-
sas City he mentioned Jesus as a myth.
He had been directing his researches in
that direction. At the time of his
death Col. Ingersoll was engaged in pre-
paring a new lecture, in which he pur-
posed to demonstrate that Jesus was
not a real character, but was the pro-
duction of numerous characters blended
into one, and that the pretended classic
and other authorities quoted to prove
there was such a character were Cath-
olic forgeries, written at a much later
period than is generally supposed.

It is just to the memory of Col. Ingersoll,

and to the truth of history, that

these facts be stated.

In a Rapid Decline.

Dr. S. P. Cadman, in addressing the
graduating class of Hartford Theolog-
ical Seminary quite recently, is reported
by the press to have said:

"Millions of manual toilers have
drifted from the church in their absorb-
ing pursuit for increase in power and
profit in the new social order which
confronts us."

But Dr. Cadman was not alone in his
utterance as to the falling away of the
laboring class from the church. Rev.
J. W. Dawson, in his late farewell dis-
course, at Plymouth Church, Brooklyn,
said:

"The church has been too respectable
and too conventional and has got out of
touch with and forgotten the laboring
world."

And now the words of Don O. Shel-

ton, following Rev. Dawson, on the same

occasion:

"We are told on the most reliable au-
thority that there are one million peo-
ple in New York at present unaffiliated
with any church. We are also told that
one of our great metropolitan churches
has received only sixteen people into
membership in seven years. There are
20,000,000 of people in America unaf-
filiated with any church. We must find
some way of getting nearer the people."

We would suggest for relief the
churches place their Hebrew mytholog-
ical literature on the shelves with the
discarded literature of all pagan
nations, bring common sense to the
front; teach science from the pulpit;
harmonize all with revelations from the
spirit world, then the prosperity of the
church may be restored, but never by
preaching of an Eden that never existed,
of talking and seductive serpents,
forbidden fruit on the tree of knowl-
edge, the fall of man, total depravity,
and restoration by the sacrifice on a
cross of a Junior God, born of woman.
Laboring men in this 20th century are
too intelligent to accept priestly fables
from two thousand to four thousand
years old as revelation from God.

Unity of Action

It might be possible if there was
greater harmony or unity of action in
the ranks of Spiritualism the cause
would progress more rapidly, taking
for granted that in union there is
strength, but there never has been, and
perhaps never will be perfect harmony
in the ranks, neither do we expect such
a miracle to occur.

In the first place there is discord in
human nature, and Spiritualism is an
institution the foundation principles of
which cannot appeal to all alike.

Unity of action is a nice thing to talk
about and think of; so is brotherly love,
but even the latter is susceptible to
various interpretations.

The Catholic Church is about the
only institution outside of a few secret
orders, where unity of action has been
carried into successful effect. In the
Catholic church there is an infallible
head whose edict is universal law, and
strict obedience is demanded under pen-
alty of loss of soul in eternal damna-
tion; but we have no infallibility at the
head of Spiritualism; nothing but Na-
ture's universal, immutable law, and
that is so differently observed and in-
terpreted by different independent minds,
that we do not harmonize upon that point.

There is but one point observable at
present writing upon which Spiritualists
unite, viz: The continuity of con-
sciousness after transition, and the pos-
sibility of spirit return and communi-
cation with friends still in the form.

But there is nothing in that but a
positive fact, and taught upon which to
unite or organize for action. Not all
who believe in this one fundamental
principle are ready to accept an in-
finite intelligence upon which to found a
religion. Not all see the necessity of
a religion being founded, and there is
where one great diversity of opinion
hinges, and it is a source of inharmon-
y, but not the greatest.

We are not sure that it is necessary
to the progress of the main cause that
we all think alike or act in perfect
unity.

The most valuable vibrations are
often produced by discord. If the
wheels of progress get out of adjust-
ment it may be necessary to use drastic
means to readjust.

When the elements of Nature become
stagnant and impure there comes a
storm. The wind blows, the thunder
roars, and the lightning flashes—then
there is a calm. The air is pure and
invigorating, and the elements are
in a peaceful condition over all.

Nature's drastic methods of read-
justment are a success. To her the
loss of life and destruction of individ-
ual property are taught. The adjust-
ment must be made; not for the benefit
of an Infinite Intelligence or the human
family, but that the law of the universe
demands change, evolution and a fit-
ness of things.

It is not for the purpose here to discuss
the problems of Nature, only to lead
up to the fact that whether there is or
is not unity and perfect harmony in our
ranks as an institution, the world has
at this time a good hold upon the fun-
damental principles, founded by mod-
ern Spiritualism, and no failure upon
our part to unite will hinder the ad-
vancement of that one principle to any
alarming extent.

We cannot think alike or be alike,
but we can discuss methods, ways and
means, stir up and purify that which
we possess as knowledge, and to a de-
gree unite our differences and make
them a part of the adjusting principle
of real Spiritualism.

Who Can Explain?

The May number of Harpers' Maga-
zine contains a brief poem, the origin
of which is so out of the ordinary that
editors who are not familiar with spirit
phenomena do not know what to make
of it. A Mrs. Warrin, a woman past
middle age, who had never written a
metrical line in her life, on awakening
one morning, found herself speaking
these lines:

"In my dim room two tapestries there
are, close colors to the wall;
On one, bright colors flame and golden
gleams,
And from it, in the half-light of my
days,
I think I hear the low, soft laughter of
sweet love,
The merry cry of children—mine, the
echo of boys at play;
Then clash of swords, and murmurs of
great crowds,
And exclamations high, and loud and
strong;
My life, that longed to be.

"The other, pale and sombre in the
shadow falls;
I scarce can tell what faint design is
traced upon its folds;
Dim shades there are, which slowly
move
In misty waves the wall along;
So cold, so dark—no love, no life, no
sound
Save silent shivers, rent in twain by
sobs—my own."

Somewhat alarmed, Mrs. Warrin
awoke her husband to tell him her sin-
gular experience, but when she opened
her mouth to speak, her vocal organs,
to her astonishment, repeated the lines
without her volition. Mr. Warrin,
knowing she had no poetic ability, was
as much surprised as she. Although
she did not know that the lines are in
lambics and the metre almost faultless,
she did think the conception of the
poem beautiful and the mode of ex-
pression poetical, so to preserve the
curiosity she immediately put it in
writing. Margaret Deland solicited a
copy for publication, and Mrs. Warrin
assented, although the despairing state
of mind set forth in the poem does her
an injustice. The gloomy closing
stanza is far from expressing the feel-
ing of Mrs. Warrin, who, instead of
leading a lonely, loveless life, is a
cheerful, happy wife and mother.

A SONG OF HOME.

Each day adds its holy burden,
—Trust in the home.
Every eve will bring its guardian,
—Rest in the home.
Toil, brave heart, though storms may
beat thee;
Trust, brave heart, for joy will greet
thee.
Wait, true heart, for love will meet
thee.
All in the home.

Live, creating love and sharing
—Ever in the home;
Every trial nobly bearing,
—All in the home.
Love is always best tuition,
May it find here-free admission,
So 'twill bring its own fruition—
—Heaven in the home.

—Evelyn H. Walker.

Every man is a volume if you know
how to read him.—Channing.

A Companion World.

The planet Mars, whose orbit in our
solar system is 48,000,000 miles more
distant from the sun than is the earth,
is near 4,600 miles in diameter. It re-
volves on its axis once in about 24 1/2
hours, and in its orbit in 730 of its days.
It has water and an atmosphere like
our earth. Camille Flammarion, per-
haps the ablest living astronomer, and
a well-known Spiritualist, was lately in-
terviewed by the London Chronicle in
regard to the probability of Mars being
inhabited. He is reported to have said:

"Ah, the planet Mars! I have been
studying that planet closely for thirty
years, and I have prepared a regular
map of it with all its canals. I think
I am more interested in this than any
thing, for one reason, that I am certain
it is inhabited and probably by people
much more advanced than we are."

"A thing which is particularly inter-
esting to us at the Jovian observatory,
which I founded, is that we can watch
the snow melting at the poles in the
spring, and, in fact, they nearly disap-
pear in the summer. This, mind you,
in spite of the fact that the year in
Mars is twice as long as ours; that is to
say, that it really consists of 730
days, so that, naturally, the winter is
longer. With regard to the inhabi-
tants I think they are a very high in-
tellect; for instance, a man who weighs
140 pounds on the earth, if he could be
suddenly transported to Mars would
weigh only fifty-two pounds."

"The public at large does not really
know the precision of some of our as-
tronomical observations. Thus we know
the length of the day in Mars by di-
urnal rotation to the hundredth part
of a second, and from observations
which have now extended over 300
years, we find the length of the day on
the planet is twenty-four hours, seven-
teen minutes, twenty-two seconds. The
climate of the Martians is very mild;
there are no gales, while the atmos-
phere is very light, with scarcely any
clouds. The inhabitants enjoy fine
weather, the climate being something
like that of Davis Plate, dry and clear.
We know the globe of Mars perfectly;
in fact, far better than the earth."

According to accepted ideas by as-
tronomers Mars is a planet older than
our earth. With all the forces of na-
ture in active operation there as here,
light, heat, electricity, an atmosphere
with water, animal life must be there,
with time to develop into the highest
and most perfect forms.

We may imagine some person reject-
ing the dominant religion inquiring:
"Had the inhabitants of Mars a peasant
girl who was betrothed in marriage to
another, who bore a son for the Mon-
arch of all worlds? And have they out-
raged common sense, as have some of
the churches with us, by naming and
worshipping her as the Queen of Heav-
en?" Perhaps they had no Eve, who was
beguiled by a snake, who ate of for-
bidden fruit, and tainted all her poster-
ity with guilt, requiring the death of a
God on the cross to again get the race
on praying ground!

An Ideal Church.

Benjamin Fay Mills, well known
throughout the East a few years ago as
an evangelist beating up for recruits to
people heaven, after the order of
Moody, is now serving humanity at Los
Angeles, Cal. He started a movement
there some months ago without an or-
ganization, money or meeting-place, and
without the backing of any church.
The papers report he has now more
than one thousand contributing mem-
bers, numerous committees leading in
all sorts of praiseworthy work, cash as-
sets of \$14,000, and a magazine pub-
lished in the interest of the movement.
They have no creed. All are welcomed
on equal terms, orthodox and heretic,
Jews, Agnostics, Infidels, Christians,
heathen. All are given the same hand-
shake and welcome. The only pledge
is a promise of trustful and unselfish
living.

This movement seems to be a coun-
terpart of the Church of Humanity, at
Kansas City, over which Mr. Roberts
presides.
The Progressive Thinker likes such
organizations. They portend a glorious
future. The narrow creeds of bigots,
pretending to serve God, but producing
hate and discord, give place to an effort
to elevate, not to degrade, humanity. Suc-
cess to it and to all similar nonsectarian
movements of wide world over. Let
God have a rest, and let all labor to
make the entire race worthy a common
Parent.

Curiosities of Sects and the Bible.

A religious sect exists in Sweden,
who endeavor to imitate the example
Jesus set them, by wearing only a single
garment. They subsist on fruit
and vegetables, sleeping out of doors.
They are known as "Simple Livers."

Crossing the Baltic into Russia there
is another eccentric sect whose male
members, observing the instructions of
the Master, first subject themselves to
emasculation. See Matthew 19:12.
They, practically, "take no thought of
the morrow."

Is there a vagary, however wild or
extravagant, which has not been adopted
by some Christian sect as a funda-
mental feature in their creed? The
"yea, yea, and nay, nay," constitute a
marked feature in one sect, and this is
deemed essential for the soul's salva-
tion.

The Destructionists find abundant au-
thority that there is no resurrection for
other than the righteous. Metempsy-
chosis, otherwise transmigration of
souls, is clearly taught in both the Old
and New Testament.

These facts with others constitute the
curiosities of the Bible which over and
over again we are told by the preachers
is inerrant.

Legal Side Thrusts.

If there was no penalty for counter-
feiting the coin, or forging the currency
of the country, we would soon be flood-
ed with the worthless products of
knaves. If there were no prosecutions
for violations of the penal code, the ef-
fect would be the same.

Scoundrelism is rampant in all Chris-
tian countries, if the weak are not pro-
tected against the aggressions of the
strong, or the thoughtless against the
arts of the deceiver.

The rights of the people are best con-
served when villainy is quickly pun-
ished. Neglect to prosecute crime en-
courages the offender to continue in
wrong doing.

He who is conscious of another's
guilt, and attempts to conceal it, or pre-
vent its punishment because his cult
may be injured thereby, is a participant
criminal, and deserves the penalty af-
fixed to crime. Thus the lawyer.

AN EMINENT PROFESSOR.

He Gives His Views of Buddha, Con-
fucius and Lao-tze—All the Features
of the Japanese Character To-day Are
the Products of the Direct or Indirect
Influence of the Buddhist Doctrine.

Nothing has been of so great impor-
tance in developing in the Japanese peo-
ple the spirit which has carried us to
success in the religious doctrines.
Confucianism was first introduced in
the imperial household, according to
the most reliable accounts, in the reign
of the fifteenth Emperor, A. D. 234, but
long before it reached the court the
learning of the Celestial Empire had
made its influence felt among the peo-
ple of Japan through the swarms of
immigrants flowing in from China.

Confucianism, pure and simple, as it
came to us was nothing more or less
than a collection of ethical ideas con-
sidered in their application to daily life.
The great teacher never allowed him-
self to be considered as the expounder
of religious or metaphysical ideas.

Abstract reasoning had little charm
for the mind of Confucius. Filial piety
was the keynote of his teachings, and
was thus especially congenial to the
Japanese temperament, but not until
the introduction of Buddhism from Ko-
rea in A. D. 552 did Confucianism take
deep root in Japan. Paradoxical as it
may seem, Buddhism was the influence
that made the teachings of the Chinese
sage the ruling factor in Japanese so-
ciety.

The gospel of Buddha was accessible
only in Chinese translations and the
study of these necessitated a previous
knowledge of the written language of
the Middle Kingdom, whose literature
was saturated with the teachings of
Confucius.

The war-like ancestors of modern Ja-
pan in those days possessed no litera-
ture, but only legendary lore, and on
their untamed eyes the elaborate Chi-
nese system produced a great impres-
sion.

Buddhism found nothing antagonistic
to itself in the teachings of Confucius,
which contained in a slightly different
form the five commandments of Bud-
dha.

The first blossoming of Japanese civi-
lization occurred in the tenth century
after Christ, and then the Buddhist
Pietism became a general possession all
over the country.

Taoism, or more correctly Laoism,
was enunciated B. C. 604. In Lao-tze
was to be found the perfect opposite of
Confucius. The principles advocated
were in many respects the same of
which Count Leo Tolstoy is the power-
ful exponent today. He taught that the
salvation of humanity was to be found
in the rejection of all material things,
and a return to nature, by the surren-
der of the individual will and the sup-
pression of the ego.

"Leave," he said, "the so-called saint-
liness and wisdom alone, abandon the
so-called mercy and righteousness and
the people will return to filial devotion
and love."

This doctrine has very little to do
with the cult of Taoism now so preva-
lent among the Chinese, in which the
metaphysical statements of the teacher
have been given interpretations never
intended by him.

The resemblance between the true
Laoism and the higher forms of Bud-
dhism is very striking. Both the higher
and the lower forms of Buddhism have
been adopted in Japan—the philosophi-
cal form by the higher classes and the
other by the great masses of the peo-
ple.

The doctrines have been taught
by a number of sects of which the Zen
sect has exercised the greatest influ-
ence on the Japanese spirit and charac-
ter. Zen means abstraction, which is
one of the ways of arriving at Nirvana.
It may seem strange that a system
which recommends pure contemplation
took such deep root in Japan, of which
the spirit has always been, as it is to-
day, one of prompt action, but in the
ages when the country was torn by in-
ternecine wars a religion was needed
that would teach every man and wo-
man how to pass from glowing life into
icy death with a smile, how to meet the
hardest fate with stoic fortitude.

At the beginning of the seventeenth
century Japan at last passed out of the
period of internal discord and by the
close of the contemplative school had
had ample opportunity of asserting its
virtues.

What won for Buddhism its strange
popularity in Japan was not its prom-
ise of Nirvana, but its power to nerve
the heart to face any ordeal at a mo-
ment's notice. Another charm it pos-
sessed for the illiterate Middle Ages
was its systematic neglect of book
learning.

All the features of the Japanese
character of today are the product of
the direct or indirect influence of the
Buddhist doctrine taught by the Zen
priests. The Japanese love of nature
and sense of purity took under the
teachings of that sect a new develop-
ment, showing in art a strong dislike
of blemishes and a preference for
simplicity with a full-
ness of meaning behind it.—Prof.
Okakura of the Imperial University of
Tokio, in the Chicago Examiner.

ONLY.

Only a mother with wistful eyes,
—Watching, enraptured, a baby's face,
Only a glance of divine surprise,
—Only a lowly child of the race.
Ah! the gods have no joy so rare
As that of the mother! What power
to lift
Has that scrap of flesh minus teeth and
hair—
Only the token of love's ripe gift!

Only a prayer for a little bread,
—Only a mother in anguish wild,
—Only a poor little drooping head—
—Only a tiny, dying child!
Only a question hard and stern,
—Where's your ring? Not got one?

Only the fierce, despairing burn,
—That only cast-out women know.

Only a narrow priest of the Lord,
—Only an unattracted glance of hate,
—Only a bitter, damning word,
—Only a warning that comes too late.
Only a glance at the sky above,
—Only a cry from a mother torn:
—Why, O God, was I made to love?
—Why, O God, was my baby born?

Only a leap in the water dark,
—Only a guggle, only a rise;
—Only the times the spot to mark,
—Only the witness, star-strewn
sleep.
Only the river's patient song,
—Only a throbbing resting place,
—Only, only a nation's wrong,
—Only, only a world's disgrace.

—Victor B. Neuberg.

Strongly Stated.

We are fools for Christ's sake.—Paul.
I Cor. 4:10. We are made as the filth
of the world, and are the outscouring of
all things unto this day.—Verse 13.

Did Paul properly consider what he
was writing? If so he stated the case
more strongly than churchmen are will-
ing to admit.

Above all things reverence thyself.
—Pythagoras.

GEORGIA GLADYS COOLEY.

A Letter to the Readers of The Pro-
gressive Thinker.

Here I am in the far west, surrounded
by the beauties of the "Rose City,"
which is indeed rightly named, for ev-
ery way one's eyes travel they con-
stantly fall upon floral designs of in-
describable beauty.

The Lewis and Clark exposition com-
pares favorably (with the exception of
size) with all the fairs of the eastern
states, the natural beauties of the
grounds far surpassing any of the oth-
ers. It is certainly an event in the his-
tory of Oregon, and one who will ever
be proud of.

After leaving Chicago June 23, I
stopped at Billings, Mont., to serve the
society at that place. Was hospitably
entertained at the home of my good
friend and co-worker, Mrs. McCormick.

Here I found Harry J. Moore and
Mrs. McCoy who were serving the state
association of Montana in a creditable
manner, and I was glad to see their
work was fully appreciated by the peo-
ple of Montana. From Billings I went
to Anaconda, again to meet old friends,
Mr. and Mrs. W. J. Hicks, who are
faithful workers in our cause, Mr. Hicks
being the speaker and medium for the
society in his home city, as well as
working in the same capacity every
other Sunday for the society at Butte.

Much enthusiasm was manifested
in the work at Anaconda, and I found the
same interest taken by those I met
while in Butte. I was entertained by
Mr. and Mrs. A. L. Holmes while at the
latter place, and found them dear good
people, and among the leaders in our
cause in their city. Mrs. Holmes is
secretary of the society, Mrs. Sam Da-
vis is president, and I believe Mrs.
Couts, another faithful worker, is one
of the directors.

From Butte I went to Seattle, to find
a splendid society under President W.
Hall, who is "the right man in the right
place," and found them dear good
people, and among the leaders in our
cause in their city. Mrs. Holmes is
secretary of the society, Mrs. Sam Da-
vis is president, and I believe Mrs.
Couts, another faithful worker, is one
of the directors.

Seven years have passed since I last
visited my home city, and I am sur-
prised as well as greatly pleased at its
wondrous growth.

W. J. Cooley is doing a good work
for the First Spiritual Society this
month, he also speaks most every even-
ing at the parlors of Mrs. Lucy Mallory,
whose doors are ever open to welcome
teachers as well as seekers after truth.

I served the Bible Association last
Sunday evening. I understand this is
a newly organized society, but if all the
audiences are such as greeted me,
I think it has a grand future before it.
Mrs. Ladd-Finnau, one of the Pacific
coast's most favorite mediums, is the
message bearer for the society, and is
doing a grand work. The president,
Mr. Colson, is deserving of credit for
the very unselfish interest he is taking
in this society, and has the assistance
of his good wife in all his undertakings.
I expect to leave here about July 12, by
way of Denver, Colo.

GEORGIA GLADYS COOLEY.

Portland, Ore.

Justice Brewer on Woman Suffrage.

Supreme Court Justice Brewer, in a
recent interview expressed his firm be-
lief in the desirability of woman suf-
frage. He said in part:

"When I was a young man I thought
that woman suffrage was a theory. To-
day, by the knowledge that years of ex-
perience have brought me, I am firmly
convinced that what I regarded as the-
ories in my youth are practical to-day.
The only way to prove a theory is to
test it. We are now engaged in test-
ing the theory of female suffrage. In
four states it has been tried and not
found wanting."

It is true, there has never been
any severe trial of the question up to
the present time. There have been vot-
ing men and small cities of five and
ten thousand inhabitants; and under
the rule of these women mayors public
affairs have been conducted in a most
satisfactory manner. Just what a wo-
man would do as mayor of a city like
Chicago is a thing yet to be tested.

If it takes the chance of her ad-
ministrative success would be greater
than though she were a man. There is
no question but what women have at
least as high and probably a higher
sense of honor than men. There is also
no question but what their executive
ability is quite as good as that of the
other sex. Just how far their capacity
for business goes has never yet been
discovered."

It is no good reason why there
should

The Spiritualistic Field—Its Workers, Its Work,
and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS, A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

John A. Toren writes: "The Society of the Psychic Forces, held at Wilcox Hall, 861 E. 43rd street, is being well attended Sunday after Sunday, and Dr. J. O. M. Hewitt is still with us giving us some grand thoughts and splendid lectures. Mrs. Isa Cleveland is entirely recovered again, and back to the hall doing good work. We wish to announce that our hall will be open all the summer, and we try to make all who attend welcome." Meetings at 3 and 8 p. m. Tests and messages at both services.

Frank T. Ripley, the well-known lecturer and test medium, is now ready to make engagements for the fall and winter. Address all letters to Tipton, Ind., P. O. Box 563, until July 10; then after that date to Chesterfield, Ind. until Aug. 17. His home address is at Tipton Ind.

Mrs. M. A. Congdon with a beautiful
lyer mounted fountain pen. Mrs.
Congdon is recording secretary for this
ociety. She leaves for the Pacific
oast and will be succeeded by Mrs.
anchester. Mrs. W. Farrow leaves
r Rhode Island. Mr. Farrow, the vice-
resident, will succeed her as president.
Mrs. Fanny Dridee, the treasurer, will
on leave for the south. Mr. P. L. O.
Keefer and family will soon leave

An aged Spiritualist, Nathaniel Jenks, Methuen, Mass., writes: "I am pleased to send you the subscription for another year. I may not live the year out, as I am past my 82d post mark; but I work every day. Last week I went up on a house and repaired a leak chimney."

William F. Butler is using hypnotism in his fight against cigarettes and inebriance. He is a member of St. Gabriel's Total Abstinence Benevolent Society of Hazleton, Pa. "I have had great success," said he. "I have hypnotized many cigarette fiends and cured them. I have had boys come to me and solicit my aid, and often parents have come also. I have found that where the subject was willing to be cured and I needed the hypnotic that it was easy to cure him, once he submitted willingly to be hypnotized."

like the fleeting clouds in space,
ever changing form and place,
no man's spirit will unfold
through transitions manifold,
ever seeking greater light,
always gaining clearer sight,
seeking an ideal goal
the mission of the soul

The new song-book, "The Golden Chords," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard every home in the land. Price, 16 cents; \$1.50 per dozen.

lety, where selfishness is a ruling element, it is impossible to reach perfection. But, when the spirit is separated from the body by death, it can enter the spiritual world, free from a fleshly nature, and pass on to the celestial climate by education and progression.

To overcome selfish nature, and evil environments of the world and society.

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"The New Life." By Leroy Berrier. Eminently suggestive along the lines of new thought. Excellent in tone and soundness. Paper, cloth, \$1.

ley—how I love the dear old boy." I regard him as one of the sharpest and most unsophisticated, honest old chaps now living in this country. As far as Alexander Campbell, the great founder, author and finisher of the Campbellite sect, is concerned, Charley and I are in about the same fix. Only on the

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Nicely bound in cloth and sell only 50 cents.

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of fifteen cents per line. About seven words constitute one line.]

Passed to higher life, June 23, at his home in Trent, Mich., Francis L. Whitney, at the ripe age of 81 years. A dear wife who has been his companion for 54 years, and a family of eight sons and

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism; leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.

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September 3. For programs address E. F. Spross, Okemos, or D. R. Jessor, Williamston.