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The Progressive Thinker.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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HAD ARRANGED A TEST.

Hodgson Had Code to Send Spirit Signals—Dr. Funk Doubts 'Messages' Because It Was Not Followed.

A code of signals [says the Boston American] to be sent from the spirit world was arranged for by Dr. Richard Hodgson, one of the foremost students of the psychic phenomena, and Dr. I. K. Funk of New York, shortly before the death of the former.

Two alleged messages from the spirit of Dr. Hodgson to Dr. Funk have been received through the mediumship of the Rev. P. A. Wiggin of the Unit Church of this city, but because they do not contain any of the identifying messages agreed upon Dr. Funk refuses to believe them genuine.

Dr. Hodgson had been president of the Psychical Research Society of London, and at the time of his death he was secretary of the American branch. He had devoted years of his life to the investigation of psychical matters and was a close friend of the noted medium, Mrs. Piper, many of whose most famous experiments were made under his direct supervision.

Before his death he agreed with Dr. Funk, one of his most intimate friends, that, if possible, he would send messages from the spirit world. So that Dr. Funk would know that the messages came from Dr. Hodgson certain signals were agreed upon.

"Hodgson Must Try Again." On the evening of January 26 Mr. Wiggin announced that he had received a message from Dr. Hodgson for Dr. Funk. It contained certain statements in regard to the death of Dr. Funk's wife. Dr. Funk repudiated it because the circumstances cited were true in connection with the death of his mother, not his wife.

Now another message, explaining the mistake in the first, has been received by Mr. Wiggin and transmitted to Dr. Funk. This, Dr. Funk refuses to believe genuine, because it does not contain any of the signals agreed upon by Dr. Hodgson and himself.

"It is up to Dr. Hodgson to try again," said Dr. Funk after he had received the message. "The explanation of the mistake is very simple. The mistake was made, but whether by Dr. Hodgson or Dr. Wiggin I cannot tell. I have received many messages which have mystified me greatly, but I am not yet convinced that any spirit message sent me was genuine."

Agreed on Messages. "Neither of the alleged messages from Dr. Hodgson's spirit that I have received are true," Dr. Funk said. "The message Dr. Hodgson is made to say that the mistake in the previous message was due to the fault of the mediumship of the medium. No new message of identification is sent, however."

Before Dr. Hodgson died he and I agreed upon certain messages of identification, and he was business man enough to know that we would not accept any other messages as authentic."

"If Dr. Wiggin is really in communication with Dr. Hodgson's spirit, why don't they get down to business and give us the necessary messages?" The alleged message was delivered before a large audience in Jordan Hall. Another message received was from the spirit of Joseph H. May of Maine to a friend named Reynolds, who had recently arisen in the audience and identified himself.

The message from Dr. Hodgson, according to Dr. Wiggin, the medium, was to be delivered to Dr. Funk. The substance of it was later telephoned to New York by Dr. Wiggin.

GIRL'S DREAM OF DEATH TRUE.

What Was It, if Not Spirits, That Induced this Little Girl to Have a Vision of Her Tragic Death?—Wise Ones in Spirit Life Foresaw the Accident.

Two hours before the fatal street car wreck at One Hundred and Sixty street, and the Pennsylvania railroad Sunday night, a little girl, Mary, of Maine, was in a dream. She described it accurately to her parents, and had not recovered from the terror inspired by the vision when the collision occurred.

The vision of death, in which she herself and two others were killed and eight persons injured, among them her parents, came to Mary Waruel, the 11-year-old daughter of Jesse Waruel, 4834 Princeton avenue, Chicago.

"My wife, my little girl and I," said the father yesterday, "had gone to the home of my brother, E. R. Waruel, in Hammond, to spend the day."

"The little girl became sleepy and lay down on a couch in the dining-room. We were in another part of the house. At 9 o'clock we were aroused by a scream from Mary. Running in, we found the child lying on the floor and crying with terror."

"O, I had such a horrible dream," she said. "I dreamed we were in a street car and we were run over by a railroad train. I was under a big, heavy thing and was killed. You and mamma were hurt, and everybody was trying to help. I don't want to go home in the street car."

"I held her close and tried to quiet her, but she was hysterical for the rest of the evening, and soon we started for home. The child begged to be left behind with her uncle, and she kept her in her seat on the way home, and I had my arm around her when the crash came. The poor little girl's back was broken, and she never knew what killed her."

A BEAUTIFUL VISION.

It Occurred at a Revival Meeting Where Spirits Are in Attendance Just as Much as at a Seance of Spiritualists.

Lapeer, Feb. 22.—Falling in what appeared to be a faint as she started to go forward to the altar at the revival services in the Methodist Protestant church, Mrs. George Wurgess, wife of a Lapeer (Mich.) county farmer, avers she did not faint, but lapsed into a sort of sleep, wherein she says she had a vision, some fifteen minutes, she said.

"I saw the Lord [a spirit, simply standing on a beautiful hillside, and around him were multitudes of little children. Among them was my little brother, who died some time ago, and my dear father standing with

A PLEA FOR HIGHER AIMS.

An Ardent Spiritualist Makes an Earnest and Comprehensive Appeal to Have Advance Along Religious Lines.

To the Editor:—I have just been reading President Barrett's communication in your issue of February 8. I have been a close reader of your paper for the past year, and I must say I have been deeply impressed by the narrowness of mind of some of its contributors. I have only been a Spiritualist for the last five years, but have tried earnestly to expand, grow, and develop spiritually, and I must say, I understand the teachings and what points of Spiritualism it certainly does teach us to be broad and liberal-minded.

President Barrett rightly, to my mind asserts that there is a wide difference between religion and theology. Taking the many definitions of the meaning of the word religion given in his article, I want to ask if Spiritualism is not a religion what is it? If to be pure and clean physically, morally and mentally, is not to be religious, then I am at a loss for an interpretation of the word religion; and that is what my spiritual guides teach me is the great object of Spiritualism.

From the general and liberal communications I have come to the conclusion that we cannot expect Spiritualism to become a WORLD-POWER until Spiritualists as a whole lay aside, to some extent at least, their positive, negative, and faculty of—I am right, and all others are wrong; in plain English, become broad-minded and liberal in the true sense of word; and when we do become so, we will be more united, and instead of a great many small societies run by different mediums as a means of advertisement, we will have fewer places in which to meet, and larger audiences, and we will have times set apart for the instruction of the children in this great philosophy and religion.

I have been to a great many spiritual societies, and have invariably been struck by the absence of children.

Let Spiritualists unite as the Baptists, Methodists and Catholics do, and instruct the children in this beautiful work, and in one generation our cause will leap forward far beyond anyone's expectations.

I have found by experience that to benefit by Spiritualism, one must not rest at any stage of advancement, but must strive continually to grow in spirituality and expand morally and mentally, for that is to be our eternal work—to try and perfect ourselves.

As we become more perfect we will be more able to see our own faults, and more able to correct them, which should be our life work—the mastery of self. So I say in conclusion, let us all lay aside our little jealousies and petty findings, have more charity, and above all allow each and every one the right to their respective opinions, for no two minds have the same receptivity.

JOHN P. PATTON.
Chicago, Ill.

FROM MARSHALLTOWN, IOWA.

The Good Work Being Done There by Mrs. L. E. Wulf.

To the Editor:—We are having very interesting meetings every Sunday afternoon at 3 p. m., and a full attendance, in the parlors of the Wulf home. Her guide, Aristotle, the great philosopher, speaks through her, and his lectures are fine. His subject has been for the last three Sundays, "The Increasing Tide." Last Sunday, "The Need of the Hour." Mrs. Wulf being a trance medium, gives readings daily. No fraud with her, but good, truthful and spiritual messages.

I think the need of the hour is to work diligently with our heart, soul and truth combined. Seek out those who need the comfort and solace of the truth of immortality.

The need of the hour is to be encompassed about and within the love, "God's love for our brothers and sisters who are groping their way in darkness and unbelief of the happy way of Spiritualism, being engrossed with the material things of life, their eyes being blind and the whole being absorbed with the trifling things of life. The need of the hour is for humanity, leading the mistaken out of the paths of error and injustice one to another, where they can see and feel the power of the gospel of love to God and man; living in the spirit, being kind, not nagging nor deceiving, not living for the selfish, but for the good of all; and for the purpose of the spirit where one can come in touch with his own divine power."

H. C. K. W.
Marshalltown, Iowa.

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association.

The official board of the Illinois State Spiritualist Association is ready to lend a helping hand at all readily accessible points in the Prairie State, where an earnest effort is to be made to spread Spiritualism by holding Parlor, Hall, Grove, or District Meetings. It aims to establish stable neighborhood circles, charter permanent societies and aid by counsel and visitation all regular local organizations now in existence. Write what and whom you want, and when you want it. The earlier calls will be given priority of co-operation, but it is hoped to reach all within a reasonable time.

Address your application to the secretary at 600 East 55th street, Chicago. H. A. CROSS, Secretary. GEO. B. WARNE, President.

the children. All of them were dressed in beautiful white and gold robes. Mrs. Wurgess fell again on the following night and this time her vision lasted thirty minutes.

"Conversion? Miraculous change from a religion about which one knows little to a religion about which one knows nothing—Charles Narrey. I do not like weeping willows; they bear no fruits and they shade only graves.—Merrill.

HONEST MEDIUMS.

Such and Only Such Should Be Sustained.

To My Many Friends:—After a long and painful illness, lasting about five months, I am again able to be at work, and I take this way of informing my many friends from whom I received so many encouraging letters during my illness. I will try to answer each one personally as soon as possible.

I received an anonymous letter the other day, charging me with being an enemy to all mediums. I was greatly surprised, and will say now, I am a friend to all honest mediums, and any such coming to our place will receive a warm welcome and will be royally entertained. But only those that will go under strict test conditions need come—no honest medium will object to that.

A noted materializing medium wrote me and wanted to come to our city and hold seances at my home. I wrote him that we would be glad to entertain him providing he was willing to go under test conditions, and willing to have two officers of the law at the first seance. He wrote back he had made other engagements—so draw your own conclusions.

I am glad indeed to see the way The Progressive Thinker is coming out and trying to rid our ranks of fraud. Of course it gives a true lover of Spiritualism great pain to hear the constant cry of "fraud" by its opponents, and when to this disgraced word "fraud" is added the still more opprobrious term "fith" it requires some nerve to say unflinchingly in the face of those who revile the name: "Yes, I am a Spiritualist."

One of the most pernicious doctrines that has ever been sustained by Spiritualists is that the moral character of the medium is of no consequence. I have heard that constantly sustained by Spiritualists of long standing, and I have never heard it without dissenting from it in my own soul. I believe in making a moral character more important than mediumship.

In the first place let us seek communications only from high and noble spirits whose teachings can ennoble and purify our own character; opening the door to undeveloped spirits only with a view to aiding them by our own moral strength. And in the second place let us have no private sittings, attend no seances, and patronize no public test medium unless they are willing to go under test conditions and are sure that they make their own personal purity and truth their first object in life. We have many such mediums in our ranks, and only such should be patronized both in public and private.

Kewanee seems to be a harbor for gypsy queens, fortune tellers, seventh daughters of the seventh daughters, etc., palming themselves off as clairvoyants, which has been detrimental to the cause here.

There is an excellent field for an honest worker here, and such will find plenty of friends, among the rest, MRS. NELLIE DAVIS.
Kewanee, Ill.

SUCCESS OF A SPIRITUALIST.

A. P. Roberts, Clairvoyant, Told Where Body of Duncan McGregor Would Be Found.

The Milwaukee Free Press says that Mr. A. P. Roberts, the clairvoyant, has just achieved additional fame by the confirmation of his prophecy, given last August that the remains of Duncan McGregor, the Marinette capitalist, would be found under a log jam in the river near that city. Mr. Roberts made his prediction in face of persistent rumors that Mr. McGregor had been seen in different parts of the country. Mrs. McGregor came to Milwaukee in August last, consulted Mr. Roberts, who told her all the particulars of the death of her husband, where the remains would be found, and that while important papers would be missing from his person, that his pocket book, containing \$13 would be found on the remains. All these particulars were confirmed. The clairvoyant informed Mrs. McGregor that her husband had been out on a boat near the river, that he was buggy with two men, that when they came to a spot marked by three trees, one of which overhung the river bank, they had thrown the unsuspecting man into the river, that his remains would be found under a certain group of logs, as soon as the log jam was removed.

During the present week the log jam was broken, and at the identical spot indicated by the clairvoyant the remains of the unfortunate man were found. One of the peculiar features of the case is that Mr. Roberts has never been within a hundred miles of Marinette, yet he described the spot accurately. An attempt was made to recover the remains before the log jam broke, so firm was the faith of some of the people of Marinette that the clairvoyant had solved the mystery, and Roberts advised Mrs. McGregor to withdraw her offer of \$1,000 reward, and await the favorable opportunity for the recovery of the remains.

SPIRITS INDUCE A DREAM.

And the Result Is a Most Remarkable Invention.

A Pennsylvania woman, Mrs. Kate Dymond, has obtained a patent for a window curtain hanger, the idea of which came to her, as she says, in a dream.

Mrs. Dymond dreamed one night she was putting up curtains to her parlor windows. After the task was finished in the dream she suddenly noticed the hangers to which the curtains were fastened. They were little brackets at each side of the windows and were different from any curtain hangers she had ever seen. The dream had intense vividness, so that Mrs. Dymond remembered it perfectly on awaking. She took pieces of old stovepipe and reproduced with these the dream curtain fasteners. They were found to be an improvement and quite practical. Mrs. Dymond obtained a patent on her invention and is manufacturing the fasteners.

Never to blend our pleasure or our pride with sorrow of the meanest thing that feels.—Wordsworth. Within one's self must be the source of strength, the basis of consolation.—Marcus Aurelius.

THE DEVIL DISCOVERED.

His Portrait Found Imbedded in a Rock.

I have made a great discovery. I can prove the existence of the Devil, for I found his picture on a limestone; also that of Christ looking up into the heavens, and one dozen angel faces. One of them is Moses, or an Egyptian king. If the Devil is a fact—exists—does it matter our social conditions? Can truth hurt us, or is it better to grope in darkness?

There came our grand Dr. Peebles. God bless him! He proved the existence of bad spirits and showed how they can influence and ruin us, and also how to protect ourselves. Clara Watson and others claimed he ruined the "happiness" of our beautiful religion, and poisoned our lives. Some wanted to burn him, his books and type. What will they say, if I can show them the picture of the very Prince of Darkness made by his majesty, the Devil himself; also the likeness of Christ made by the same authority. The Devil, a great big man, on top of Christ, taking his face, yes, his very eyes, for his nostrils, and surrounded by a dozen angels, also a lion and a bear—all shown on a small limestone 6 x 8 inches. The fact is, that all these pictures come on a small bit of limestone. Every one who can see them will declare that they are made by intelligences, and not washed together by the elements, and called freak of nature.

This is a great time we are living in. Ingersoll tried to do the Devil, but he failed, but on the contrary he raised the Devil by denying his existence. See the murders in Chicago and New York; six murderers in the Helena jail or on trial.

Our clergy are powerless, and crime is increasing. The Christian religion is a mockery, and its priests hypocrites. It is high time to stop the ignorant on their road to hell and destruction.

I alone with my stone can do more to stop crime than all the clergy combined. I set the murderers in jail, and when they see there is a Devil, they will stop their wicked ways. I alone can stop crime. It is only the fear of the Devil which brings them to reason.

What a terrible religion we are drifting into. Those terrible crimes have to be met with a horrible fact, the Devil, to awaken people from the delusion that sinners are washed away by blood, and they are at for heaven the next day after committing a murder, if they feel sorry.

C. A. H. LAUDON.
Helena, Mont.

THE N. S. A. MISSIONARY.

He Rises in The Progressive Thinker to Make an Explanation.

To the Editor:—Brother George C. Day of Allegheny, Pa., in an article recently published in your splendid paper, called my attention to the seeming slight he and his society had received at our hands in our last missionary report, and I wish to explain the matter and correct the blunder.

Brother Day, for calling my attention to it, as I had not discovered it before.

In hastily correcting my manuscript preparatory to sending it to the press, I inadvertently and unintentionally left out the good things that I had said about Brother Day and his society and now I set that right, and kindly grant me space to rectify this miserable blunder.

I would not misrepresent any one intentionally, and certainly not one who is doing such excellent work as Brother Day is doing, nor a society of my own organizing, of which I was indeed proud. What was published in the paper mentioned regarding it will prove this.

The following is what I supposed I had said, and what I am glad to say now:

Rev. Geo. C. Day has been the pastor of this society (the First Church of Spiritualists of Allegheny, Pa.) for several years. Under his ministry, and the efficient labors of its board of officers with Brother S. B. Feltzer as president, the members all supporting them, true Spiritualism in Allegheny is becoming better understood.

Mr. Day is not only a good speaker but he is also a good test medium. We witnessed some of his psychic readings, messages and tests, were of the best and in themselves were shown to be genuine as well as comforting to their recipients.

It is a pleasure to me to be able to say this and to correct the wrong impression my mistake created.

Chessaning, Mich.

HONEST MEDIUMS WILL SUFFER.

All in Consequence of the False Attraction of Our Ranks—Spirits, Wash, Is the City.

Major R. D. Gwydir, city license inspector, was burning up his spectacles yesterday afternoon, preparatory to starting on a hunt for clairvoyants, soothsayers, fortune tellers, mediums who go into trances, and those who fall to go into trances, Spiritualists, and seventh sons of seventh sons.

"After the decision rendered in my favor by Justice Hinkle, this afternoon I propose to make these fortune tellers come up with \$50 a quarter. I have about 30 on my private list and I believe others can be found. It is about time the town was getting some substantial revenue out of those of the forecasters who are telling about the future and the past for a monetary return. Business is exceptionally good, and I judge by the number who bring it, and they can doubtless afford to give the city part of the profits."—Spokane Review.

Happy are physicians! Their successes shine in the sunlight and the earth covers their failures.—Montaigne. The coward sneaks to death; the brave lives on.—Anon.

SPIRIT PHOTOGRAPHY.

Its Truth Was Fully Proven Forty Years Ago.

When Prof. Richard Hodgson, of the Psychical Research Society, fifteen or twenty years ago, commenced investigating the phenomena of Spiritualism, he wrote to me for any information I might be able to give on the matter. I at once sent him a genuine spirit photograph, which I deemed conclusive evidence of spirit return. He promptly wrote me that he considered them "of no evidential value." He sent the pictures to one S. W. Falls of Chicago, who, as he (Falls) admitted, was in the business of "making" spirit photographs, and of course was thoroughly versed and was an expert in the business. Prof. Hodgson was convinced that the photos were bogus and that settled the matter with him.

Now, I see that Falls (the expert) has been arrested "for the production of false spirit pictures," a proceeding that should have been instituted fifteen or twenty years ago. Mrs. Cora L. V. Richmond truly says, January 20: "Mr. Falls ought to know that there are people who remember and know exactly how he set himself to produce false spirit pictures, for I have been doing it. It is time for somebody to remember that he knew how." Your correspondent does remember and remembers how he convicted Falls at the time.

"Oh what a tangled web we weave, When first we essay to deceive!"

Mrs. Richmond deserves the gratitude of all Spiritualists.

If there were no genuine spirit photographs, why the necessity for the production of the counterfeit article? Perhaps this shrewd counterfeit can answer. The truth of spirit photography was fully proven nearly forty years ago, as I remember, when Mr. W. H. Mumler was arrested at the instigation of the New York World, and charged with obtaining money under false pretenses, for producing that good Christian people should not be deceived. Judge Edmonds, one of the most distinguished lawyers in New York, and a Spiritualist, deposed that he had two photographs taken. He said: "I believe that the camera can take a photograph of a spirit, but I have seen them." The trial lasted about a week and Mumler was triumphantly acquitted. The journal that reported the trial, candidly stated: "If there is a trick in Mr. Mumler's process, it has certainly not been detected as yet."

The Progressive Thinker is entitled to the thanks of all truth-lovers for exposing frauds and shams without stint.

Now that Prof. Hodgson is in "the summerland," I hope that he will enlighten us on this and cognate matters. CHARLES H. MATHEWS.
New Philadelphia, Ohio.

CREDIT TO WHOM CREDIT IS DUE.

Dr. G. B. Warne Pays a Glowing Tribute to the Sunflower Club.

Some months ago, while considering with President Dunakin of the Ohio S. S. A., the ridiculously small financial equipment for missionary work furnished by Spiritualists, I saw several statements to the official book of their jurisdictions. I remarked that Illinois officers were very hopeful of reaching far better results because of its new ally and auxiliary, The Ladies Sunflower Club of Chicago.

That young and growing body is entitled to a generous share of credit for the success of the Handel Hall mass meeting, just held in Chicago. Its members were indefatigable in labor for its promotion during the entire preliminary stage of effort. Their own reception committee was on duty at every formal session, greeting strangers and seating the audiences, and the treasury of their club not only paid for the very tasty floral display at the meetings, but also for the entire musical talent, whose programme was the finest ever presented to the public in the name of Illinois Spiritualism.

The entire expense of Miss Harlow's services for the occasion, but were called upon with many others to mourn that lady's detention by sickness. The club voluntarily bore fully forty dollars of the expense of the rally. It is not an easy proposition to hold a mass meeting for one alone is one hundred and fifty dollars, to which must be added advertising, music, expenses of foreign talent and incidentals.

Loyal Illinois Spiritualists can all join with a will in wishing that the Sunflower Club may live long and prosper in its good work. Its income is derived first from membership dues of twenty-five cents per quarter, and next from tea parties given every fourth Tuesday afternoon at 70 Adams street, in the business center of the city. Patrons of the latter secure a reading from a medium of their choice then present, for each cup of afternoon gatherings are attracting many outsiders, even church members, and active missionary work is being done by them. Shoppers find there rest and refreshment.

May every one of our state associations enlist the co-operation of the women and endeavor to make the credit of our state associations be ennobled with Sweden's noble and devotion. GEORGE B. WARNE.

SAYS OLD CREEDS ARE BONDAGE.

Former Methodist Clergyman Addresses Convention of Spiritualists in Handel Hall.

Church members who have adopted the religion of their parents were pictured as slaves in bondage by Rev. B. F. Austin, a former Methodist clergyman, who spoke before the annual convention of the Illinois State Spiritualists' Association at Handel Hall.

"Those persons," he declared, "who have inherited a belief or creed from their fathers, who have accepted the creed of others without thought for themselves, are in bondage. The time is coming when the whole world will desire direct communication with the spirits of deceased relatives to guide them through life, rather than the teachings of One who died 2,000 years ago."

THE CAUSE IN MISSOURI.

In Many Respects It Seems to Have Received a Boom at the Recent Convention of the State Association.

President McArthur Seems to Have Created a Healthy Vibration All Along the Line, and the Association Will Work in Harmony With The Progressive Thinker for Honest Mediumship and Pure Spiritualism—Send in Your Subscriptions, Ladies and Gentlemen of Missouri, and Thus Keep in Touch With the Movement, and Know What Is Going on.

Debate as to the status of souls, [as set forth in the Globe Democrat] a newly elected state president, Paul McArthur, and John the Baptist Bates, speaker of the First Colored Spiritualist society of St. Louis, took place at the afternoon session of the Missouri Spiritualists' Convention, which finished its session at the Temple of Spiritualism, 3015 Pine street.

Arthur, in his opening address, said that spirits have no color, but are all equal in the next world. "It is high time we should begin to anticipate that condition on earth." Speaker Bates delicately, but definitely, corrected this, saying that negro Spiritualists have no desire for equality and association with the white bodies, but desire to work out their own salvation.

The afternoon session was conducted by the negro society of St. Louis, which is the first organized among negroes in history. Officers of the negro society occupied pulpit and chancel with the officers of the State Association. A great number of negroes were present.

Souls All Same Color.

In his opening address, President McArthur made extended reference to the negro membership. "There is no difference on the other side of the river between the souls of white and colored persons, except in their respective merit; and if the souls of our brethren who wear colored skins in this life are to have no such difference in the other, but are to be received on an equal footing with all others, according to their spiritual attainments, then it is time that we were beginning to anticipate that condition in this life. We welcome you, our colored brethren, into this gathering. The welcome elicited hearty applause."

But John the Baptist Bates, speaker for the negro Spiritualists, definitely, though delicately, corrected President McArthur. "Every true colored man is proud of his own race," he said. "We are not seeking association with the white churches. We desire to be allowed to develop ourselves, by ourselves, among ourselves. We are infinitely grateful for the courtesy and confidence shown to us by your organization."

Lincoln Was a Spiritualist.

"Abraham Lincoln was a Spiritualist," he continued. "So were Longfellow, Whittier, Garrison and all those who favored abolition who were responsible for our deliverance from slavery. Spiritualism has therefore, delivered us from bodily slavery, and it will be the only force that can lift the colored race from the blacker bondage of ignorance. We will work for freedom, and we will be a nation without a mission, and our future nation will be proud of us. It will be by our own efforts that we must raise our race."

Continuing, Speaker Bates arraigned the orthodox churches. "Their teachings are the cause of more of the crime of negroes than any other agency," he declared vehemently. "They teach that every sin will be forgiven and every blot wiped out, if only the sinner 'joins the church' on his dying bed."

New Officers Elected.

Paul McArthur, formerly a Methodist evangelist, was elected State President of the Missouri Spiritualists' Association at the morning session. Mr. McArthur is now a salesman for a typewriter company, having resigned from his pastorate three years ago.

Appointment of State officers on salary, to begin with the morning session, was voted unanimously at the morning session. The new president will announce the selection within a week.

BARNACLES IN OUR RANKS.

Pertinent Remarks Thereon by President H. D. Barrett, Before the Missouri State Association of Spiritualists at St. Louis, Mo.

"The time has come," said Supreme President Barrett, "when Spiritualism is strong enough to make war on impostors. There has been opposition heretofore to such an attempt among our own members. They feared that exposure of frauds would damage and kill the true mediums. But if there is any truth in Spiritualism, nothing can kill it; and if there is none, then it must die."

Mr. Barrett told of a fraudulent medium who had gotten \$1500 from a woman, and another who had practiced for three weeks in San Antonio, Tex., and left suddenly, more than \$15,000 richer. "There are vast profits to be made by frauds," he said. "IT IS IN THE INTEREST OF THE PEOPLE WHO ARE DECEIVED AND DUPED, AS MUCH AS IN THE INTEREST OF THE DESPOTIC DEAD, WHOSE SACRED NAMES ARE USED TO ENRICH SWINDLERS, AND OURSELVES, WHOSE RELIGION IS INJURED BY FRAUDS, THAT WE ARE MAKING THIS FIGHT."

As a first step in the matter of getting rid of frauds, a definition of true medium has been formulated by President Barrett. This test definition follows: "A Spiritualist medium minister is one who gives comfort, consolation, spiritual advice, instruction in soul-culture and messages from exalted beings. All other phases of pretended revelation are commercial, and all such are open to suspicion. Any medium who pretends, or follows, to foretell such things as business ventures, the location of oil lands or the whereabouts of missing husband or lover for money are frauds pure and simple. True Spiritualism has always opposed and will now begin to fight them vigorously. We will endeavor to have city councils refuse them licenses, states refuse to recognize them unless they are sanctioned by our state examining board and the postoffice department bar them from the mails, and prohibit newspapers from carrying their advertisements."

The First-Test of a Truly Great Man Is His Humility.—Ruskin.

SPIRITS INDUCE A DREAM.

And the Result Is the Discovery of a Rich Mine.

Through the strange dreams of an ignorant and superstitious Mexican Indian, a Seattle, Wash., man says he has located what he believes are rich mining claims in the State of Sonora. Mr. Frank had the story to a reporter for the Post-Intelligencer.

"I had made Alamos my headquarters," said Frank, "and from that point I made trips through the surrounding country. I went first to see the property I had in mind when I left Seattle. This was the Santiago mine, near the town. However, it didn't appeal to me, so I began to look around."

"In my party were three Americans—myself, an old prospector named McCarty, and an old German, Henry, who was a naturalized American citizen. He had lived and prospected in that country since 1865."

"Then I found what I wanted. One night I stopped at the house of an Indian, a half Yaqui, who also had American blood in his veins, and was proud of it. He was a Christian, too, in his ignorant way, and that was where the strange experience happened. The Indian, Juan, came to me and said that he had had a dream the night before, that three Americans, one young and two old, would stop at his home, and that the result would be great good to the American and to him also. Then I saw some ores lying around. Juan told me that only he and a partner knew where the ledge was from which the ore came. I saw at once that it was valuable ore, and questioned him. Because of this dream he trusted me, and offered to show me the ledge from which the ore came."

"He believed his vision was supernatural, and showed me

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter II.—Continued.

After this the Little Pilgrim went out again into the beautiful city, feeling in her heart that everything was a mystery, and that the days would never be long enough to learn all that had yet to be learned, but knowing now that this too was the little language, and pleased with the sweet thought of so much that was to come. For one had whispered to her as she went out that the new tongue, and every explanation, as she was ready for it, would come to her through one of those whom she loved best, which was the usage of that country. And when the stranger had no one there that is very dear, then it is an angel who teaches the greater language, and that is what happens often to the children who are brought up in that heavenly place.

When she reached the street again, she was so pleased with this thought that it went out of her mind to ask her way to the great library, where she was to read the story of the historian's journey through the land of darkness; indeed she forgot that land altogether, and thought only of what was around her in the great city, which is beyond everything that eye has seen, or that ear has heard, or that it has entered into the imagination to conceive.

And now it seemed to her that she was much more familiar with the looks of the people, and could distinguish between those who belonged to the city and those who were visitors like herself; and also could tell which were the who had entered into the mysteries of the kingdom, and which were, like herself, only acquainted with the beginning of days. And it came to her mind, she could not tell how, that it was best not to ask questions, but to wait until the beloved one should come, who would teach her the first words. For in the mean time she did not feel at all impatient or disturbed by her want of knowledge, but laughed a little at herself to suppose that she could find out everything, and went on looking around her, and saying a word to every one she met, and enjoying the holiday looks of all the strangers, and the sense she had in her heart of holiday too.

She was walking on in this pleasant way, when she heard a sound that was like silver trumpets, and saw the crowd turn towards an open space in which all the beautiful buildings were, shaded with fine trees, and flowers were springing at the very edge of the pavements. The strangers all hastened along to hear what it was, and she with them, and some also of the people of the place. And as the little Pilgrim found herself walking by a woman who was of these last, she asked what it was.

And the woman told her it was a poet who had come to say to them what had been revealed to him, and that the two with silver trumpets were angels of the musicians' order, whose office it was to proclaim everything that was new, that the people should know. And many of those who were at work in the palaces came out and joined the crowd, and the painter who had showed the little Pilgrim his picture, and many whose faces she began to be acquainted with.

The poet stood on a beautiful pedestal all sculptured in stone, and with wreaths of living flowers hung upon it—and when the crowd had gathered in front of him, he began his poem. He told them that it was not about this land, or anything that happened in it, which they know as he did, but that it was a story of the old time, when men were walking in darkness, and when no one knew the true meaning even of what he himself did, but had to go on as if blindly, stumbling and groping with their hands.

And "Oh, brethren," he said, "though all is more beautiful and joyful here where we know, yet to remember the days when we knew not, and the ways when all was uncertain, and the end could not be distinguished from the beginning, is sweet and dear; and that which was done in the dim twilight should be celebrated in the day; and our Father himself loves to hear of those who, having not seen, loved, and who learned without any teacher, and followed the light, though they did not understand."

And then he told them the story of one who had lived in the old time; and in that air, which seemed to be made of sunshine, and amid all those stately palaces, he described to them the little earth which they had left behind—the skies that were covered with clouds, and the ways that were so rough and stony, and the cruelty of the oppressor, and the cries of those that were oppressed. And he showed the sickness and the troubles, and the sorrow and danger; and how death stalked about, and tore heart from heart; and how sometimes the strongest would fall, and the truest fall under the power of a lie, and the tenderest forget to be kind; and how evil things lurked in every corner to beguile the dwellers there; and how the days were short and the nights dark, and life so little that by the

time a man had learned something it was his hour to die.

"What can a soul do that is born there?" he cried; "for war is there and fighting, and perplexity and darkness; and no man knows if that which he does will be for good or evil, or can tell which is the best way, or know the end from the beginning; and those he loves the most are a mystery to him, and their thoughts beyond his reach. And clouds are between him and the Father, and he is deceived with false gods and false teachers, who make him to love a lie."

The people who were listening held their breath, and a shadow like a cloud fell on them, and they remembered and knew that it was true. But the next moment their hearts rebelled, and one and another would have spoken, and the little Pilgrim herself had almost cried out and made her plea for the dear earth which she loved; when he suddenly threw forth his voice again like a great song.

"Oh, dear mother earth," he cried, "oh, little world and great, forgive thy son! for lovely thou art and dear, and the sun of God shines upon thee, and the sweet dew falls; and there were we born, and loved and died, and are come hence to bless the Father and the Son. For in no other world, though they are so vast, is it given to any to know the Lord in the darkness, and follow him groping, and make way through sin and death, and overcome the evil, and conquer in his name." At which there was a great sound of weeping and of triumph, and the little Pilgrim could not contain herself, but cried out too in joy as if for a deliverance.

And then the poet told his tale. And as he told them of the man who was poor and sorrowful and alone, and how he loved and was not loved again, and trusted and was betrayed, and was tempted and drawn into the darkness, so that it seemed as if he must perish; but when hope was almost gone, turned again from the edge of despair, and confronted all his enemies, and fought and conquered—the people followed every word with great outcries of love and pity and wonder. For each one as he listened remembered his own career, and that of his brethren in the old life, and admired to think that all the evil was past, and wondered that out of such tribulation and through so many dangers all were safe and blessed here.

And there were others that were not of them, who listened, some seated at the windows of the palaces and some standing in the great square, people who were not like the others, whose bearing was more majestic, and who looked upon the crowd all smiling and weeping, with wonder and interest, but had no knowledge of the cause, and listened as it were to a tale that is told. The poet and his audience were as one, and at every period of the story there was a deep breathing and pause, and every one looked at his neighbor, and some grasped each other's hands as they remembered all that was in the past; but the strangers listened and gazed and observed all, as those who listen and are instructed in something beyond their knowledge. The little Pilgrim stood all this time not knowing where she was, so intent was she upon the tale; and as she listened it seemed to her that all her own life was rolling out before her, and she remembered the things that had been, and perceived how all had been shaped and guided, and trembled a little for the brother who was in danger, yet knew that all would be well.

The woman who had been at her side listened, too, with all her heart, saying to herself, as she stood in the crowd, "He has left nothing out! The little days they were so short, and the skies would change all in a moment and one's heart with them. How he brings it all back!" And she put up her hand to dry away a tear from her eyes, though her face all the time was shining with the recollection. The little Pilgrim was glad to be by the side of a woman after talking with so many men, and she put out her hand and touched the cloak that this lady wore, which was white and of the most beautiful texture, with gold threads woven in it, or something that looked like gold.

"Do you like," she said, "to think of the old time?" The woman turned and looked down upon her, for she was tall and stately, and immediately took the hand of the Pilgrim into hers, and held it without answering, till the poet had ended and come down from the place where he had been standing. He came straight through the crowd to where this lady stood, and said something to her. "You did well to tell me," looking at her with love in his eyes—not the tender sweetness of all those kind looks around, but the love that is for one. The little Pilgrim looked at them with her heart beating, and was very glad for them, and happy in herself; for she had not seen this love before since she came into the city, and it had troubled her to think that perhaps it did not exist

any more. "I am glad," the lady said, and gave him her other hand; "but here is a little sister who asks me something, and I must answer her. I think she has but newly come."

"She has a face full of the morning," the poet said. It did the little Pilgrim good to feel the touch of the warm, soft hand; and she was not afraid, but lifted her eyes and spoke to the lady and to the poet. "It is beautiful what you said to us. Sometimes in the old time we used to look up to the beautiful skies and wonder what there was above the clouds; but we never thought that up here in this great city you would be thinking of what we were doing, and making beautiful poems about us. We thought that you would sing wonderful psalms, and talk of things high above us."

"The little sister does not know what the meaning of the earth is," the poet said. "It is but a little speck, but it is the center of all. Let her walk with us, and we will go home, and you will tell her, Ama, for I love to hear you talk."

"Will you come with us?" the lady said. And the little Pilgrim's heart leaped up in her, to think she was now going to see a home in this wonderful city; and they went along, hand in hand, and though they were three together, and many were coming and going, there was no difficulty, for every one made way for them. And there was a little murmur of pleasure as the poet passed, and those who had heard his poem made obeisance to him, and thanked him, and thanked the Father for him that he was able to show them so many beautiful things.

And they walked along the street which was shining with color, and saw as they passed how the master painter had come to his work, and was standing upon the balcony where the little Pilgrim had been, and bringing out of the wall, under his hand, faces which were full of life, and which seemed to spring forth as if they had been hidden there. "Let us wait a little and see him working," the poet said; and all round about the people stopped on their way, and there was a soft cry of pleasure and praise all through the beautiful street. And the painter with whom the little Pilgrim had talked before came, and stood behind her as if he had been an old friend, and called out to her at every new touch to mark how this and that was done. She did not understand as he did, but she saw how beautiful it was, and she was glad to have seen the great painter, as she had been glad to hear the great poet.

It seemed to the little Pilgrim as if everything happened over for her, and that no one had ever been so blessed before. And to make it all more sweet, this new friend, this great and sweet lady, always held her hand, and pressed it softly when something more lovely appeared; and even the pictured faces on the wall seemed to beam upon her, as they came out one by one like the stars in the sky. Then the three went on again, and passed by many more beautiful palaces, and great streets leading away into the light, till you could see no further; and they met with bands of singers who sang so sweetly that the heart seemed to leap out of the Pilgrim's breast to meet with them, for above all things this was what she had loved. And out of one of the palaces there came such glorious music that everything she had seen and heard before seemed as nothing in comparison. And amid all these delights they went on and on, but without wearying, till they came out of the streets into lovely walks and alleys, and made their way to the banks of a great river, which seemed to sing, too, a soft melody of its own.

And here there were some fair houses, surrounded by gardens and flowers that grew everywhere, and the doors were all open, and within everything was lovely and still, and ready for rest if you were weary. The little Pilgrim was not weary; but the lady placed her upon a couch in the porch, where the pillars and the roof were all formed of interlacing plants and flowers; and there they sat with her, and talked, and explained to her many things.

They told her that the earth though so small was the place in all the world to which the thoughts of those above were turned. "And not only of us who have lived here, but of all our brothers in the other worlds; for we are the race which the Father has chosen to be the example. In every age there is one that is the scene of the struggle and victory, and it is for this reason that the chronicles are made, and that we are all placed here to gather the meaning of what has been done among men. And I am one of those," the lady said, "that go back to the dear earth and gather up the tale of what our little brethren are doing. I have not to succor like some others, but only to see and bring the news; and he makes them into great poems, as you have heard; and sometimes the master painter will take one and make of it a picture; and there is nothing that is so delightful to us as when we can bring back the histories of beautiful things."

"But, oh," said the little Pilgrim, "what can there be on earth so beautiful as the meaneast thing that is here?" Then they both smiled upon her and said, "It is more beautiful than the most beautiful thing here to see how, under the low skies and in the short days, a soul will turn to our Father. And sometimes," said Ama, "when I am watching, one will wander and stray, and be led into the dark till my heart is sick; then come back and make me glad. Sometimes I cry out within myself to the Father, and say, 'O my Father, it is enough!' and it will seem to me that it is not

possible to stand by and see his destruction. And then while you are gazing, while you are crying, he will recover and return, and go on again. And to the angels it is more wonderful than to us, for they have never lived there. And all the other worlds are eager to hear what we can tell them. For no one knows except the Father how the battle will turn, or when it will all be accomplished; and there are some who tremble for our little brethren. For to look down and see how little light there is, and how no one knows what may happen to him next, makes them afraid who never were there."

The little Pilgrim listened with an intent face, clasping her hands, and said: "But it never could be that our Father could be overcome by evil. Is not that known in all the worlds?"

Then the lady turned and kissed her; and the poet broke forth in singing, and said: "Faith is more heavenly than heaven; it is more beautiful than the angels. It is the only voice that can answer to our Father. We praise him, we glorify him, we love his name; but there is but one response to him through all the worlds, and that is the cry of the little brothers, who see nothing and know nothing, but believe that he will never fail."

At this the little Pilgrim wept, for her heart was touched; but she said: "We are not so ignorant; for we have our Lord who is our Brother, and he teaches us all that we require to know." Upon this the poet rose and lifted up his hands and sang again a great song; it was in the other language which the little Pilgrim still did not understand, but she could make out that it sounded like a great proclamation that life was wise as he was good, and called upon all to see that the Lord had chosen the only way; and the sound of the poet's voice was like a great trumpet sounding bold and sweet, as if to tell this to those who were far away.

"For you must know," said the lady Ama, who all the time held the Pilgrim's hand, "that it is permitted to all to judge according to the wisdom that has been given them. And there are some who think that our dear Lord might have found another way, and that, wait, sometimes with trembling, lest he should fail; but not among men who have lived on earth for we know. And it is our work to show to all the worlds that his way never fails, and how wonderful it is, and beautiful above all that heart has conceived. And thus we justify the ways of God, who is our Father. But in the other worlds there are many who will continue to fear until the history of the earth is all ended and the chronicles are made complete."

"And will that be long?" the little Pilgrim cried, feeling in her heart that she would like to go to all the worlds and tell them of our Lord, and of his love, and how the thought of him makes you strong; and it troubled her a little to hear her friends speak of the low skies, and the short days, and the dimness of that dear country which she had left behind, in which there were so many still whom she loved.

Upon this Ama shook her head, and said that of that day no one knew, not even our Lord, but only the Father; and then she smiled and answered the little Pilgrim's thought. "When we go back," she said, "it is not as when we lived there; for now we see all the dangers of it and the mysteries which we did not see before. It was by the Father's dear love that we did not see what was around us and about us while we lived there, for then our hearts would have fainting; and that makes us wonder now that any one endures to the end."

"You are a great deal wiser than I am," said the little Pilgrim, "but, though our hearts had fainted, how could we have been overcome? For He was on our side."

(To be continued.)

LEGERDEMAIN.

It Has Become a Prominent Factor in Spiritualism, and Our Sacred Cause Must Boldly Oppose the Same.

To the Editor:—There was given, Feb. 18, at Dixon, Ill., an "etherization," seance, so advertised, at the residence of S. S. Sills, corner Third street and Madison avenue. The medium was a man from Galesburg, whose name is Pembroke. He had a man with him whom he called his helper. I attended with three of my friends, and I can assure you we went home completely disgusted. It was a deception from beginning to end.

A small candle was placed in a clear box, which gave a feeble light; but by that feeble light we saw more cheese-cloth and other paraphernalia than we have seen in over twenty years of Spiritualism.

The so-called medium and his helper took turns in parading the circle, and personating our spirit friends. I failed to recognize anybody but the medium, and his confederate, and those two we recognized plainly. Two overcoats that hung up in the cabinet, they would not allow us to inspect. Of course most of the paraphernalia was concealed in them.

Two illuminated trumpets were carried around the inside of the circle. My three friends and myself plainly saw the medium carry them around. He dropped one, and stooped and picked it up. Once in backing into the cabinet he stumbled over somebody's feet, and nearly fell to the floor. One in the circle said that was because he was in such a deep trance. They had a large music box, which they claimed the spirits wound up, and kept running. I think, Mr. Editor, the readers of The Progressive Thinker should be notified of this man Pembroke, so they can be on their guard when he visits other towns. We have a home circle in Dixon, and that is good enough for me in the future. We love The Progressive Thinker, and PURE SPIRITUALISM, and wish you everlasting success in giving the truth to the world. WILLIAM W. CHARLTON.

Dixon, Ill.

ROYAL ROAD TO KNOWLEDGE.

It Is Found in the Active Co-operation of Mental Mind With Spirit.

There is a more or less prevalent idea among a certain class of mediums, that the little of passive mediumship is the one really royal road to knowledge. It is the idea held by those mediums who—at least some of them—refuse to read a good, instructive, thought-stirring book or newspaper, because their "controls" tell them thus to do. Books and newspapers would only lumber their minds with useless matter; while their minds should be kept vacant, for the sole occupancy of the "controls" and their teachings, which would supersede and render needless and useless all knowledge gained by active thought and the study of books. Some of such mediums become fairly semi-idiotic by long and faithful continuance in this plan.

None but spirits of such character of ignorance, imbecility or perverse deception with intent to enslave the silly medium, would give such foolish advice.

Mental indolence, concrete laziness, inherent in the medium's mental mechanism, prepares the soil for the reception of such stultifying mandates by unwise or ignorant controls.

To sit supinely passive is not the way to grow in knowledge. Wise spirits love a thinker.

Unprogressive spirits want nothing, unprogressive mediums are passive receivers, not earnest thinkers.

It should be clearly understood by mediums—and all others—that reflection, earnest thought, is the highway to living, uplifting inspiration. The highest inspiration is not a conceded affair, but the receptive mind must be in a receptive, not a passive, to take whatever may be given—like callow robins in their nest, with wide-stretched mouths waiting for bug, worm or what-not.

Not thus does the human mind open to receive that which is highest, best, and most helpful and uplifting. The highest inspiration comes when the mind is in active thought—not passive, but in positive and most active attitude, yet receptive comes into conjunction with the thought of higher spiritual intelligences, and is borne along in upward and onward mental flight by the conjoined forces of inspired and inspired working in union and active co-operation.

In this method is mental discipline, mental growth, intellectual development, gain in knowledge and capacity. Instead of the mind-stunting results of indolent passivity, there are the grand results flowing from genuine mental effort, enlarged vision, clearer and broader perceptions of truth, and expansion of mind powers, and increase of spiritual light and strength.

There is an uplifting, strengthening, and spiritualizing element in this receptive active method of inspiration, that is found nowhere else. The fire kindled in the mind, flame, so the conjoined action of the minds spirit and mortal, brings the glow and warmth of higher inspiration.

This process of inspirational experience and mental exercise is truly and beautifully educational. The combination of mental factors, not discarding or omitting active study and effort on the part of the student medium, constitutes indeed a royal road to knowledge, and mental and spiritual growth that can never be gained by the process of lazy passivity.

It is a sad mistake to harbor the hallucination that "controls" will furnish a short and easy way to the acquisition of knowledge, whereby one can loiter in the listlessness of mental ease, while the "controls" engineer and drive the train to the destined station. Not thus are lazy souls "carried to the skies, on flowery beds of ease."

A more passive machine might be operated by highest "controls" able to move it, without receiving more benefit than the mill-stones that grind the grain poured into the hopper above them. Mental culture is not acquired as a jug acquires the molasses poured into it. There must be active mental co-operation with wise instructors, or the ignorant will remain ignorant.

And it must be taken into account that there are on the other side as well as on this side, densely ignorant beings, consummate rascals, wilful deceivers, without moral principle, and they take a low and base delight in practicing on gullible mortals, often pretending to some noted personality of history. I have a distinct recollection of one who took it upon himself to write me notes under the name of "Aristotle." As I took no stock in his genuineness, he soon ceased his attentions. I had no doubt that the real Aristotle in spirit life—"Fogland" notwithstanding—knew how to correctly spell his own name.

There are conscienceless rascals in the borderland of spirit life, as there are on this side of the line. Why should there not be, when there are constantly passing over those who have schooled their faculties during their earthly lives in rationality, vice and crime, in disregard of all dictates of morality and human rights?

I would be glad to believe, as some do, that the animal propensities that make men and women more debased than brutes are shed when the body is cast aside in death. Allowing even that there is an "objective mind" or "brain mind," or "brain matter," or "spirit mind," in man, it is evident that these are intimately connected during earth life, that they mutually influence each other, and each molds the other in degree to its own nature and characteristics.

The "subjective mind" takes on the mental and moral coloring of the "brain mind," and practices the same. This coloring, characteristic of the animal "brain mind," is carried into the spirit world. The proofs of this are multitudinous, in the work of returning spirits.

There can be no doubt that the minds of those gifted with inventive faculty, while giving their closest and truest earnest thought to the study of some invention, in many instances are aided by spirit suggestions and mind-leads to the solution of problems that culminate in wonderful inventions for the benefit of humanity. Their active thought and study prepare their minds for the reception of spirit instruction.

Esoteric Intelligence might have waited till doomsday, without avail.

It might be thought that in the instances in which solutions of mathematical problems, and problems in inventions, have come during sleep or in dreams, were instances of passive receptivity; but in all such cases it was found that the minds of the recipients have been engaged in active, earnest thought, seeking the desired solutions. Such instances are not evidence in favor of mere passivity, but really prove the co-ordinate active mentality is an important factor in producing the result.

It would seem that reason and experience join in a sublime that the

royal road to knowledge lies not in supine passiveness, but in the blending of mind of mortal and spirit in mutual active co-operative thought. JAS. C. UNDERHILL.

Hammond, Ind.

A VERY CURIOUS CONCLUSION.

Rev. H. Clinton Hay, of Boston, Mass., Acknowledges That Spirit Return Is a Fixed Fact, But Says "Communication Therewith Is Not Needed."—Swedenborg and the Great Work He Did.

As John Fiske said, "The belief in a world unseen to mortal eyes is not only coeval with the beginning of the human race, but is also coextensive with it in all its subsequent stages of development. It is, in short, one of the differential attributes of humanity." Man appears to be the only primate who possesses this belief. The vast majority of mankind are in that unseen part of the universe.

The progress of natural science, with the gradual discovery of the ether, and the nature of heat, light and electricity, and of microscopic and telescopic objects, leads to the rational conclusion that a large part of the material universe is unseen and may still be unknown. As sound is unknown to the man born deaf, and color to the man born blind, so all our knowledge is limited by the sense faculties developed. "Given a new sensibility," as a modern writer suggests, "and there would be given a new universe." We say the data have passed away from us, but it is perfectly reasonable to conceive of them as nearer to us than ever, in a closer intimacy than any known to us.

Paul said, "If there is a natural body, there is also a spiritual body." Modern science and psychology explain this to mean that mind and matter are distinct organisms, one of spiritual and the other of material substances. In our present state of existence mind commonly acts in, and by means of matter. Nevertheless, its own specific activities are in its own world of spirits.

Our experiences in this world depend upon the activity of the senses where they terminate in the body. Let the activity terminate in the spiritual body instead of the natural, and the spiritual world instead of the natural world would appear. Then man could and would of necessity communicate with the world of spirits instead of this world. The senses of each body give communication with their own world.

In this way Emanuel Swedenborg explains his own experiences in the spiritual world. He had spent two-thirds of his life in becoming one of the most skillful natural scientists the world has had, when the senses of his spiritual body were opened, and he was enabled to extend his faculties in investigations from the realm of natural to that of spiritual phenomena. And here we find the great difference between Swedenborg and all others who have had communication with the world of spirits. Others have sought spirit control—to be controlled by some spirit in the unseen world and to become a medium of his activities into this world.

Swedenborg never did this. He regarded it as dangerous to give up the exercise of one's own free will and rationality. Instead of trying to bring spirits back into communication with this world, he went himself, in spirit, into open communication with, and investigation of, the spiritual world. Thus he stood on equal footing with them, and they could not deceive him, or take any advantage of him, as evil spirits and those who would gravitate earthward would be prone to do. Therefore he ascended even to the heavens and has described the wonderful things seen and heard there when in the full possession of all his carefully trained scientific faculties.

But all this was incidental to his discovery of the science of correspondences. By "correspondence" he means the relation which he found between things as effects. To illustrate: A thought is a spiritual cause of a word or deed as a natural effect. Swedenborg found this law of correspondence is a key to a spiritual meaning everywhere existing in the letter of the sacred scriptures which makes them the Word of God. So he was not asking, What do spirits and angels say? But What does the Lord say in his Holy Word? For he soon learned that the Word of God is the source of all wisdom to angels and men. When the deeper meanings that Word can be reached, divine truth itself is known, communication with the Lord himself, the Creator and Savior, is established. Then all other communication with either world has a safe test and guide. But direct communication with the world of spirits, although possible is not needed until after the death of the earthly body. H. CLINTON HAY.

THOUGHT WAVE PICTURES.

Dr. Veeder to Demonstrate Photographic Discovery at Academy of Science, Pittsburgh.

Dr. M. A. Veeder of Lyons, N. Y., who claims to have successfully photographed a thought wave, has been invited to demonstrate his discovery before the Academy of Science, Pittsburgh, Pa. He will bring with him the same committee who watched his wonderful psychic experiment, and who will testify to the result attained. Among the committee is the Rev. W. N. Webbe of Lyons. The other members were William Holloway, H. R. Russell and Harold Webbe, all of Lyons.

Mr. Russell is a photographer, and the experiments were conducted in his studio. The committee and Dr. Veeder, standing around a table, placed the tips of the fingers of their right hand underneath a 4x4 photographic plate prepared in the ordinary manner and placed in a plate holder. The fingers of the experimenter's right hand lay on the top side of the plate.

Previous to assuming this attitude they had agreed to fix their minds on a common object, a ball of surgeon's gauze thrown down on the floor. The position was held for a few seconds.

When the plate was taken into the dark room and developed, although it had not been exposed during the experiment, there at the exact spot where the finger tips of the experimenter had centered was an object, clearly photographed, of the size, shape and general appearance of the ball of gauze on which the attention of the experimenter had been fixed.

The successful result of the experiment, Dr. Veeder says, may be looked upon as a stride in advancement of the X-ray process, the impression in this case being nothing more tangible than the emanation of brain force.

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SPECIAL THOUGHT CHANNEL. SYMPOSIUM.

The Question Before Spiritualists is this: Can a Spirit dematerialize a white dress, a white hat, a pair of white stockings, a scarf, fan and doll, and convey them to her home in spirit life, and then at will materialize them, and bring them back to earth, and continue doing so indefinitely?

This SYMPOSIUM is teaching Spiritualists, an IMPORTANT LESSON. Those who are expressing an opinion therein are LEADING LIGHTS in our ranks. Many of them are in close touch with the denizens of spirit life, and what they state will carry great weight with the intelligent and thoughtful in our ranks. On the rostrum they are teachers, and behind them as inspirers are the wise sages of spirit life.

The time has arrived in our ranks for action! action! ACTION!!!

IS IT POSSIBLE?

J. Clegg Wright, Who Is in Close Touch With the Spirit World, Expresses His Opinion in No Uncertain Manner.

Scientific investigation of the phenomena of Modern Spiritualism should answer all questions as to the genuineness of the manifestations in the sense room.

Any more a priori statement can have but little value. There are certain rules laid down by science for the investigation of all natural phenomena, among which is one that a scientific fact is capable of demonstration at any time and place when the necessary conditions are present.

The phenomena claimed to have taken place at a seance are that certain articles of woman's apparel were dematerialized, and at another seance re-materialized and photographed.

The first inquiry is, what of the witnesses? Are they fit and authoritative observers of the phenomena described?

How often have the phenomena been produced? What were the conditions of view and the full facts of investigation?

As the description is given without the scientific conditions of investigation stated, and knowing the fallibility of human testimony, it is more logical to disbelieve than to believe.

The phenomena are so different from the tenor of human experience in the study of the order and system of nature that to believe in such manifestations without long and profound investigation, also belief in the testimony of the witnesses, is not warranted. It is easier to believe that the manifestations were fraudulent, or the witnesses lied than to believe such events occurred. Logic is against belief.

On the testimony, I do not believe that such events ever happened. The testimony is weakened in the face of so much PREVALENT FRAUD AMONG THE SO-CALLED MATERIALIZING MEDIUMS.

I would say, investigate such phenomena; these witnesses claim to have occurred in their presence.

Apply proper methods of investigation. If not genuine, the fraud will appear.

My mind is in the attitude of disbelief—PROFOUND DISBELIEF. I saw such phenomena every day for weeks, I would have the greatest difficulty in believing. I would not deny, but the probability of some defect in my power of observation; some oversight in investigating the method and conditions; some practical deception beyond my power of knowing, would stand in the front ground of my thought. The balance of my judgment would be that the manifestations were fraudulent.

Supposing that there did happen the phenomena claimed.

Then I would have to disband my belief in the theory of evolution. I would have to disbelieve the facts of chemical science. I would have to give up the order of nature as human experience sees it to-day. I would have to believe that Christ turned water into wine; that Aaron's rod turned into a serpent. I would have to believe that old political lie that Constantine saw the cross of Christ in the sky, and the declaration, "By this ye conquer."

I would have to believe that the ages past, I would have to believe that Christ was a medium, I would have to believe that a dead man can be brought to life again. I would have to believe that a virgin can be a mother, and all the idiotic rot out of which the religions of the world have been made.

Superstition haunts the human mind. Men are eager to believe the wonderful, but science says stop. Give proof. Before I can believe, my mind has to undergo itself of all that it was ever taught, and that science has ever demonstrated. My reason would be readjusted to other and more unthinkable postulates.

Can be turned upside down and the

Spiritualists have commenced in earnest to investigate Spiritualism, and it makes the fakes and insatiable gullibilities shudder. Artificial togger, dirty wigs and dresses illuminated with phosphorescent paint will not do in the dark cabinet. One business house in this city which has grown rich by furnishing togger of various kinds to mediums to deceive the public, will have to close its doors for want of patronage. HONEST MEDIUMSHIP AND A PURE SPIRITUALISM will eventually do the work.

I can only believe such claims when it is easier to believe them than to disbelieve them.

My pity regrets and my devotion weeps that infinite intelligence did not make honest men and women to live on earth, and further, why did infinite intelligence neglect making it clear to the intellect of man that beyond the duration of this sad and clouded life is another where the sun is always bright, where the heart is never sad, where the tear-drop never falls and where babes never die. How sad to me that infinite intelligence should have shrouded this beautiful future from man behind the opaque walls of matter, giving but fitful gleams and doubtful echoes to the acute scientific brain.

Amid fraud and religious fog, Spiritualism is crucified ON A CROSS OF CANT AND GRAB.

Let us be kind to honest mediums. On the facts they give, Spiritualism is built.

When mediumship is dethroned, there is no light; the heavens are black with no summer-land in sight.

The scientific method alone will save and bring to man abiding truth.

J. CLEGG WRIGHT.

NO! MOST EMPHATICALLY NO!

J. S. Loveland, the Octogenarian, Expresses a Lucid Opinion on the Subject Under Consideration—Fay's Old Trick.

Can a spirit dematerialize "a nice white hat"—"a white dress"—"a pair of white shoes"—"a pair of white stockings"—"a scarf, fan and doll," take them to the spirit world, bring them back, materialize them, and dress up as a spirit with them so that a photograph could be taken? Or can all these articles be taken bodily to the spirit realm and then returned to earth again? NO! MOST EMPHATICALLY NO!

CREDULITY AND FRAUD are the two potential influences now retarding the progress of a genuine Spiritualism. There has been a strong protest against fraud; but it would be comparatively powerless but for the amazing credulity of the people. And THE SPIRITUALISTS AS A WHOLE, ARE THE MOST CREDULOUS, MOST EASILY HUMBUGGED OF ANY CLASS OF PEOPLE WHATSOEVER.

The "white hat, dress," etc., is a fair illustration of this position.

In this episode, we have, apparently, the two working together. The reputed medium, playing the deception part, and the attendants, the credulous gullibles, eagerly SWALLOWING THE FRAUDULENT PRETENCES. Or, it may be possible that the whole affair was a gotten-up cheat to impose upon the credulous public. No doubt thousands will accept it without a doubt of its validity.

Back in the time of the Davenport, Von Vleck and Fay we had specimen performances of substantial dematerializing and re-materializing of clothing. One of Fay's TRICKS was, and trying of his hands by the spirits with a most formidable knot. Then they would partly dematerialize his coat or vest, so as to take it off, and by the reverse processes it would be put on while his hands were securely tied. When invited to witness this wonderful feat, I was stupid enough to notice that when the light was turned on, and the garment exhibited, it was always whole. Somewhat angered I demanded that the garment should be left in its dematerialized condition so we could see it; and I offered to furnish a pile of vests if they would be thus left, and then put together again, but the performing spirits would not accept the challenge. They worked in the dark.

Some time after this, I sent some young man to Fay's performance, who discovered that his tying was an OLD TRICK KNOT, by which he could slip one hand out in a moment, and pull off or put on his coat or vest. That spoiled his business.

The readers of The Progressive Thinker all know that \$1,000 has lain in bank here in Los Angeles, to be paid for one materialization. Now, I have no thousand dollars, but I will make one proposition: I will guarantee to furnish all the "white," or any other colored dresses, shoes and dolls by the dozen, to any medium who, under test conditions will put them out of sight, and afterwards bring them to light again, perfect as when first delivered.

Where is the spirit that wants a "white dress"?

Where is the medium who will submit to test conditions?

I expect I shall have to wait with Brother Hale a long time before the "white dress" is called for.

J. S. LOVELAND.
Los Angeles, Cal.

HE DOESN'T BELIEVE IT.

Thomas Grimshaw, One of the Leaders in the Ranks of Spiritualism, Expresses His Opinion.

To the Editor:—You ask if I dare take a leap in the dark, and express my views regarding the wonderful phenomena said to have occurred in the presence of a certain materializing medium.

My opinion is that it is a fake. I have seen many things in Spiritualism that have made me careful in the use of the term impossible, but it strikes me as exceedingly improbable. I hail from Missouri, and would have to be shown; even then I would be slow to accept. It may be possible for spirits to temporarily materialize forms, (I believe it is) clothing, flowers, etc., but there is no evidence that any of these forms were permanent. Then again matter may be passed through matter, but in such cases the work is done instantaneously. Spirits may even cause articles to disappear; but that a spirit can dematerialize an object, take it to his or her spirit home, keep it there for days or weeks, then re-materialize it; it's too much—I don't believe it.

I am very busy just now, but I hope this discussion may turn to a consideration of the principles involved in the building of genuine materialized forms.

THOMAS GRIMSHAW.
St. Louis, Mo.

MOSES HULL TAKES A PLUNGE IN THE DARK.

Not Knowing the Medium He Freely Expresses an Opinion.

To the Editor:—You ask for an opinion on the dematerialization, the materialization again and then another dematerialization again of that white hat and other "togger."

In this case I know of no better argument than is found in substance in Hume's irresistible against miracles.

Our experience is that people sometimes falsify.

2. That there are people who will lie.

3. But in all our experience there has never been a miracle, such as a dematerialization, then a re-materialization again and then another dematerialization.

Therefore experience teaches that men and women are more liable to be mistaken, or even to falsify, than that a suit of clothes is to pass through all these transformations.

You will discover by this that on the case mentioned I am either an agnostic or an unbeliever. I know good, honest, intelligent men and women who are prepared to believe anything providing it is big enough. I fear that that story will require to be enlarged before I can believe it.

MOSES HULL.

HOW WE LEARN.

Great truths are dearly bought. The common truth, Such as men give and take from day to day, Comes in the common walk of easy life.

Bought in the market at the current price. Bred of the smile, the jest, perchance the bowl; It tells no tales of daring or of worth, Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance, Nor waited on the breath of summer dream; But grasped in the great struggle of the soul, Hard-buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine, Nor in the merchandise of gold and gems.

Not in the world's gay hall of midnight mirth; Not 'mid the blaze of regal diamems;

But in the day of conflict, fear, and grief, When the strong hand of God, put forth in might, Flows up the subsoil of the stagnant heart, And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours Of weakness, solitude, perchance of pain, Truth springs, like harvest, from the well-plowed field, And the soul feels it as new-wet in vain.

—HORATIUS BONAR.

MRS. ANNA L. GILLESPIE.

Resigns Her Position as Pastor of the People's Church.

To Mrs. Anna L. Gillespie, Pastor of the People's Church, San Francisco, Cal.—The members of the People's Church in accepting your resignation as pastor of the church, deeply regret the necessity which compels it, and unite in hoping that the separation may not be a permanent one.

Appreciating as we do your ability and zeal as pastor of the church for the past four years, and in a affectionate remembrance of you personally, we tender you a vote of thanks from the members of the church, and assure you that neither time nor distance will lessen the kindly regard in which you are held by the officers and members of the People's church.

E. W. BRIGGS.
MRS. MILLIE WARD.
WALTER S. MILLER.

"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 upward into the pure atmosphere of exalted spiritual truth, book for the higher life. Price, cloth, \$1.00.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo. Vedra. Price, by mail \$1.50.

LETTER FROM G. H. BROOKS.

Notes and Thoughts Connected With His Work in Milwaukee.

I have fully intended, long ago, to write to the ever progressive Thinker, or, that is, much for the day of the work I am doing here in Milwaukee; but ere I am aware of it, time slips away, passing into weeks, and many things are neglected for want of time.

I did not think when I opened my meetings in October, that January would find me here; but here I am, unable to remain for the rest of the season.

From the first the meetings have been well attended, and by a thoughtful, intelligent class of people who are interested in the unfolding of spiritual truths, who have outgrown the church, or whatever movement they were allied to, and have attended with their own yearnings for spiritual food.

I have had, from the first, free admission. While the meetings have not, perhaps, yielded me as much as they should have done had I charged the usual door fee, yet I feel that a better impression is left on the public mind and a greater good done by the free admission. I have never been in harmony with the door fee for the workings of a society that weighed your worth by the sensational manner of presenting high spiritual thoughts, by what was taken in at the door. I have always felt, and still feel, that our movement must take a step in advance, and those who are connected with the society are willing to make sacrifices and lift our Sunday meetings onto a spiritual plane where they belong.

Milwaukee is one of the places where I have worked more in our cause than in any other city, and those who are among my strongest supporters are those who have known me for years; the friendship is to-day as strong as ever, and they are always present at my meetings, thus making the work beautiful by the law of understanding.

After my address of the evening is over, I always close the meetings with psychometric readings, which as a rule are full of interest. Besides my Sunday evening readings in spirit life, I go to work to week a social in the home of some of the friends. Sometimes I spend the entire evening giving readings; then, again, we have a church party or a musicale. At the close of each month a party is held in the hall, which is of benefit in more ways than one, and is well attended. Thus we have a social and a religious, and they are of interest, so the friends will feel they have a most interesting and social time. It has always been my aim, at every place I ever spoke, to build up the social life, to get our people acquainted with each other, to visit each other in times of prosperity as well as adversity, for I fully recognize that the social life is the life of the people. People seldom enter into Spiritualism unless trouble has brought them, and they come with their souls under the shadow, and need the sunshine of our philosophy and the love of our people, thus helping them to gain the mastery, and the soul to assert itself.

Whether the work has been appreciated and understood, I do not know; but I feel that that is a part of the teacher's life—to help, uplift the world by love and pleasant greetings. Much I should like to say along this as well as other lines, but can now only say this, I shall be glad when we shall spend our time more largely in the spiritual, and less in the social, high and beautiful, and not trouble ourselves so much about what other people believe, or what they do, for we shall yet recognize the fact that when the soul comes into the possession of truth, error, discord and darkness fly away.

There are various meetings held in different parts of this city, and the German society owns its own temple, but how well their meetings are attended and the character of their work, I am not altogether familiar with, but have heard some things about which I may, some day, have something to say (I should like to mention many by name) of the work of the spiritualists in Milwaukee.

I want all who know me, and those who have been uplifted by her poems, to sit down and write her a good, happy letter. I tell you there is nothing that cheers one so much when in trouble like a good, hopeful letter, full of the spirit of good thoughts. Mrs. Van Horn has been a Spiritualist for many years, and has been kind to help me in my work, so I trust that out of the great heart of the public whom she has sought to help will come hopeful, cheerful letters, full of the spirit of good things.

I send my kindest thoughts and best wishes to one and all, in the hope that each day and hour may all feel the need and help of our brother more, with kindly smiles, cheerful wishes, and the spiritual thought that does so much for mankind.

G. H. BROOKS.
Milwaukee, Wis.

HOPES FOR FUTURE EXISTENCE.

Where There Will Be Opportunity for Development.

Do we ever stop to think that our death, that the death of every living being, simultaneously, would not change one iota the laws of the universe? Here we are small things of a great idea, but the passing of the former still leaves the latter and more, and we have with the latter unknown.

Our strivings to be and to do good evidently have an ultimate attainment because we know we fall short. When a man approaches his end he thinks largely of that which he has left undone. The law of life is to strive for something which we never obtain in this life. When we sleep at night, we dream of things that we have eaten, drunk and thought during the day; it is a little byplay of life and bespeaks the possibility that the longer sleep is something similar.

Minds used to delving for deep thoughts almost universally "escape" the simplest things of life. But these minds must realize that the time allowed for the attainment of knowledge is absurdly short. We only just begin to grasp big things when we stop short. Can it not be that the future life is very similar to this with its great motive, work and higher development under a more satisfactory arrangement of means, of necessity, freedom from pain and worry. One man has put it very simply and briefly: "In this world it is 'come in,' in the next, 'enter.'"

Boston, Mass. J. W. B.

THE HOME AND THE BALLOT.

Their Respective Relations Pointed Out.

"The home ideal of to-day is the best the world has yet known, and it will continue to develop as larger freedom and broader culture come to all who share its life."

To argue that woman's work differs from man's does not necessarily assume that she should be deprived of the tools with which to perform it.

It is not a question of whether men wish women to have certain privileges or opportunities, or whether all women agree in desiring them, but whether, in the performance of the duties women undertake, they need these privileges in order to obtain the best results for themselves and their vocation. Suppose that the sphere of woman's service is limited by the home, the question still remains: Do political conditions affect the home? Does its happiness, its highest well-being, or even its very existence, depend upon the character of the government in which it is located? And who can doubt it, in the face of such statements as this, taken from a recent Philadelphia paper:

"In this city alone there were seven thousand deaths of babies in 1903; nearly half from scarlet fever, a needless disease; and the other half from preventable diseases, all of whom could have been saved if public opinion and the city government gave health a sufficient protection. Councils willing to appropriate enough to enable a health department to suppress children's diseases, and in a decade reduce these deaths probably by one-half."

This is but one of many statements which show conclusively that, from the beginning of life until its close, the government affects the home to such an extent as to imperil its very existence, and that women in the pursuit of home-making need political power to regulate the conditions which control its life, as much as do men in the business by which they accumulate the material substance which provides for its necessities.—From Annual address of Rev. Anna H. Shaw.

AWAKENING.

I try to find myself. I search for that most hard to find, And deeper search but brings A knowledge that round it twines Misguided coverings.

Its changing lights and forms combined May yet reveal the truth outlined. And if, what'er that truth may be, I can but learn its face, Perhaps through Life's deep mystery I may some purpose trace.

O Soul, that knows thyself! The mystic coverings undone, The unveiled, truthful face; The changing lights marked into one—The purpose fully traced:

No longer do you search outside. For light and life that was denied. For in that knowledge-giving hour When search revealed the goal, And self was known, all living power Was found within the soul.

—FELICE BLAKE, in New Thought.

"A Conspiracy Against the Republic."

By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of the forces of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-page book, containing a number of beautiful illustrations. Price, 25 cents.

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"The Nemeses of Chautauque Lake" by the well-known Author and Scholar, HON. A. B. RICHMOND.

Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so natural to the great criminal lawyer, that one feels the author's very presence during its perusal. It is certainly interesting. Price, cloth, 75 cents.

A Very Interesting Book for All. Philosophy of Spiritual Intercourse. account of the very wonderful spiritual developments at the World's Fair, Grant in the Society of the United States in all parts of the country. This volume is the 2nd of a series of three, and contains the rest of many years. Cloth, 50 cents; postage 100.

The Development of the Spirit. After Transition. By the late M. Faraday. The origin of religion, and their influence upon the mental development of the human race. Price, 50 cents.

MISSOURI STATE CONVENTION.

Brief Account of the Proceedings at Its Recent Session.

The Temple of Spiritualism of this city where the National Convention was held during the World's Fair, was opened this week to the state convention, Wednesday and Thursday, February 21 and 22. The forenoon were given to business sessions, but afterwards and evenings elaborate programs were rendered. Also a banquet each evening, in lieu of restaurants, was served in the temple parlors, and highly appreciated.

Prof. Thomas A. Greenwood, assisted by Miss Ida Gross and others, rendered a fine musical program at each session.

Following are the speakers of the convention: Harrison D. Barrett, C. Fannie Allyn, Mrs. K. T. Hary, Dr. Herman W. Faber, Rev. Theresa Allen, Paul McArthur and J. B. Bates. Spirit messages were given by the following: Mrs. I. Burger, Rev. Laura Jones, Mrs. Nelson Armstrong, Mrs. Sarah Anderson, Rev. Theresa Allen, Rev. Mrs. E. C. Stevens, K. T. Hary and Rev. Mrs. J. C. Stevens.

Missouri has placed herself on record as one of the first states to enact legal proceeding against fraudulent mediumship.

Members of the retiring state board and others bore the expense of this publicity trial in two hundred dollars were expended in lawyer fees alone.

But their decision, ratified by the N. S. A., has given us a purer Spiritualism in Missouri. Other states fall in line. Funds were contributed at the convention to reimburse the treasury which this trial depleted.

The colored people under the auspices of the colored Spiritualist society here were given one whole session of the convention, and acquitted themselves in a manner which did them great credit. Rev. J. E. Bates, the speaker, is a man of culture and the two mediums who followed him with tests did good work.

At the last session of the convention there was congregational singing from Mrs. Mattie McCaslin's little book of Healing songs just published, and Fannie Allyn rendered one of her inimitable inspirational poems. Also President Barrett ordered Mrs. K. T. Hary and Mrs. Laura Jones.

Following are Missouri's new state officers: President, Paul McArthur; secretary, W. F. Ferrelman; treasurer, Mrs. K. T. Hary; editor-at-large and press agent, Rev. Thomas Grimshaw; vice-presidents, L. F. Beauvais, Mrs. C. C. Stevens, and others. Mrs. L. Jones, Mrs. F. Wallace, C. O. Reel, Trustees, H. R. Gates, F. W. Goethe, R. Shackelford, Mrs. D. Cadman, C. A. Gilbert and Mrs. J. Corneliuss. Several of the officers are from Kansas City.

I cannot include all the names of entertainers at the various sessions, but all were appreciated.

MRS. M. McCASLIN.
St. Louis, Mo.

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WORDS OF CORDIAL GREETING.

They Come From Lake Helen, Fla., From Mrs. Laura G. Fiken, a Rising Star in the Ranks of Spiritualism.

To Friends and Co-Workers in the Illinois State Spiritualists' Association, Greeting:—I regret that I cannot be with you at your gathering, and enjoy the inspiration of your deliberations and the pleasure of your companionship.

I am, however, with you in thought, wishing for you a blessed season and that you may be blessed with the spirit of Love, Work and Sacrifice.

During the centuries of the past, superior souls have worked and fought, lived and died true to their vision of help to their fellowman; but among all the scintillating stars sent to the world to redeem the race from the thralldom of ignorance and superstition, Spiritualism supersedes them all.

It has been the Star of the East to each mortal who has been guided by its glow, and in thousands of homes, the family altar has been erected—not to worship the Trinity, but to wait for the tiny ray, bringing its message of greeting and joy from the dear ones on the other side of the Divide.

Beloved, that ray has sounded its message to each of us, and no roar of thunder could have impressed us stronger than this tiny small voice which convinced us that our dear ones lived.

Our ears have heard, our eyes have seen, and our investigations have proved to us beyond a doubt that the loved ones who went home are among the immortals and are among us to guide and comfort.

Great as our hopes have been, we have found the realities still greater; high as our inspirations have lifted us, we have found immeasurable heights beyond, waiting to be reached.

What manner of men and women ought we then to be? What manner of men and women is it possible for us to be? Have we even an approximate conception of our own possibilities? Have we correctly measured our responsibilities, or what our influence might be with the skeptic, if our daily walk were a living expression of our lofty philosophy?

What though we as little children stumble over the slippery stones in our path, are not the everlasting arms around us to help us on our feet again?

The hosts of heaven shall serve us, its great inspirers guide us, its mighty forces sustain us, and no good thing shall be withheld from us.

Let us, then, start the coming year with a new courage, because of our stronger convictions.

Let us not be satisfied with our victories of yesterday, but let each day be a new revelation unfolded to our souls' consciousness. Let us live up to that revelation, as we shall see it, higher and still higher. Our feet shall touch clouds—not clay—and living in that higher life, the worries and cares which seem so heavy to us, shall be made light, and we shall be lifted above the stumbling blocks in our way, which hinder our progress to-day.

Let us give stronger moral and financial support to our mediums. They are the pioneers of Spiritualism. When our forefathers blazed their way through the jungles of the forest, they had no use for the finer tools of the engraver. The saw and broad-axe were the tools needed. What though they were crude and rusty, they still did the essential work needed.

We

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Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, MARCH 10, 1906.

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.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

SPIRITUALISTS.

They Are In a Questioning Mood.

All along the line in the ranks of Spiritualism, intelligent Spiritualists are in a QUESTIONING MOOD. Spirit Return is UNQUESTIONABLY TRUE. There has been enough spontaneous phenomena through all the past to establish that fact without the intervention of a single medium. Prophetic dreams and visions, the levitation of articles without mortal intervention, haunted houses, the sudden appearance of the spirit of one dying in a distant locality, words of warning from unseen sources, etc., all tend to establish the truth of SPIRIT RETURN without any mediumship whatever.

But no sooner was SPIRIT RETURN established through the subtle laws of mediumship, than the base and rotten imitator stepped to the front to reap the reward that only belongs to HONEST MEDIUMS.

One place in this city has done a lucrative business in furnishing material and instruction to those who wish "TO PLAY" mediumship. Its illustrated circular is in our possession, and is gotten up in fine, artistic style, and the suggestions are diabolically ingenious, and also interesting in connection with the study of human credulity.

So prominent a part is LEGERDEMAIN playing to-day in connection with the phenomena of Spirit Return, especially at various camp-meetings, that we will soon publish several communications under that heading. Four of them will be from the pen of

War a Companion of Slavery.

John Wesley, the founder of Methodism, declared, "Slavery is the sum of all villainies." We cordially endorse that declaration, and are glad to hail his shade as a worthy ally. But, oh, how lamentable that the Bible we were taught to adore as the Word of God, should teach us that slavery was founded by that God, and he should teach his favorites that they might hold bondmen and bond women forever as slaves, as we showed two weeks ago, in a "Leaf From History" was the case.

Slavery the sum of all villainies, and God the founder! Christians, your Bible is NOT inerrant. The God we worship never authorized the accursed institution. The priest, who wrote that very errant record falsified, and you have been forcing a delusion on the world, and it is time to cease.

But slavery, gross, horrible, damnable as it was, and crushing out every virtue as it did, fighting human happiness for thousands of years, had a powerful auxiliary in grim-visaged War! It was a companion, and aid to slavery. Captives made on the field of battle, were formerly enslaved, and the practice continued down to modern times. So late as the desolating wars between England and Scotland Christian captives, chanting the name of Jesus, were transported to Barbadoes, and were sold into slavery by the Christian conquerors in England. Deny it who dare!

And whence War? Go read your Bible, good Christian brother, and find long chapters with a "Thus saith the Lord," instructing his favored people to war on other peoples, and to save nothing alive but virgins! These were allowed to be held for purposes too vile to be designated by the term slave.

It is false, a base, shameless lie, to make the Eternal Father responsible for these heinous acts; and the book so dishonoring God should not be presented to the world for its glorification and guidance. We mean every word we write. The period is passed when the stake, the fagot, and dungeon may be employed to crush those who expose the true character of that book; and we hail with joy the services of the best thinkers and ablest scholars in the Christian world in calling attention to these wrongs which human language is too feeble to denounce with the vehemence the subject demands.

J. A. Wertz, a prominent Spiritualist of Anderson, Ind., and they should be read by every Spiritualist. These Legerdemain fakes or imitators feed off of the CREDULITY OF IGNORANCE, which is the bane of every progressive movement.

Look out for the articles under the head of

LEGERDEMAIN SPIRITUALISM.

They will interest you. They will educate you. They will ASTONISH YOU! You can not afford to miss reading them, unless you want to remain in benighted darkness, preferring darkness to light, Error to Truth.

We propose to let a FLOOD OF LIGHT flow in on Spiritualism. Those who do not want to see this LIGHT will not, of course, read The Progressive Thinker, and will remain in the darkness of credulity until their intellects are quickened. Those who want the light, the glorious UNTARNISHED LIGHT, will aid most strenuously to extend the circulation of the paper. The educational process we have commenced will continue. The data we have on hand to illustrate the needs of the hour is astonishingly large and conclusive, and in many cases astounding. THE PROGRESSIVE THINKER LEADS in prosperity. IT LEADS in the search for the absolute truth. IT LEADS in its efforts to sustain and promote HONEST MEDIUMSHIP AND TRUE SPIRITUALISM.

Where Is Sambo?

In ante-bellum days it was said of a Southern planter, much given to drawing the long bow, that he always appealed to his body servant to confirm his narration; and Sambo, well up in story telling himself, would vouch for the truth of the master's yarn, and add such explanatory points as seemed necessary to make the fiction appear probable. On one of these occasions the master said he and Sambo were in the forest stalking for deer. A giant buck, with great antlers, head erect, came trotting towards him, when he raised his rifle, fired, the animal made a bound and fell to the ground dead. On examination he found the ball had passed through the animal's forehead, left ear and head. "Sambo, isn't that so?"

Sambo stammered for a moment, but recovering himself, he affirmed: "It am strictly true. You see it was jes' dis way. As Massa drew up his gun to shoot de deer, felt somethin' blin' his ear, so he dropped his head an' put up his foot to scratch, and den Massa fired, wid de result stated."

As soon as master and slave were alone the latter avowed: "Massa, you mus' make yo' stories more consistent. It was de hardest act of my life to get dat foot, ear and head in range for de bullet. A few careless stories of dat sort and de people won't b'lieve anything you tell, even if I swear to it."

Query: How would Sambo have reconciled these passages of the divine word?

"I [Jacob] have seen God face to face."
"And the Lord spoke to Moses face to face."
"Exodus 33:11."

"The Lord talked with you face to face."
"Numbers 12:14."

"And the Lord said to Moses, Exodus 33:10: 'There shall no man see me and live.'"

Which is truth? Where is Sambo?

"The Present Age and Finer Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.00.

An Inquiry.

Do our readers ever stop to think that the world's ablest scholars and thinkers, in every department of literature, are classed by the clergy with what they term infidels? The ablest historians of any age, the Grotes, the Gibbons, the Humes and many others, are classed with unbelievers. And the medical world has no faith in virgin-born Gods. The scientists and inventors are almost invariably lacking in priestly faith. Yes, and the clergy. Since the statement of Bishop Grafton last autumn, of Fond du Lac, Wisconsin, that

"We of the clergy have been made by the church her ministers to teach, NOT WHAT WE THINK IS TRUE, but what she puts into our mouths to teach."—See editorial of Nov. 1, 1905,—we have the right to suspicion they, too, lack faith. As hired attorneys they, generally, are careful not to betray their clients.

It is they who are the best versed in history who are best qualified to trace the origin and rise of any faith. The average child, soon after entering on the journey of life, is presented with a Bible by a loving mother, and is instructed to study its sacred pages, because it is the Word of God, faultless in every line. He reads for a time, and absorbs it all. If he stops to reason, like the little girl who returned the book to her grandmother with the remark, she did not wish to read farther; that it lowered her opinion of God whom she had been taught to adore, so he lays aside the precious volume, and strives to forget what the book taught him. Hume, and Smollet, and Gibbon, and Grotes were reared in the church, but broke away from it as they became learned. Most of the Liberals, like Voltaire, and Volney, Paine and Ingersoll, started life in the church. Voltaire published a translation which rendered of Ecclesiastes and the Songs of Solomon. Says his biographer:

"Though he pruned the licentious language and imagery of the original, the work was burnt by the authorities as immoral and indecent. In this instance Christians condemned their own books and burnt them as obscene."

On another occasion Voltaire exposed the vices of the clergy of France. The authorities, under priestly influence, decreed the destruction of his book which was publicly burnt, and he had to flee to escape a similar fate. To conclude we copy Voltaire's idea of Bibles and Gospels:

"The only Gospel we should read is the great book of Nature, written with God's own hand, and stamped with his own seal. The only religion we ought to profess is to adore God, and act like honest men. It would be as impossible for this simple and eternal religion to produce evil as it would be impossible for Christian fanaticism not to produce it."

The Glory of the Revivalist.

The title of a series of discourses about to be given by a Methodist evangelist, in an outside town in Illinois, has the old style familiar ring. Just fill out the discourses for yourself, good reader, provided you were ever fortunate enough to listen to a revivalist of fifty years ago, when he was at his best. Think:

"A Midnight Alarm," "A Twentieth Century Folly," "Satan's Best Bait," "The Tables Turned," "The Dead Life of the Soul," "A Fool's Bargain," "Fleeing from Justice," etc. The "etc." will include: The Horrors of Hell, the Eternity of Torture, the Goodness of God, The Joys of Heaven, Escape from Hell and Salvation through the Redeeming Blood of Jesus.

We can hear the call for mourners; see the anxious seat; the rush to secure a front place; the weeping candidate for glory highly agitated on his knees, and the zealous evangelist, joined by class leaders, and the good sisters, kneeling around, and each doing his level best with loud voice to gain the ear of Heaven.

The Progressive Thinker wishes the evangel great success; for so soon as the hypnotic spell is broken the neophyte will begin to think, provided he has brains, and whether he leaves the church or not with which he has become connected, will build up a new faith more in harmony with Truth.

Cursing the Wrong Personage.

Evil is defined, "morally bad; contrary to divine or righteous law; wrong and wilful; sinful and depraved."

Now open to Isaiah 45:7, and read: "I make peace, and create evil. I the Lord do all these things." Amos 8:6—"Shall there be evil in a city, and the Lord hath not done it?"

Thus, instead of the Devil being responsible for the evil in the world, and particularly in cities, according to this inerrant Bible, it is the "Lord" who does "all these things."

That is the character the Christian's Bible gives the Lord, and then they curse the other fellow for it. Is that right? Is that as it should be? The author of evil is the one who should receive the curses, according to our philosophy.

But God is not the author of evil. The representation that he is, is another error of the inerrant word. We regret the necessity of correcting so many misrepresentations of that "sacred book."

IMPORTANT ANNOUNCEMENT.

From Lily Dale, 2,000 Miles Beyond the Klondike, and Back Again, in Two Evenings.

Frank Caldwell, the great Alaska explorer and traveler, will present this phenomenal country to Lily Dale stereopticon slides, on the evenings of July 20 and 22.

He will travel with his audience via Seattle to the Klondike country, traversing the vast wilderness of Alaska and the Yukon territory to the Behring Sea, where two continents almost touch.

The photographs are the most complete set in existence, some of them taken by the light of the midnight sun, and include views of the government team of six dogs at Tanana, Alaska, the Totem Pole at Sitka, Blubber Dancers, Esquimaux, and various other queer people and scenes but little known to any of us. The entertainments will be most interesting as well as instructive.

"The Jesuits." By Rev. B. F. Austin. M. B. D. An excellent pamphlet. Price, 15 cents.

The Spirit World. Rev. May S. Pepper

It Is In Close Touch With This, and Its Vibrations Are Constantly Being Felt.

"All of a sudden I started from my pillow, and there at the door of my chamber Wilkins was standing. He looked alive and there was nothing about him that was peculiar except the strange, sad look of pity on his face."—Miss Wheatley, the somnambulist, roams abroad in her sleep in compliance with vibrations from the Land of Souls, illustrating in a marked degree the potent psychic influences, startling the world to-day, proving the truth of Spirit Return, without even the intervention of Mediumship. Mrs. Addie L. Ballou says: "I enclose a clipping from to-day's Examiner, Feb. 28, showing the trend of the occult forces, and also the liberality of the press."

Lars Wilkins died when the steamship Valencia was wrecked, one of the victims of that terrible disaster on the northern coast, but in the dreams of Miss Mammie Wheatley he still lives, and in her sleep the girl hears him call to her for aid.

When she hears him shout to her across the water, Miss Wheatley, whose home is at 148 Juniper street, rises in her sleep and without waking she starts away in response to the plea for help. Twice, controlled by this weird somnambulist influence, she has been found walking and running about on the streets at night, clad only in her night dress. On the night of the wreck, she says, the vision first appeared to her, but at that time she did not leave her bed, so far as she is aware. The second sleep-walking experience occurred before daylight yesterday morning, when the girl was found by Policeman Furman at Eleventh and Mission streets about 4 o'clock. Here is the strange story as told by the girl herself:

"On Sunday night I went to bed rather early. We had been talking about Mr. Wilkins, who had stayed with us nearly two years, and who was a very good friend to the family. In every corner of the house there is some little trinket or gift to recall his memory. I must say that while he was with us I never cared much for him."

"It is this thought that makes me sad whenever his unhappy fate is recalled, and I often think that if he could come back again I would be sweet and gentle to him. Last night as I went to sleep I was dreaming of him."

"I do not know in what predicament Mr. Wilkins was when he died, but all of a sudden I started from my pillow, and there at the door of my chamber, Wilkins was standing."

"He looked alive, and there was nothing about him that was peculiar except the strange, sad look of pity on his face. As I watched him he stretched out his hand towards me, and I could see that his lips were moving."

"Mammie, oh, Mammie! Save me! Get me a boat," he said, and then he beckoned to me to follow him. He waited at the door until I brushed by him. I did not look into his face as I passed.

"Down the stairs I crept in my night-dress. There was no time for delay. The wreck had just happened, and although I did not see him in the water, nor did I behold any ship, I understood that he needed help immediately."

"I opened the door and was out on the street. He was in front of me now, beckoning from the dim distance. We hurried along over the pavements. I was not conscious of the cold, nor did I experience any sensation that I can remember. When the spectre left me, I cannot say."

LIKE DADDY.
[Soliloquy of Robert Payson Fugitt, Washington, D. C., March 1, 1906, as interpreted by his mother.]

I'm a little baby boy—
Only came one month ago
To this world of doubtful joy
Filled with strange things I don't know.

But I think I'll stay awhile—
Nothing seems so very bad;
Everyone gives me a smile,
And they say I look like Dad.

Daddy's eyes are very blue;
Mine are just as blue 'tis said.
Daddy's hairs are very few
On the front part of his head;

So are mine, as scarce can be,
For that, of course, I'm glad.
What's the use of hair on me
If I'm going to look like Dad?

Mother wanted me with curls,
But that wasn't in the plan.
Curls are only made for girls
And I want to be a man.

Just like Daddy, big and strong;
So from him I pattern took.
Fast I'll grow; it won't take long
Since like Daddy now I look.

Pink and white is Daddy's skin;
Mine is pinker, whiter, too,
And the dimple in his chin—
Well, I've got one right in view.

Then, like him, I'm always good;
Never cross, and never bad,
Sleep and smile as babies should,
Just because I look like Dad.

My dear Daddy says each day,
"Prettiest boy on earth is he."
Funny thing for him to say—
Not polite, it seems to me.

Now when mamma says it o'er,
I don't mind, it makes me glad,
For I think she loves me more,
Just because I look like Dad.

Daddy loves her, so do I,
And she calls us each "Her Boy."
He and I will always try
Just to give her sweetest joy.

Oh, what a life we three shall be,
Always happy, never sad,
And I guess we'll all agree
That it's nice to look like Dad.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies: A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

"Spiritual Songs for the Use of Churches, Conventions and Other Spiritual Gatherings." By Mattie B. Hull. Price 10 cents.

"In the morning I was awakened by the rattle of bells being withdrawn. I started up in surprise, for I was in a strange room, and a woman I did not know was bending over me. My father called to me and I was happy then. They say that I was found by a policeman, that I ran as he tried to catch me, and that they locked me up in the Receiving Hospital. I do not feel sick to-day. I am very nervous, that is all."

"I had a similar experience a week ago. Then I was found by friends on Ninth and Mission streets and returned. I hope that I won't see it again. The third time might be much worse. On the night of the Valencia wreck I saw, or rather I dreamed that I saw, Mr. Wilkins for the first time. At the time I did not know that the ship had been wrecked. Along about midnight, I was startled from my sleep. Mr. Wilkins was in my room, and as I raised myself on my pillow, he came forward and touched me on the shoulder, saying the selfsame words that he has said on Sunday night. 'Mammie, save me! Get me a boat!'

He then went around the room, scattering bones, and pleading that I come and help him and his friends. I awoke with an awful shriek. My mother rushed into my room, and I told her what had transpired. She said that I was only dreaming, and she took me to her bed."

In the whole field of psychical research, which has been carried on with a great deal of zeal in this country, no record of more interest than the story of this case could probably be found. The authenticity of the two sleep-walking incidents cannot be questioned. The account of the first dream, or vision, on the night of the wreck, and which alleged to have awakened Miss Wheatley before she knew of the disaster, is, however, the one of chief interest to the promoters of research along these lines. Some scientists of very high standing would regard it as entirely possible that the mind of the Valencia victim could have influenced the mind of the San Francisco girl at the time of the wreck and in the manner stated, but they would not accept any theory of direct mental influence occurring after the man had died. If, at the time of the first dream, said to have been experienced on the night of the wreck and before the news was received here, Miss Wheatley and her mother had established a record which now would leave no room for skepticism or doubt, the case would have been one of the most remarkable in the history of psychical phenomena.

Miss Wheatley is an exceedingly pretty girl of fifteen years. Her hair is luxuriantly abundant and falls in fine delicate ringlets over her brow, and she has large blue eyes. Mr. Wilkins was a man of middle age, druggist by profession.—San Francisco Examiner, Feb. 27.

Some strange stories began to be circulated concerning the old gentleman's former dwelling. It appeared that the property had not been left as the relatives wished, and there were unfortunate disputes over the will. The story, as it came to the ears of Mr. J. and his wife, was that every morning all the doors, however securely fastened the night before, were found unlocked and thrown open, and one special time it was stated that all the horses and vehicles about the place were found at the bottom of a distant field, the stables and coach-houses remaining closed and locked.

Mr. J. and his wife smiled at these stories, and remarked always that he was probably very human, not spiritual, agency which effected these strange things.

But shortly afterwards Mr. J. returning as usual from his distant appointment, and nearing the house of which these uncanny stories were told, was surprised by his steady, sober-going Methodist parson's horse shying violently and refusing to go on.

Coaxing and stern methods were in vain, so the minister got down to lead the beast. To his surprise it was trembling violently, and turning his eyes to the side of the road Mr. J. was horrified to behold the figure of his old acquaintance calmly and meditatively strolling along as beforetime.

I have said that he was a practical man, but his nerves were not proof against this shock. He always confessed that he did not know how he got into the trap, and how he drove home, but his wife was surprised when

which it has lived for nearly twenty centuries.

"For religion to become extinct is no new thing. It must have happened more than once in the night of time, and the analysis of the end of the Roman empire made us assist at the death of paganism. But until now men passed from one building temple into one that was building; the left one religion to enter another, whereas we are abandoning ours to go nowhere. That is the new phenomenon, with the unknown consequences, in which we live."

The writer erred in supposing the old creed-bound superstition would have no successor. Spiritualism, with its facts in regard to a continued life, is here to stay. It will overwhelm and crush all opposing religions, and become the universal faith of the world. The lake element, by which it is now cursed, will disappear with the corruption which incited fraud to stay in progress.

Maurice Maeterlinck, in a late issue of the Atlantic Monthly, makes this suggestive statement:

"We have arrived at a stage of human evolution that must be almost unprecedented in history. A large portion of mankind—and just that portion which is the most advanced—has been hitherto created the events of which we know with some certainty—is gradually forsaking the religion in progress."

This highly gifted medium is seriously thinking of leaving the United States, having received an urgent appeal to visit Russia, the domain of the Tsar, from persons extremely high in authority. She is a most wonderful medium, and in that foreign land she will make an impression that will prove of lasting good to our cause. We most cordially congratulate the lady on this acknowledgment of the high esteem in which she is held by foreigners who are seeking light on occult subjects. She will keep the readers of The Progressive Thinker informed as to her future movements.

The New York Herald, of February 26, has the following:

The Rev. May S. Pepper, pastor of the First Spiritual Church, of Brooklyn, is considering an offer to go to Russia to take up her mediumistic work there, and she has planned to give up her pastorate on June 1. Her contract with the Brooklyn church expires at that time, and she said last night that unless there was a change in her plans she would not renew it, but would accept the Russian offer.

It will be as a private medium rather than the pastor of a church that Mrs. Pepper will go to Russia. She said last night after her service that it was work of a semi-political nature, but would not go into details, other than to say that persons high in Russian affairs were interested in having her go there. She will live at Moscow if she goes, as she now expects to.

Mrs. Pepper is finishing her second year as the pastor of the Brooklyn church, and although she has encountered opposition of the most bitter nature, the confidence of her followers has never wavered, and she has built up a large church. She stands high in the world of Spiritualism, and represented that religion at the Parliament of Religions held at Portland, Ore., last summer.

In her sermon last night Mrs. Pepper declared that the Rev. Dr. Isaac K. Funk had been misquoted in the report of his address before the Presbyterian ministers, in which he declared that he had never received absolute proof of messages from the spirit world. She declared that he had told her that he had been misquoted, and that she in fact knew that Dr. Funk had received many messages that could have come from nowhere but from the spirit world.

The Spirit World. Rev. May S. Pepper

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Spontaneous Spirit Phenomena

SPIRIT POWER AND INFLUENCE.

Spontaneous Spirit Phenomena Are Occurring the World Over, and That, Too, Apparently Without the Presence of a Medium, Thus Establishing the Fact, That Spirits Can Make Their Presence Known to the Children of Earth.

The following collection of experiences appeared in the Methodist Recorder, England:

There are ghost stories and ghost stories. Many are explainable, and as such cease to be spiritual. As an example, we possess a record of strange things which cannot be explained away, and must be believed. Now-a-days few instances of spiritual visitations occur. It is a truism to remark that we are living in a high-pressure, hurry-along time, when most people are so busy that they will believe that they have a great deal of overwork to get through before the end of each year. It is a practical age, too, and ghosts are not practical enough for most up-to-date people. However, the stories I relate were told by an eminently practical man, one of our well-known and well-loved Welsh ministers, who has but recently entered "within the veil."

In one of his circuits he had a country appointment, which always involved a long and steady drive. About half-way between this chapel and his home was a gentleman's house, and almost invariably Mr. J. would see the owner of the house walking up and down under the shadow of the trees which skirted his garden, evidently enjoying an after-supper cigar or pipe. He would always come to the Methodist preacher, and sometimes they would exchange "Good night."

So accustomed had Mr. J. become to the sight of this gentleman, as relieving the monotony of his long drive, that he was as sorry as if he had lost a personal friend when he heard that he was dead.

Some strange stories began to be circulated concerning the old gentleman's former dwelling. It appeared that the property had not been left as the relatives wished, and there were unfortunate disputes over the will. The story, as it came to the ears of Mr. J. and his wife, was that every morning all the doors, however securely fastened the night before, were found unlocked and thrown open, and one special time it was stated that all the horses and vehicles about the place were found at the bottom of a distant field, the stables and coach-houses remaining closed and locked.

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SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

SPIRITUALISTS.

They Are In a Questioning Mood.

All along the line in the ranks of Spiritualism, intelligent Spiritualists are in a QUESTIONING MOOD. Spirit Return is UNQUESTIONABLY TRUE. There has been enough spontaneous phenomena through all the past to establish that fact without the intervention of a single medium. Prophetic dreams and visions, the levitation of articles without mortal intervention, haunted houses, the sudden appearance of the spirit of one dying in a distant locality, words of warning from unseen sources, etc., all tend to establish the truth of SPIRIT RETURN without any mediumship whatever.

But no sooner was SPIRIT RETURN established through the subtle laws of mediumship, than the base and rotten imitator stepped to the front to reap the reward that only belongs to HONEST MEDIUMS.

One place in this city has done a lucrative business in furnishing material and instruction to those who wish "TO PLAY" mediumship. Its illustrated circular is in our possession, and is gotten up in fine, artistic style, and the suggestions are diabolically ingenious, and also interesting in connection with the study of human credulity.

So prominent a part is LEGERDEMAIN playing to-day in connection with the phenomena of Spirit Return, especially at various camp-meetings, that we will soon publish several communications under that heading. Four of them will be from the pen of

J. A. Wertz, a prominent Spiritualist

of Anderson, Ind., and they should be read by every Spiritualist. These

Legerdemain fakes or imitations feed

of the CREDULITY OF IGNORANCE, which is the bane of every

progressive movement.

Look out for the articles under the head of

LEGERDEMAIN

SPIRITUALISM.

They will interest you. They will educate you. They will ASTONISH YOU! You can not afford to miss reading them, unless you want to remain in benighted darkness, preferring darkness to light, Error to Truth.

We propose to let a FLOOD OF LIGHT flow in on Spiritualism. Those who do not want to see this LIGHT will not, of course, read The Progressive Thinker, and will remain in the darkness of credulity until their intellects are quickened. Those who want the light, the glorious UNTARNISHED LIGHT, will aid most strenuously to extend the circulation of the paper. The educational process we have commenced will continue. The data we have on hand to illustrate the needs of the hour is astonishingly large and conclusive, and in many cases astounding. THE PROGRESSIVE THINKER LEADS in prosperity. It LEADS in the search for the absolute truth. It LEADS in its efforts to sustain and promote HONEST MEDIUMSHIP AND TRUE SPIRITUALISM.

Where Is Sambo?

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War a Companion of Slavery.

John Wesley, the founder of Methodism, declared, "Slavery is the sum of all villainies." We cordially endorse that declaration, and are glad to have his shade as a worthy ally. But, oh, how lamentable that the Bible we were taught to adore as the Word of God, should teach us that slavery was founded by that God, and he should hold his favorites that they might hold bondmen and bond women forever as slaves, as we showed two weeks ago, in a "Leaf From History" was the case.

Slavery the sum of all villainies, and God the founder of it. Christ, your Bible is NOT inerrant. The God we worship never authorized the accursed institution. The priest, who wrote that very errant record falsified, and you have been forcing a delusion on the world, and it is time to cease.

But slavery, gross, horrible, damnable as it was, and crushing out every virtue, as it did, blighting human happiness for thousands of years, had a powerful auxiliary in grim-visaged War! It was a companion, and aid to slavery. Captives came on the field of battle, were formerly enslaved, and the practice continued down to modern times. So late as the desolating wars between England and Scotland Christian captives, chanting the name of Jesus, were transported to Barbadoes, and were sold into slavery by the Christian conquerors in England. Deny it who dare!

And whence War? Go read your Bible, good Christian brother, and find good chapters with a "Thus saith the Lord," instructing his favored people to war on other peoples, and to save nothing alive but virgins! These were allowed to be held for purposes too vile to be designated by the term slave.

It is false, a base, shameless lie, to make the Eternal Father responsible for these heinous acts, and the book so dishonoring God should not be presented to the world for its glorification and guidance. We mean every word we write. The period is passed when the stake, the fagot, and dungeon may be employed to crush those who expose the true character of that book; and we hail with joy the services of these able, earnest and ablest scholars in the Christian pulpit in calling attention to these wrongs which human language is too feeble to denounce with the vehemence the subject demands.

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**Aryan Sun Myths, the Origin
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Sarah E. Titcomb, with an introduction

