

March 10 proceeds Feb. 17.

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

VOL. 33. CHICAGO, ILL., MARCH 17, 1906. NO. 851

THE LAW OF CORRESPONDENCE

And Its Relation to Health and Happiness.

In the studies occupying the attention of thinkers to-day, there is none of greater importance than that which pertains to the law of correspondence.

In life's great things, and in its small things, abundant evidence of this truth abides, and may be easily traced by earnest searchers.

Ever and always does it demonstrate the inter-relationship of the seen and the unseen, the inner and outer, the spiritual and the material.

It has been well said, that "the active plastic principle is the soul—the true man, of which the body is but the external expression and instrument."

This law has for us peculiar significance, when we consider the claims made for it by certain philosophers, claims which may all be proved by those who will search in the realms of their own spiritual nature.

Samuel R. Wells in a work on Physiology, says, "It is everywhere the indwelling life which determines the external form of things."

Swedenborg, the Swedish seer, maintained the law of correspondence as existing between the mind and soul of man and his physical organism, extending to the minutest details.

W. F. Evans, an eminent exponent of this philosophy, says: "Every organ in our bodily structure is only the outward manifestation of a correspondent part and function of our spiritual nature. Consequently our mental states affect the condition and action of the body, and vice versa, in fact are the body's health or malady. They first influence the spiritual body, then the brain and nerves, and then the various organs."

Every organ within the body serves the spirit of man. The brain with its cerebro-spinal centers, connected as it is with the entire body, is constantly sending and receiving messages from all the provinces of its kingdom, near and remote.

Not a thought, nor emotion, nor mental state, but is faithfully registered in its proper place.

If the inner attitude be that of grief, or depression, the body is bowed or bent, if joy and hope prevail, the body is erect and vigorous, if the attitude, whilst the functions of all the organs correspond to the ruling condition of the internal nature.

A wonderful instrument is the human face, adjusting its every fibre to the direction of mind, and reflecting every shade of human emotion.

Fear, jealousy, anger are all destructive forces, and affect the body, just as surely as a blow from the outside.

Sudden fright quickens the action of the heart and there is a sinking sensation at the pit of the stomach, caused by the relaxing of the diaphragm, all coming about by reason of the brain and its telegrams.

This proves beyond doubt that many senses originate, primarily, from the mind, and that good health may be secured through the harmony of the interior nature.

Prentice Mulford says: "Your thoughts shape your face, and give it its expression. Your thoughts determine the attitude, carriage and shape of your whole body."

"The law of beauty, and the law for perfect health, are the same. Both depend entirely on the state of your mind, or in other words, on the kind of thoughts you must put out and receive. You are every day thinking yourself into some phase of character, and facial expression good or bad."

This is an eloquent sermon, on "beauty culture," and introduces a paper before which, creams, lotions, cosmetics and "wrinkle eradicators" retire into obscurity.

The Auto-Suggestionists use the same law of correspondence, declaring thought to be a positive dynamic force, expressing itself through physical forms.

If we would change our condition for the better, we must first change the truth that influx is always into forms that are correspondences.

To simply will a change, may in itself intensify the present ill by imaging it with added strength.

ALWAYS A GLEAM OF HOPE.

The Editor of the Toledo (Ohio) Times Expresses It in a Brief Editorial, Though He Alludes Despairingly to the Fraud in Our Ranks.

The most fascinating yet baffling questions of human existence are those relating to life beyond this world. Scarcely debatable any longer is the once mooted question, "If a man die, shall he live again?" This is almost universally accepted, even in the non-Christian world.

Efforts to pierce the veil of the grave have been many. And on grounds by which every other phenomenon of human experience is tested. All of them have been fruitless.

THE CLAIM OF SPIRITUALISM ARE MANY OF THEM SO TAINTED WITH PALPABLE FRAUD AS TO CAST DISCREDIT OVER ALL.

However, it must be admitted that many phenomena, exploited by this cult, are beyond ordinary explanation at present. Achievements have been wrought that defy our understanding.

It will not do to dismiss them as mere trickery and sleight-of-hand.

The recent death of Dr. Richard Hodgson, secretary of the American Society for Psychical Research, and the making of an ante-mortem agreement between him and a number of friends to communicate with them, has aroused fresh discussion.

Among others with whom the spirit of Dr. Hodgson is said to have communicated is Dr. Isaac K. Funk, one of the editors of the Literary Digest.

Even through Dr. Hodgson's spirit should, through some medium, as has been claimed, have made use of some prescribed formula to authenticate the communication, it is pointed out by the New York Tribune that this agreement necessarily being known to at least one living person, might have been gained by the medium by telepathy and hence not have come from beyond the grave at all.

We are pretty well agreed that we live in this world to undergo development. This development takes place along lines that are not only consciously of and takes place regardless of time. We do not know whether we appear on this mundane sphere once only or many times. We do not know why we come or why death strikes as he does. Yet we cannot believe that he comes or we are born at random.

No man lives or dies before his time is a corollary to the axioms, God is good; His universe is law.

No one believes that our life was evolved out of nothing. Somewhere, sometime, some way, this being of ours must have been "existent" in a former sphere. Yet no one thinks of going backward to communicate here. The past is manifestly absurd, impossible, inconceivable.

Perhaps, nay, more than likely, what we see as death is but the obverse side of a birth into a new, higher, freer sphere. We have the change of blind, helpless, ugly, larvae into beautiful winged creatures, the development of the caterpillar into the butterfly to give us a hint of what may be in store.

Does anyone suggest that the butterfly should talk to the caterpillar of an existence which must manifestly be incomprehensible to the worm?

ORDINATIONS.

They Should Conform Strictly to Bible Directions.

The controversy between Rev. Dr. R. E. Coon and President Barrett, which during the course of your excellent paper, No. 846, seems to be happily closed with diplomatic "distinguished consideration," to the honor of both contestants. In reading it, however, my thoughts were directed to the subject it treats—to some extent—ordination.

To a man whose Spiritualism has no precedent in such prominent group themselves into this: "The selection of certain men and women to ride on railroads at half-fare." To Bible Spiritualists and Christian Spiritualists it indicates the setting apart or consecrating certain persons to be priests, whose duties consist mainly in acting as attorneys for the Lord in all spiritual affairs.

For the former I believe the best plan of selection is by vote, just as a chairman is selected at a conference or caucus. For the latter, I see no reasonable ground for departing from the ceremony and directions given in "holy writ."

You can read those directions in Exodus, 29th chapter. It is true, they are somewhat tedious and involve much expense, but all the believers know they are given by Divine inspiration, and hence should be scrupulously obeyed.

Briefly those ceremonies consist in washing the candidates with water and then greasing them with oil. They must wear peculiar belts and head-gear—the latter called "bonnets for glory and beauty." Two heaves and two rams must be slaughtered after the candidates have placed their hands on the animals' heads. The embowling process follows, and the kidneys, caul, and a large portion of the tallow must be burned.

The final act, however, is more solemn and impressive than all the rest. The officiating clergyman dips his fingers in the animal's blood and deliberately places a drop of blood on the candidate's right thumb, right ear, and the great toe of his right foot. It is presumed the beef and the mutton are to be given to the ordained ones.

Our friend, Rev. Dr. Coon, I judge, is a Bible Spiritualist, from some extracts of his speeches I have seen, and hence in adhering to these directions from the requirements given to Moses has cast a shadow on the historic name he bears. In childhood nothing gave me greater pleasure than listening to the melodies composed to perpetuate the name and fame of the jolly Zephaniah Coon, Esq. I wish his worthy namesake might find it wise to employ his leisure moments in letting this questionable business alone.

J. CLEMENT SMITH.

SUGGESTIVE STATEMENTS

With Reference to the Legendary Beliefs Are Not Historical Facts.

One of the curious inconsistencies among otherwise intelligent Spiritualists, is the persistence of their belief in Bible stories and Roman Catholic legends attached thereto; and this in the face of the many exposures of their origin found in The Progressive Thinker in late and early numbers.

W. S. Franklin's article, "A Glance at the Misty Past," in No. 846, is a striking example of this persistent willingness to accept unauthorized tradition for historical fact.

Brother Franklin recites the story of the death of those mythical personages, Matthew, Mark, Luke, and John, and of John's remarkable "preservation in oil," as though they were historical facts, whereas, in contemporary history we find no evidence that they or their tender ever lived.

I shall not be surprised, to learn that our credulous brother, also really still believes that wonderful, fake of all fake stories, the birth of a male child from the womb of a virgin mother in contradiction of a fixed law of nature, never abrogated before or since.

If he believes the legends he recited he must certainly believe the legend of all legends, the immaculate conception of the Virgin Mary; and right here I am reminded that he has left out one important story in the list, to-wit: What became of the Virgin Mary?

I think Brother F. should read a little further in Roman Catholic literature and learn that her real earthly body left this planet and was carried into space, "up" into heaven—the same as was her fatherless eldest son's body.

Noted scholar and investigator, M. D. Conway, is the author of the following statement in regard to the story of Jesus.

"The world has been for a long time engaged in writing lives of Jesus. But when we come to examine them, one startling fact confronts us. All of these books relate to a personage concerning whom there does not exist a single shred of contemporary information—not one. By accepted tradition, he was born in the reign of Augustus, the great literary age of the nation of which he was a subject."

In the Augustinian age, historians flourished, poets and orators, critics and travelers abounded; yet not one mentions the name of Jesus, much less any incident of his life. Jesus we have not one notice—not the faintest, slightest sentence or word on which history can fix as certain evidence that he ever lived at all."

Spiritualists, Brother Franklin, pride themselves in a belief founded on facts derived from reliable history and personal experience. They can be sure to show their diploma, for "legendary lore." We need facts in this world.—D. W. BRAINARD.

SPIRIT MEDICATION.

Psycho-Magnetic Healing as a Spirit Manifestation.

Reading the article "Psycho-Magnetic Healing as a Spirit Manifestation," by Dr. J. A. Marvin, I would like to say that what he has written is true, concerning psycho-magnetic healing, but all too long and unneeded by all Spiritualists and it cannot be truly appreciated until they unfold the clairvoyant power so as to be able to see the powerful magnetic currents and emanations charged with chemical and medicinal properties that flow directly to the parts affected. Clairvoyance fully developed reveals this. As these currents flow through the medium they can be seen as white, blue, red, green, yellow, and purple, which radiates from this aura that dark crimson and grey by the electric forces of the divine healer's influences that are sent through the organism of the medium by the hand of spirits which are formed to accomplish this work.

By the mediums or sensitive educators and unfolding their powers into perfect adeptship, they thus bring all phases of development into service in psycho-magnetic healing.

With Brothers Tuttle and Marvin I believe that more attention should be given to all Spiritualists and investigators to this phase of phenomena of spirit. It is bringing more light to suffering and it is the manifestation of spirit, influence, whereby those who suffer are also convinced by these divine powers and are brought to a realization of the truth of spirituality or true Spiritualism.

As to fakes or partially developed mediums who are posing as magnetic healers, I will say that they should be required to show their diploma for the practice of psycho-magnetic or divine healing, the same as any physician in the material plane or world, to show that they have given the time and made the true conditions required to perfect this phase of magnificence through the colleges of divine science.

Only through education in the philosophy of divine healing can this phase of spirit manifestation be made perfect. For it is true, as Dr. Marvin states, that no one can expect intelligent scientific spirits to cooperate for a great work on the earth plane unless the medium through which they may work gives them the time and proper conditions, and this can only be accomplished by persistent effort and a settled determination of will to have the best of none—the truth or nothing—thus drawing into the magnetic current forces that power of magnetism that will overcome all diseases and detach all obsessions, becoming a savior to all mankind as the Nazarene of old.

I am only a young medium in this work, but my labor is crowned with success, and I intend to devote my life to this divine psycho-magnetic healing through the co-operation of my spirit band of physicians and healers.

MRS. L. A. WILSON.

Martha's Ferry, Ohio.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

SPIRIT POTENCY.

It Is Beautifully and Comprehensively Illustrated in Homeopathy, as Set Forth in "Medical Talk."

The homeopaths claim that their drug, in addition to its gross, or material elements, has a spiritual essence. This spiritual essence they call its potency. By triturating the drug with sugar of milk they divide the gross or tangible elements of the drug, and this liberates the spiritual essence of the drug. The finer it is triturated the more the spiritual essence is liberated.

If the process of trituration is continued through the first, second, third, fourth and fifth potencies, there is still some trace of the crude drug left. But by continuing this process of trituration, each time dividing the original drug more and more, they will very quickly reach a trituration which contains no trace of the original drug.

But the homeopaths claim that the spiritual essence of the drug has permeated the triturated material, and now, instead of having the crude drug, they have the spiritual essence of the drug, which is the drug's real remedial efficacy.

In giving the thirtieth trituration or dilution of any drug, the homeopaths know that they are not giving drugs at all, they know very well that the drug disappeared entirely before the thirtieth dilution was reached. They do claim that the potency of the drug has been preserved and even intensified by the diluting processes.

A true homeopath, therefore, is not a druggist. He does not give drugs while he is practicing homeopathy. He may give drugs occasionally, on the side, in contradiction to the teachings of his school, but any homeopath who limits his prescriptions to the teachings of his school is not giving drugs. He never gives drugs. Any person could take with impunity an overdose of a homeopathic remedy. If one were to drink all the medicine a homeopath leaves for a patient, to be taken through the day or week, it would have no effect whatever.

This is saying nothing against homeopathic remedies at all. It is only an attempt to explain what they claim. The spiritual essence of a drug, or what the homeopaths call the potency, has no effect upon a well person. Its operation is only manifested when it comes to reach into the diseased condition to which it is applicable. If a person does not happen to have the disease for which any homeopathic potency is adapted the taking of such potency in unlimited doses would have no effect whatever. But if it happen to have the disease for which the potency is a remedy its curative effect would be manifest.

It is a matter of common knowledge that a remedy taken into the system produces no other effect save the removal of the symptoms for which it was administered.

AND AZREL BADE THEM LOOK.

"Tears Flecked the Eyes, and as the Filmy Lace and Fine Linen Were Flung to Wipe Away the Pearls of Sorrow the Fingers Were Like Unto Gleaming Pointers of Light."

Sitting before the fire I pondered o'er the seeming life and death, and hypocrites of life, and pondering thus, I passed through the gates of sleep.

The Angel Azrel stood before me and said, "Come; let us look for a brief time upon man and his ways."

We stood before a stately church whose minarets and spires seemed almost to reach into the abode of Him whose honor it was built. Its many colored windows reflecting the beams of the morning sun, flashed in a blaze of glory like jewels magnificent.

Inside the organ rolled and thundered a triumphant pean of praise to the creator of man and the universe, while the eyes raised in adoration to the altar, and the voices raised in song, "Lord, I care not for riches, neither silver nor gold." And then a pause; an expectant hush, as the leader stepped forward, and in an exquisitely modulated voice addressed the people on "The Fatherhood of God and the Brotherhood of Man"; and ever as he discoursed did the congregation in exact unison raise their hands and voices in praise of God.

Outside the wind howled and rapt attention while the attempt to stifle their emotion caused the jewels on their bosoms to flash and sparkle like a thousand suns. Tears flecked the eyes, and as the filmy lace and fine linen were raised to wipe away the pearls of sorrow, the fingers were like unto gleaming pointers of light, so earnestly were they pointing.

Outside the wind howled and moaned like a soul peering into the depths of hell for the day was one of bitter winter.

And as we gazed there came along the wind-swept, icy street, abiding that the world calls woman. Pinched with hunger was the face, and cold to the bones; marrow were the limbs that the scanty garments could not protect.

"Oh, God, had I but shelter; but a warm place in which to die!"

Hark; the Vox Humana and Tremolo stop in the mighty church organ. It seems like angels' voices singing, "Come, weary one, rest."

"Yes, they call me; the blessed sons and daughters of God call me. I am warm and rest, but the steps are many and my strength is gone."

"Look," said Azrel, "and looking weep."

Slowly she drew her poor perishing body up the marble steps and into the vestibule of the temple of glory; but sinking at the door that shut the worshippers in with their God, she could not open.

Feebly the hand dashed against the massive oaken door; the perishing frozen hand, that thought perchance it could attract attention from the worshippers.

But not the organ is again crashing forth its liquid notes of melody, and the congregation is no longer singing "Glory to God in the highest; on earth peace, good will to men."

LETTING IN A FLOOD OF LIGHT.

It Is in Relation to the Actual Condition of Affairs in China, Illustrating How That Country Has Been Tricked by a Base Forgery—The Nanchang Affair.

Inspired reports from Shanghai have made the Western nations nervous. Even lynching in China for some time to come will be referred to as part of a general plot against foreigners. The Shanghai riots were caused by the British member of the extra-territorial court violating the treaty in sending a Chinese woman to the British jail. The murder of six Catholics and four English missionaries at Nanchang was widely reported, at first, as part of a widespread plot.

The last and doubtless correct report is, that the missionaries had killed a woman, and that the bishop had issued an appeal for church subscriptions, couched in the form and language of an official of the empire. It is, of course, deplorable that such things should cause riots and murder, but there are men living in this country who remember the anti-Catholic riots in New England, and the burning of Chinatown convent by an American mob, and the burning to death of a nun by the same mob.

Let us be patient with the Chinese, remembering that we were so recently barbarians ourselves. The Protestant missionary societies of the world and the Roman Catholic Propaganda have it in their power to make permanent peace in China. A temporary truce to make the translation of the French treaty of 1860 into Manchuria, the confidence reposed in him by forging into the treaty a clause to which China never agreed, by which the French missionaries were permitted to carry on their work in the Middle Kingdom, that is to say, beyond the Great Wall.

The French Christians rode into the Middle Kingdom on the back of this forgery, and the Americans, English and Germans followed under the "favored nation" clause in the Chinese treaties of their respective governments.

China was tricked by a base forgery. Every Christian missionary in the Middle Kingdom has been the victim of a gross crime. He is despised as a hypocrite on that account by all intelligent Chinese, and is hated by the lower class. Now the fate of this missionary forgery is known and admitted by missionaries themselves. Let the Mission Boards and the Colleges of the Propaganda immediately withdraw all missionaries from China, and let the French Government, which founded on that forgery, and ask France to cancel the forged clause. Then let them ask of their respective governments to cancel out of all their Chinese treaties every reference to Christians and Christian missions, and thereafter go as Christ went, to preach the gospel of peace on earth and good will towards men, with no government behind them except the kingdom of heaven.—San Francisco (Cal.) Call.

INDUCTION AFTER DEATH.

It is the belief of thousands of persons that the spiritual character of a person persists after the death of the physical body, continues to exist as an intelligent entity in the more ethereal atmosphere of the earth, and influences for good or evil the thoughts and morals of humanity. The evidence proving this to be true is so strong that, after much investigation, such authorities as exact character as Prof. William Crookes, F. R. S., Prof. William Russell Wallace and Camille Flammarion, to mention no others, acknowledge that they are converted to a belief in immortality and spirit return. The Psychic Research Society, composed of the most advanced scientific minds of the day, has accumulated volumes of evidence showing how persons are influenced by their friends or enemies from the spirit side of life.

The murder of murderers by the state appears a double crime in the light of this theory that immortal characters do not lose their influence over mortals when they drop the physical form by death. If the mental body of criminal slays its physical body so that it can act upon the subjective mind of characters predisposed by environment and education to crime, often overpowering them with sudden desire to murder or steal, then it would be wise for the state to keep criminals bound to physical life as long as possible in order that the powerful and untutored forces of their nature might be educated and trained to a high moral level.

When the necessity for this is seen someone will rise up with a method. History proves that people as a whole always manage to get that what they aspire after. Their prayers are answered by the power of the omnipotent, but the power is latent in all things, manifest in all things and superior to all things.

WALTER DE VOE.

REPORT OF EDITOR-AT-LARGE.

For the Quarter Commencing Dec. 1, 1905, and Ending March 1, 1906.

To the Executive Board of the N. S. A.—Respected Sir:—I have the pleasure of reporting the work for the first three months of the year.

My attention was called by the Hon. R. A. Dague to a lecture given by Henry Frank, before the Psychical Society of Los Angeles, in which he spoke of Spiritualism in language I do not care here to repeat. My reply in the Banner of Light called out a denial from Mr. Frank. He asserted that he had been wrongly reported by Mr. Dague. It became a question of veracity between these two gentlemen, and Mr. Dague in his reply proved that his report was correct. Mr. Frank in lengthy response admitted that Mr. Dague had reported correctly, and made his plea on that line of defense. My last reply was based on this admission, and was given in the Banner of Light. In that reply I held to the statement that I had first made, that the time had gone by for Spiritualists to remain silent when their beliefs were libeled, or meekly apologize for their cause.

The following articles have been furnished for publication:

Review of Passing Events—Inter-esting to Flesh Eaters—Speak for the Creatures of the Wood and Field Who Cannot Speak for Themselves—A Comparison—Straws Show the Trend of Public Opinion. In Banner of Light and The Progressive Thinker.

Review of Passing Events—Devilism—Felix Schelling a Worthy Example—Magnetic Healing—Prof. Larkin Hits Out With His Shillelagh. In Banner of Light, The Progressive Thinker and Sunflower.

Review of Passing Events—Bibles Scarce—An Outgrowth of Old Theology—The Great Church—Only the Banner of Light and The Progressive Thinker.

In regard to Kellar. In Chicago Record-Herald.

Response to the Evangelical Daniels. In Anaconda (Mont.) Standard. This reply was separately printed by that ardent worker, W. J. Hicks, and circulated in the form of a leaflet.

A Creed! In Banner of Light and Sunflower.

Spiritualism. Written by request of the Iowa State Association. Doctor Funk and His Critics. In the Sunflower.

Growth of Catholicism in the United States. In Banner of Light.

Review of Passing Events—Illustration of the Test Proposed by Mr. Myers—Atavism. In Banner of Light and The Progressive Thinker.

Mr. Myers' Test Illustrated. In the Two Worlds, Manchester, England. Messages From the Unseen. In Boston Globe.

Spiritualism—Do the Spirits of the Departed Come to Earth Again? Reply to Rev. McFarlane in the Saint James Gazette, Minn.

A Test of Little Importance to Spiritualism. In Boston Herald.

Review of Passing Events—Sources of the Psalms—Messages From the Unseen—A Hopeful Sign. In Banner of Light and The Progressive Thinker.

State of American Spiritualism. In the Two Worlds.

The Profound Wisdom of the Christian Editor. In the Message of Life, Levin, New Zealand.

I wish to say by way of apology to correspondents who have sent clippings from Catholic papers, defamatory to the cause, that I have not attempted to answer, for such papers would not admit replies. Nor will our newspapers admit anything opposing Catholicism. Although articles on Spiritualism find a more ready hearing since public attention has been awakened by the recent interest taken by several men of note, in psychical phenomena. Criticism of Catholicism is barred from every secular journal, and the Spiritual press offers the only means of publication. The most optimistic cannot fail to discern in this subservience of the press, the stealthy hand of theocratic despotism.

I am respectfully, HUDSON TUTTLE, Editor-at-Large National Spiritualist Association.

COMMUNION OF SAINTS.

It Is Beautifully and Comprehensively Illustrated by Rev. W. T. McElveen of Boston, Mass.—There Is in All Men a Nerve of Spiritual Sensation—In All of Us This Spiritual Faculty Needs Quickening, Educating, Developing.

Can men communicate with the world of spirits? Note the question reads world of spirits, not the spiritual world. The Christian church asserts the reality of the spiritual world. To Christians the spiritual world is as real, as, more real than the vegetable or animal worlds. It is the highest world—the world of finest, fullest life. Where is it?

The ordinary view is that the spiritual world is in the next life. It is beyond the grave that the ordinary view locates the spiritual world. It is not only in the future and after death, but it is beyond the blue of the sky and in heaven. "It is up yonder," people say. But the Chinaman's "up" is our "down," and our "up" is his "down." No, the spiritual world is not primarily a destination or a place; it is a quality of life, it is an attitude of the soul, it is a condition of being.

The spiritual world is where God is. Where is God? Seated on a glorious throne in a place called heaven? That is a child's notion of God. God is spirit. God is universal presence. God is the soul of universal presence. God is the soul of the universe. God is immanent in the world. God is here, there, everywhere and everywhere. Whenever or wherever the soul is conscious of God there is the spiritual world. God is as much here as anywhere. He never was or never shall be in any place more than he is here. The ground whereon thou standest, brother man, is holy ground.—The present passing moment is big with opportunity.

How can man know he is in the spiritual world? The light has the eye to perceive it, the sound has the ear to hear it, the beautiful has the esthetic sense within to enjoy it. Is there any faculty in man by which the spiritual can be thus apprehended and appreciated? There is. There is a point in us where the spiritual reaches, touches and affects us. There is in all men a nerve of spiritual sensation. In some men it is alive and active, in others it is dormant, almost dead. In all of us this spiritual fac-

RAISE THE CURTAIN.

Blow Away the Chaff, Leaving Only the Golden Grain.

To the Editor:—Permit me to thank you for the position you have taken in regard to fake materialization. Please raise the curtain on all the frauds connected with Spiritualism. Blow away the chaff out of the wheat, leaving only the golden grain. Let the brilliant truths of Spiritualism be polished with reason and demonstration, and all forms of fraud are relegated to the past.

Our western country has been overrun with mountebanks and fakirs, our camp-meetings infested with materializing frauds. Time and again have they been exposed, yet they are always on hand.

How strongly we condemn the orthodox churches for errors, both in doctrine and teaching, while our speakers light their fires of sarcasm from the altars of religious folly, yet at the same time we have our camp grounds infested with fakirs. Even large publishing houses have been employed to promulgate the most wonderful revelations that were only of earthly origin. Brilliant speakers and profound legal talent have been caste to this class of frauds.

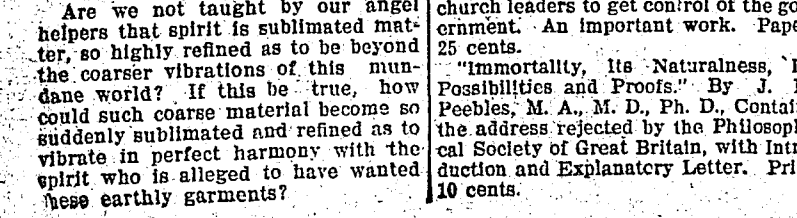
What can be more humiliating than to see an old father or mother hugging to their bosoms a burly Winans or other trickster, thinking it was their loved, lost and dearly-remembered one? How many have paid one dollar per hour to see such things, and I did not feel like condemning the poor sinner who at the mourners' bench told the Lord to come right down through the roof and convert him. One is no more absurd than the other.

Many of our Spiritualists seem to think if a man's clothes are taken off, and a black suit donned, that it would be impossible to produce forms dressed in white. To all such I will say that I can learn any person in an hour's time, so they can produce forms robed in garments white as snow, and weave yards of lace soft as silk to the astonishment and delight of the wondering spectators. No confederates, every door bolted, and a man with a Winchester rifle to guard each entrance. Like our California brother, I would give one thousand dollars for one genuine materialization. One thousand to take by the hand again that old father, mother, brother or sister whom we laid in the cold tomb of materialism fifty years ago. The same amount to grasp again in loving embrace that daughter who went down to death just as she was blooming into womanhood, and whose last words were, "Why do you call me back with your tears? I was just receiving a crown of glory."

Sheer nonsense to talk about fifty or sixty forms appearing in two hours' time, representing the dead of more than a dozen different families, and dressed in the different costumes of that period, and all recognized. Wonderful magician, indeed, who can evoke at will the inhabitants of the celestial spheres, causing them to appear in a moment, and dematerialize in the twinkling of an eye. What a marvelous chemist that can make five hundred muscles, over two hundred bones, respiratory, circulatory and nervous systems, atomic and cell structure, and all the complicated machinery of the human body, then endow it with life and intelligence and dematerialize it in a jiffy!

Spiritualism indeed, worth a dollar as a show, but not a penny as Spiritualism.

I am an old man, have laid in the voiceless tomb every member of my father's family, am now standing in the sunset's glow, the amber, emerald and gold are piling mountain high around the closing scene. How much would I love to know that Spiritualism was true. How many a heart would beat with rapture if I knew that just across the Borderland, beckoning hands were waiting to welcome me. That warm hearts were throbbing with love, as in the golden childhood days, and that continuous life and eternal progress in worlds celestial were the reward of those who were true, but such knowledge is denied me. Trumpet and materializing mediums, light and dark senses, inspirational and platform test message bearers, have proved fakes, pure and simple. Then



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

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, text-book of esoteric knowledge, taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

It Is Well Received on All Sides.

While the Ingersoll address in The Progressive Thinker is good, there are several other articles that to my mind are equally valuable, notably Bar Hickey's comparison of Buddhististic and Christian basic teachings, and also the San Jose judge's article on the failure of Catholic infallibility teachings.

ber of your papers as shown by your subscription list, is not near as large as we measure those doing good work in the cause we both love so well.

J. W. GALLAGHER.
San Diego, Cal.

"The New Life." By Leroy Berrian. Eminently suggestive along the lines of the "New Life." Especially suggestive in the chapter on "The New Life."

This work by Carrio E. S. T. is an exception to all other books of this kind. It is an interesting, well written, and a most valuable book. It is a book which has brought out the highest and lowest in different religious beliefs, have more, not less, interest. The whole book is interesting, fascinating, and instructive. Price, \$1.00.

DEATH ITS MEANING AND Result

By J. K. Wilson, of the Pennsylvania State University.

An absorbingly interesting and a most valuable series of wonderful psychic manifestations.

U.S. DEPARTMENT OF AGRICULTURE
BUREAU OF PLANT INDUSTRY

LEGERDEMAIN.

The Deception Carried On In the Name of Spiritualism.

GRAND OPERA HOUSE,
Monday, March 5.
WM. WOLFE
And His Powerful Mediums
DEMONSTRATE SPIRIT POWER ON
THE OPEN LIGHTED STAGE.

The Most Exciting Demonstrations
Ever Witnessed.
Stubborn Skeptics Wild With En-

thusiasm.
What truth is there in spirit return
—an event not to be missed or ever
forgotten by any thinker on life here-

after. Investigators enlightened and
convinced.
Mr. Wolfe's marvelous work al-

ways arouses the greatest enthusiasm
and applause.
Prices—25c, 35c, 50c. Seat sale
Friday—Bloomington, Ill., Panta-

graph.
Nearly all kinds of crimes are being
committed in the name of Spiritu-

alism. It proves to be an inviting field
for the practice of THE RANKEST
DECEPTION. The Bloomington af-

fair was exceedingly crude, yet it at-

tracted 400 people who could not
have been induced to attend a repu-

table Spiritualist meeting where ONLY
GENUINE PHENOMENA WOULD BE
PRESENTED. The fact is, the Vi-

tures of the human race find a rich
field in the ranks of Spiritualism,
where insatiable gullibility abounds,

ready to receive anything as spirit
phenomena, the method of producing
which they cannot understand.

Winans at Hot Springs, Arkansas.

and majestic as to call this mighty
universe with its fifty millions of
suns, and innumerable planets and

satellites into being, and holding all
in equal poise, is so far above any
man as to be incomprehensible to him.

Man, merely a minute atom in a
boundless whole, can only aspire to
knowledge and adore the unknown.

He is not the Atheist, but it is he who
worships the feeble counterfeit god
ignorance set up barbarous ages, and

has imposed on the world by force,
who should be recognized by that cog-

nomon.
Others See It as We Do.

Rev. Charles Voysey, a very promi-

nent English clergyman, in a late dis-

course is reported as saying:
"We hear a great deal said by my

Christian brothers about the spirit of
Christ. Now, there are distinctly two
spirits of Christ revealed in the Gos-

pels, directly opposed to each other.
One is humane, the other is inhuman.

One is the spirit of love and forgive-

ness, returning good for evil, blessing
for cursing, and injunctions to forgive
our offending brother seventy times

seven a day if he need be. This beau-

tiful spirit came out in his dying prayer,
"Father, forgive them, for they know
not what they do." That loving spirit

also inspired the injunction, "Judge
not." The other spirit is manifested
in the dreadful passages where there

is cruel judgment, cruel purpose, fierce
resentment, gross self-assertion, and
the spirit of Christ is absolutely irrecon-

ciliable. Either the character of Christ
was a compound of good and evil, or
the Gospels are not true."

Such must be the conviction of ev-

ery honest preacher and layman who
makes a study of the canonical Gos-

pels, his only purpose to gain the
truth. The requirement of Jesus that
his disciples should "hate" everybody,

even his own person, several times
quoted in these columns from Luke
14:26, is an illustrative example of

the "evil spirit" which sometimes
seems to have controlled the so-called
founder of Christianity.

The Japs are Coming.
We frankly confess to great interest

in the Japanese since we met and con-

versed with them at the Columbus Ex-

position, in this city, in 1893, and

learned of their worthy deportment

throughout the many months so many

of them were sojourning with us. Not

a word was whispered to their preju-

dice so far as we have information.

Now comes the pleasing news that

what the Mikado of Japan suggested

several years ago was desirable, the

acquisition of the English language, is

being realized. Says a late news dis-

patch:
"Japan children begin going to

school when six years old. During

the first four years they learn Japa-

nese and Chinese. In the next four

years every child is required to learn

English."

This means that within thirty years

English will be the language of Japan,

and her people will soon take front

rank in the world of letters.

It is well known the Japs are a di-

minutive race, their best men seldom

more than five feet, six inches in

stature; but wonders will never cease.

General Takaki, in a late lecture in

the University of Pennsylvania, gave

statistics to show that a proper diet in

the army and navy had raised the

standard, and brought height and

weight of her soldiers to an equal

with the American and English

navies.

This being the case, there is scarce-

ly a doubt the entire people of the

Sunrise Empire will soon take rank

with their American friends in size as

in mental vigor. They like our lan-

guage and literature, our arts and

manufactures, but have no use for

our popular religion.

"Right Living." By Susan H. Wixon.

The author shows a wise practicality

in her method of teaching the principle

of ethics. She illustrates her subject

with many brief narratives and anec-

dotes, which render the book more in-

teresting and readily comprehended.

It is especially adapted for use in

Children's Lyceum. In the hands of

mothers and teachers it may be made

very useful. Young and old will be

benefited by it. Price, \$1.

"The Universe." Dee thought on

Cosmic and Psychic Subjects. Price

25 cents.

had a large amount of ARTIFICIAL
PARAPHERNALIA with which he
posed as a spirit. Some of it is on ex-

hibition with the Illinois State Spiritu-

alist Association. Any of his "spir-

its" WHEN CAUGHT will be found

dressed in TOGGERY prepared before

hand.
LEGERDEMAIN at the present

time is playing a prominent part in

Spiritualism. The practice extends

from the "Grand Opera House,"
through camp-meetings, to many pri-

vate materializing circles throughout
the country. As one prominent ma-

terializing medium was heard to say in
this city, "GRAB THE SPIRIT, AND

YOU WILL HAVE THE MEDIUM EV-

ERY TIME," and he (or she) will be
dressed in artificial fog.

Read carefully the advertisement of
Wm. Wolfe, at Bloomington, Ill. His

whole performance consisted only of

Legerdemain—the RANKEST KIND
OF DECEPTION. The Howlands,

who are traveling in the East—their

spirit manifestations consist of leger-

demain only—grab the "spirit," and
you will have Mrs. Howland.

So exceedingly prominent has leger-

demain become as a factor in Spiritu-

alism that we shall commence soon a

series of articles on the subject. The

Progressive Thinker is the only

paper that is in every sense of the

word EDUCATIONAL, and it will

From the Pen of Henry Morrison Telfit.

100

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often forced brevity. Proofs have to be omitted, and the style necessarily terse and terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Rodney Seaver: Q. Dr. Adam Clarke was referred to in an article in a recent number of The Progressive Thinker. How long since he departed this life?

A. Adam Clarke, the great Methodist divine and commentator, was born in Ireland in 1740, and died in 1832. He was a voluminous writer and was a power in the ranks of Methodism. He took the Bible as the foundation of knowledge, and ignorant that there ever had been any other religion in the world, wrote from the narrow viewpoint of his limited knowledge. His writings are uncritical, and to the student of religious faith have no value.

E. B. Young: Q. What are the primary forces of nature?

A. The word "force" is not now used; energy being accepted as more expressive. There is but one primal "energy." It is always manifested as motion. Whether as heat, light, electricity, or chemical action, the conceivable rapidity of vibrations—motion in waves—is the primary cause. There is a tendency of the most advanced thinkers to resolve matter itself into energy, the elements being simply forms of expression of this energy, and really all one, and there are distinguished chemists who go so far as to affirm that the elements of matter were known in the process of being mutually converted into each other, and all resolved into one.

In common speech the expressions are used, "Force of the wind," "electric force," "force of steam," etc., but even a superficial comparison will show the common source of all is motion, which is to us the tangible expression of that incomprehensible, potent for want of a better word is called "energy."

A. C. Priest: Q. By some the Japanese are reported as immoral. What is the fact?

A. It is indeed hard for the Christian missionaries to admit that in the religion of Japan they have found a faith as pure, as morally, as productive of the highest character as their own. Some critics have gone farther and hold that the ancient faith of the Japanese is superior to Christianity. Assuredly it has made one of the most polished, devoted, kindly and brave nations the history of the world has ever known.

The affection for children is proverbial, a strange child may go from one end of the kingdom to the other, and never receive other than smiles and endearing words. Harsh and vindictive words are said to be unknown in conversation. The family home is ideal. Friendship akin to fraternity.

There is, however, one thing that distresses the lovers of marriage differs from theirs. It is not such an absolute tie-fast institution, as the ministers demand it should be. Their moral standard is not the same, and hence must be wrong. Yet the homes are ideal; no one suffers, but all get on well with their own methods.

The degraded outcast—the creature of the slums, is unknown in Japan. A series of crimes growing out of puritanism is unknown there. Trusts, syndicates, grafts, and exploiting the working poor are unknown. The grandest spectacle of the war the Japanese waged with Russia, was presented not by hurling themselves in great battle against their foes, but at the close of the struggle, when with humility they assembled to pay tribute of grateful hearts to the spirits of those who had fallen in the conflict. Nor were they content with praise and prayer for their fellows, with gratitude to the horses which had fallen in the combat, they gave them merited recognition. No Christian nation has ever gone thus far in humane endeavor. To a general after a victory, has said one word in praise for the torn and shattered horses that brought victory to the banner.

Set it down that the Western world will be converted to the religion of Japan, before this people adopt Christianity.

If strict obedience to the national laws and customs constitute morality, the Japanese are the most moral people in the world.

Bryan in his swing around the world, writes home a glowing story of the conversion of the Japanese to Christianity. He is looking out for Christian votes at some time when they will do him the most good, and it is a pity that he is so ignorant of the missionaries in luxurious style, and pay their numerous attendants.

It is undoubtedly true that the Japanese are as eager as children for everything new. They have just awakened and their old life is rapidly changing. They are intensely desirous of becoming educated in the ways of the Western world. Hence the numbers who attend the free schools established by the missionaries of the various denominations, does not imply conversion to the religion of those sects. Shintolism, the prevailing faith, was never stronger in Japan than it is to-day. Under its banner, the people have fought a great power, many times its strength, and gloriously vanquished. Led by its teachings, in the hour of its strength, it arrogated nothing to itself, and granted the prostrate foe terms of peace such as no Christian nation would have done.

And yet the meddlesome impudence of Christians wants to oust this religion which is an outgrowth of the people who accept it, and give them another which if its fruitage is evidence, is no better; and has not in 2,000 years made the moral conquest that the Japanese faith has accomplished. Its nations are armed camps, and the warriors the chief men. The countries over which it extends are filled with prisons, penitentiaries, asylums for the insane, leprosy and paupers. The wealthy oppress the poor, and millions have hunger never appeased. Millions shiver in rags that a few may waste. Glorious Christian country! When it is patronizingly said, "See what Christianity has done!" would it not be more in keeping with the facts to say: "See what it has not done?"

H. M. Q. Was the eruption of Mount Pelee, three or four years ago, different from the ordinary in regard to the sudden extinction of life in and about the place, when it was said that only one person escaped destruction and he was a prisoner confined in an underground compartment, and the heat of short duration was such as to melt metals, like columns to buildings, fences, etc.

A. All volcanoes during eruptions, throw out volumes of poisonous gases, and Mt. Pelee is not an exception. Vesuvius, in the year of our era 79, overwhelmed the splendid cities of Pompeii and Herculaneum with ashes, scoria and lava. The elder Pliny, who was there, observed the tremendous phenomenon, was suffocated by the gases which swept down from the summit.

The eruption of Mt. Pelee was unique in the vast volumes of gases thrown out, and the intensity of temperature at which they were emitted. The sulphurous gases which escape from volcanoes are as destructive alike to animal and vegetable life.

LAKE HELEN CAMP, FLA.

The Writer Voices Her Appreciation of the Southern Cassadaga.

Having just returned home after a week's stay at Southern Cassadaga camp, Lake Helen, Fla., I feel it but just and right to speak of the kind welcome which was extended.

We pulled out of Union depot, Jacksonville, Fla., 54 minutes late, making up part of the lost time between stations, reaching New Smyrna about 1:30 p. m., where we met Mrs. Curran and husband, also Mrs. E. Clark of Syracuse, N. Y., waiting to make connections for Lake Helen. Mrs. Curran looked as though she had done a great deal of work, and kept the sound of old familiar bell for supper greeted our cars, and as we were very hungry we did justice to the tempting viands, as all Spiritualists should. After supper we were invited to Laura G. Fiken's cottage, where we received a hearty welcome from her guides and spent a very pleasant evening.

The following morning being Sunday, we went on our best bit and tucker and repaired to the Auditorium, where Prof. Peck gave a fine discourse on the history of the Christ of the past; it was well worth listening to.

In the afternoon Mrs. Carrie E. S. Twing, in her kind, motherly way, gave us another fine feast on Prayer, showing plainly that there was prayer in prayer, explaining the difference between the two, and praying. After the lecture Miss May Hedrick, a very young and gifted psychic, gave tests from the rostrum, each test being recognized, myself being the recipient of one which I also recognized.

Monday morning each one was up bright and early prepared for the day's doings. The different mediums were kept busy ministering to the needs of the different visitors between the lectures, and among those I met for the first time personally were Mrs. and Mrs. Norman, whom I shall hold in memory dear. They are both doing a noble work, which I can testify to.

As something is going on continually, such as conferences, card parties, also the dance it takes so much time and space to give detailed accounts, so will only touch on the more important ones.

Wednesday afternoon we listened to another fine discourse on Spiritualism needing to be spiritualized, by Elsie Stumpf, who serves the German Society, and is one of our shining lights. The Florida Minstrel Show, Prof. Peck acting as general manager. Well, I will not tell any tales out of school, but from a psychic point of view the members of the company did not live very far from the grounds, but it was a grand success and was highly enjoyed by everyone present.

I cannot recall everything of importance, my time being very much taken up trying to crowd a three-weeks' visit into one week, some things will be better explained by those who give the weekly notes, although I must not forget to mention the memorial services held Friday afternoon in honor of Mrs. Carque, a resident on the grounds, who passed to the Great Beyond; nor to mention the fact that we were all much disappointed in not having our class conducted by Prof. Clegg Wright, he having a severe attack of sickness, and owing to the fact that he is only getting his best work in now, we felt the loss of the lessons.

It is needless to mention all the good friends, such as Mrs. Haddenburgh, Mrs. Pratt, Mrs. Nutting, Mrs.

Ringing Words.

They Emanate From the President of the Missouri State Spiritualist Association.

"Again, many" of us have got discouraged on account of the fraud element in our ranks, and instead of standing up for purity and cleanliness, and fighting for it if necessary, we have lain down, and let fraud and trickery get the upper hand and show the public the false side of our beloved philosophy; we have slept at our post of duty, and allowed the enemy to take possession of our strongholds. Why is it that many of the most intelligent thinkers, who are at heart Spiritualists, are outside of the ranks? Because you and I have not done our duty; because we have allowed Spiritualism to be so misrepresented, that the public think the word "Spiritualist" is synonymous for either fake or dupe.

THE TRUTH OR NOTHING.

Be Clean, Be Virtuous, Be Pure-Minded, Be Honest.

Christendom has always claimed that the day of revelation is past, that the only genuine brand of spirit communion stopped two thousand years ago. Now as far as I am individually concerned, I am willing to admit that they are right, for people that reject and refuse to investigate the phenomena that are attracting the attention of some of the brightest scientists and scholars of the day, simply because it does not dovetail in its entirety, with a two-thousand-year-old theology, are apt in their narrow-minded self-sufficiency to close the door willfully and as the legal fraternity have it, "with malice aforethought."

But this being the case, we in-rebuttal have the right to claim that theology to-day is not an honest search for truth, but a search for that which will uphold and support preconceived theories.

History will bear me out, when I say that whenever anything has been discovered by the scientist that has conflicted with the theologians' theory of what truth should be, it has been rejected with scorn. As a result, there has been built up a narrow, one-sided, distorted code of morals, that have been termed, or rather mis-termed, a religion. Its teachers are (as a whole) rooted in all that supports their side of the question, but are hopelessly ignorant in all that opposes it.

The angel of revelation, said, if I remember right: "He that would hear to hear, let him hear." The man or woman that closes his ears or her ears willfully to facts, simply because they are not in accord with their preconceived ideas, are so narrow, so bigoted, that the greatest punishment you can administer is, "To go away and let them sleep." Truth is so transparent, so clear, that the more you investigate, (that I mean by investigation, the ADJUST, as well as the FOR,) the more its truth is clinched. Truth needs no props, no defense, because as the old saying goes, "Truth is mighty and will prevail."

The great trouble has always been that when some little one-hour prophet received a revelation, it swelled him to such an extent that he thought he had gotten it all; and about the time the revelations ceased, and he woke up wondering what was the matter.

He was unworthy of what he had received, and could not be used for more. Then when some more worthy instrument was used, for the further enlightenment of mankind, the unworthy prophet began to cry out, "Fake, fraud, imposture, and if he had the power, he not only slandered and vilified, but he killed the other instrument as well."

Thus Catholicism denounced Luther; Luther denounced Ulrich Zwingli; Calvin had Servetus slain; the Jews crucified Christ.

History will bear me out when I claim that the great majority have been the curse of religion, and that at least one-half of the converts of Luther and Calvin back to Catholicism. It is to-day causing many of the most intelligent workers and speakers of the orthodox churches to desert the ranks. It is emptying the churches to such an extent that the greatest problem that confronts the churches to-day is, "HOW shall we reach the masses?"

Friends (I write this in all kindness) it is beginning to blinder, and obstruct the spirit world in its endeavor to communicate with and uplift humanity. Many of the instruments and speakers instead of co-operating with each other, or at least with one another, God speed in their work of uplifting, are making the people of earth to higher planes are knocking, especially if the other one has the largest crowd. I have heard comments like this, "Oh, yes, Mrs. — is pretty good, if you like that kind of speaking or that kind of tests." I tell you, friends, the only kind of test we have the right to apply is, are they giving genuine phenomena? Are they lifting mankind to a higher spiritual plane? Do they practice what they preach?

If these questions can be answered in the affirmative they are entitled to every honest Spiritualist's co-operation and sympathy. If they don't give it, you had better change the brand, it's bad, there is something the matter

Thompson, and a score of others whom I had a most pleasant visit with before leaving the grounds, not to mention a lovely class of visitors at Hotel Cassadaga who will live in memory for time to come. Everywhere the grounds seemed filled with peace and harmony which was added to by the sweet song of birds and perfume of climbing jasmine all profuse with blooms and sending their yellow shower of discarded blossoms to the ground to help enrich and fertilize the soil for another return of their beauty next year.

Before leaving the grounds I tried to do justice to all, but found a few had to be left. I met Mrs. Hillgoose and wife (who will forgive me this time) were among the number, owing to the fact that when I found time to call they were among the missing, but I take this way through the columns of our paper to be kindly remembered to all, feeling that I had left a place where the sense of vibration seemed like a musical Sabbath-day to be remembered. LOTTIE COLLEEN, Jacksonville, Fla.

with you, and you will lose as sure as fate (if you have not already lost) what little power you ever had, because you are unworthy of it. If Spiritualists spend their time fighting fraud and fakery, they use knocking worthy workers, the movement would be cleaner."

Mediums and Lecturers! get broad-minded! Throw aside your petty big-otry and jealousies; they are unworthy of you and the great cause you represent.

Be clean, be virtuous, be pure-minded, be honest, give out only what you receive, no less, and the inspirations you will receive from the spirit world will come so thick and fast that you will be the wonder of the twentieth century.

Our spirit friends are more anxious to give than we are to receive, if we can only get the right kind of instrument. We have not the enthusiasm we had in the ranks twenty years ago, and we do not get the genuine phenomena we had formerly; is it not because we, like the churches, have grown narrow-minded and jealous?

Have we grown weary in well-doing? Have we not become material to such an extent that we are like the actor in the story? An actor dreamed that he died, and knelt at the gates of heaven. "Who is there?" called out St. Peter. "Mr. —, an actor from St. Louis," replied the actor. "Go down below," no actors need apply," called back St. Peter, and the poor fellow sorrowfully began his journey below. He had gone but a few steps when he noticed before the gates seeking admittance a friend of his, an actor, waiting to be let in. "Soon have company on this journey downward, he called, when to his surprise his friend was admitted; rushing back he again loudly knocked at the gate, and when St. Peter asked who was there, he again replied, "Mr. —, an actor from St. Louis." "Did I not tell you before, that no actors need apply?" asked St. Peter. "Oh, no," replied the poor fellow, "but since I saw you admit Mr. —, who is an actor, I thought there must be some mistake." "Oh, no," responded St. Peter; "he is no actor—he just thinks he is."

Are not many of us like Mr. —, no Spiritualists, but just think we are? Again, many of us have got discouraged on account of the fraud element in our ranks, and instead of standing up for purity and cleanliness, and fighting for it if necessary, we have lain down, and let fraud and trickery get the upper hand and show the public the false side of our beloved philosophy; we have slept at our post of duty, and allowed the enemy to take possession of our strongholds. Why is it that many of the most intelligent thinkers, who are at heart Spiritualists, are outside of the ranks? Because you and I have not done our duty; because we have allowed Spiritualism to be so misrepresented, that the public think the word "Spiritualist" is synonymous for either fake or dupe.

Stewart first declares that "Spiritualism is no longer respectable—we want nothing more to do with it," and is straightway endorsed by the Iowa State convention of Spiritualists, we can hardly wonder that this is so. Do our Iowa friends endorse that statement? If they do, they should withdraw from the ranks of Spiritualism, and save their good name. When part of our own organization agree with it's avowed enemies, that we are no longer respectable, can you blame the public for standing aloof? And when you see and hear how phenomena (?) that are utterly opposed to every canon of reason, common sense, and scientific law are foisted on poor deluded gulls, that shut their eyes and ears and open their mouths and swallow anything and everything that is branded spiritual phenomena, you can hardly blame the student and the thinker for getting disgusted. I know these truths are not popular among the rank and file, but I am not writing this to cater to the people. You have nothing in Spiritualism that you have in the truth. In God's name, let us have it or nothing. I would rather see the whole thing sink into oblivion, than have our lot or title added to or taken from. Let us be worthy of what little we have received, and give out the truth, the whole truth, and nothing but the truth.

PAUL MAGARTHUR, St. Louis, Mo. 10

"Success and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. B. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self-Help; Financial Success; Health; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Abundant Life. Price 25 cents.

"Social Uplift, the Study of Co-operative Systems and the Happiness and Embellishment of Humanity." By E. D. Babbitt, L. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents.

"Spiritual Songs for the Use of Circles, Companies and Other Spiritualist Gatherings." By Mattie E. 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.

"Talmagean Manities, Incongruities, Inconsistencies and Blatancies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

TWO WORTHY PROJECTS.

Henry Slade Monument and Other Important Matters.

To the Editor:—Fraternal greetings are extended to you and to the readers of your valuable journal, from N. S. A. Headquarters; we highly appreciate the privilege of keeping our beloved association in touch with the Spiritualist public through the good offices of your publication.

At this time I desire to call attention to the subject of a fitting memorial stone over the remains of Dr. Henry Slade, as projected by Dr. A. B. Spinney in a former communication through the spiritual press. Certainly such a project is worthy the regard of all at least who have been instructed or comforted by the mediumship of Dr. Slade. It is not thought necessary or in good taste to place a pretentious monument over the decaying form of one whose last years and even funeral expenses were covered for from the pension fund of a public association, viz., this N. S. A., but it does seem suitable to have some simple tablet to mark the resting place of the form of one who for many years was a remarkable medium in the ranks of Spiritualism. Since the fall of Dr. Spinney some months ago, we have only received twelve dollars towards this object, namely, Chas. Pratt, \$5; J. O. McGrath, \$5; Caroline A. J.; W. Miles, 25 cents. We are thankful to these contributors, but ask others to emulate their example.

Pension Fund.

It seems fitting to call attention also to the Mediums' Relief or Pension Fund of the N. S. A., and its good work in saving the penniless and disabled mediums as it can from absolute want and its attendant anxieties. Do not forget, friends, that we have no endowment fund, and that the Relief Fund is steadily being drained each month; any contribution towards this work will be gladly received. Could the public read each month the grateful letters we receive from our pensioners, few would hesitate to occasionally send a mite towards our fund. Here is an extract from the writing of an aged pensioner, over seventy years old, written March 2: "Dear Sister:—Your very kind letter with the \$12 for March from the N. S. A. received, with many thanks to all. My son and myself are about the same. I tell him that two of us have but one good hand between us; his two hands helpless, and my one hand crippled, but I think there are others in a worse condition than we are, and I feel thankful to friends in earth-life as well as to those I have in spirit life." The writer of that letter is a veteran speaker and medium; she tells of her monthly pension from the N. S. A.

Societies and other workers in Spiritualism are reminded that printed reports of last N. S. A. convention can be had postpaid from this office for four cents per copy. Those delegates who pledged to take a certain number of copies when at last convention if we could not print the same, are called upon to send for them—some for 35 cents, but a little over cost of mailing.

MARY T. LONGLEY, Secretary N. S. A., 600 Pennsylvania avenue S. E., Washington, D. C.

SPIRIT RETURN A FACT.

The Highly Gifted Medium, Mrs. Mary T. Longley, Controverses the Position Assumed by the California Philosophers, That "No Medium is Benefited by Spirit Influences."—She Says: "I Know That Many Mediums Are Benefited by Spirit Influence, and Many Homes Are Better for Having Ghosts or Spirit Ministers Therein."

In a January number of The Progressive Thinker, I notice that my esteemed friend, Charles Dawbarn, in his efforts to prove or to emphasize his opinion that no de-carated spirit can possibly give to mortals any authentic or satisfactory description of spirit life and its affairs, makes the assertion that no "Home is better for having a ghost in it," and that no medium is benefited by spirit influence.

To well experienced mediums and Spiritualists, these statements must seem a little wild, and I wonder that our Editor-at-Large, or some other veteran medium or Spiritualist has not employed a trenchant pen in calling Brother Dawbarn down from his position at that point. Perhaps our writer has thought they would not do so because of the attack of illness, the author of those remarks recently experienced; but as Brother Dawbarn writes me in a valued personal letter that he is well again, I feel to criticize his statement as mentioned in the foregoing.

By the term "ghost," our philosopher means spirit—de-carated spirit, individually, which will be seen by reference to his article. That no home is better for having a spirit loved one in it when we are conscious of the presence of that beloved being, is untrue. Some homes may not be better; but by my personal knowledge there are several scores of homes that have been made better, sweeter, more pleasant and cheerful, because the mortal inmates have learned of the presence and helpful influence of their beloved spirits—"ghosts," if Brother Dawbarn prefers that word.

That no medium is benefited by spirit influence, is also a wild assumption. What if the medium who has given fine music, poetry, inspiration to the world, and spirit influence, had these talents latent in the organism, ten chances to one, without the inspirational force from individualized spirit helpers, those latent talents never would have been stimulated or in the least encouraged to expression. I can point to a number of mediums who have been greatly benefited by the guidance and influences of spiritual—though unseen—friends and teachers, and I claim myself to be of the number.

If friend Dawbarn chooses to believe that all is "Fog Land" where spirit intelligence and mortal consciousness meet, and that no reliable statement of spirit life and doings can ever be received by mortals, I am willing he should find comfort in his theory, but I submit that his points have never been proven, and that to fairly meet all statements contrary to his ideas on this subject it would be necessary for him to listen to and calmly weigh every experience of investigators and advocates of Spiritualism on this important matter.

I have no time to write a lengthy article on this theme. My words are simply to say that I KNOW that many mediums are benefited by spirit influence, and that many HOMES ARE BETTER FOR HAVING GHOSTS—OR SPIRIT MINISTERS THEREIN.

MARY T. LONGLEY, Washington, D. C.

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