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## THOMAS PAINE.

### A Lecture in Commemoration of His Transition. By Mrs. H. L. P. Russegue.

"The religion that Thomas Paine declared was his own, was to do good. We need no higher creed than this; we need no higher formula than this; we need no higher altar than this upon which to place our offerings, than that of doing good to one another. I am sure when we come into the realization of a higher spirituality, we will come nearer to the Infinite life growing beauty, a growing illumination a light that brightens the world, that belongs to every child of nature" that belongs to every child of nature."

"He is only an infidel."

An infidel! how easy said, but wherefore comes the name? What is an infidel? I ask, and is it cause for shame? Is it to take for truth and right what

To prove all things, hold fast to good? then am I infidel. Is it to trust with fearlessness the God

reason has weighed well,

within the soul? Heeding the voice that speaks therein, spurning all false control? Trusting to aspiration past, to inspira-

chaff, where'er it comes,or how? Believing heaven oft fills the soul with promptings pure and high?
If this, all this, be infidel, then infidel

Unflinchingly I face the scorn, freely accept the shame,

For if an infidel means this, I glory in the name. With angel breathings round me oft with hope most high to cheer,

What aspirations after truth, I cannot stoop to fear; Tho' oft I meet with those I deem fast bound in error's thrall. pray that Charity be mine, for we

are erring all. With love to God, and love to man, to justice, truth and right,

Heaven grant I ne'er be infidel to past or present light; To creed-bound dogmas, false, though old. I've bid a last adieu

Your fetters ne'er can bind my soul I'm infidel to you. If only in the angels' sight I do my

duty well, To falsehood, malice, hate and fear I shall be infidel. Will nature singing in my ground below shove.

never can be infidel to honor, truth

If to be an infidel means the careful, studious, honest investigation of the rights of man, the rights of a community, the rights of a nation; if to be an infidel means an earnest and careful penetration into the mists of truth. until they are cleared away, and truth stands heralding its beauty and its flict with ignorance, with dogma, and love to the world, then we shall glory at last is shining out upon the world in the thought of our infidelity.

man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its ence is leading men to understand quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual right comes to every person to undo that wrong.

Every age has produced its infidels and through infidelity we have builded the wonderfully glorified temple of liberty. Faith and believing are negative, infidelity is positive. It asserts itself with fearlessness, it accepts truth not as a negation, but accepts it as the instrumentality upon which to build a structure that shall be eternal in usefulness as well as beauty. The rights of the world have been un covered only by fearless men. Theology has always, and ever will, fetter

Every age has produced men and women who are willing to stand what they believe to be the higher good of the world. Bruno was an infidel to the Catholic church. To be an infidel means to court persecution our commerce is governed by the and criticism, it means to weave for warnings planets have foretold to every defender of infidelity a crown of thorn's. It means that we are to be persecuted by blind faith, but if we are true to the higher instinct of human necessities, human reasons, human minds, then we can only open our hearts to the inflowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator he would have stopped at anything for any one class of individuals, but it which he considered did not bear the is the emancipator of humanity, emancipator from all kinds of mental or individual slavery. It is the power that unhinds the soul, and lets out the faculties to grasp light and truth and wisdom, wherever they may be found. The world has been full of much faith have had too little earnest and careful inquiry. We have known too little of that power which carries us forward without the fear of criticism; to know that we are right, to be sure that we are upon the side of real Godliness; to know that we are able to accept a truth, to sift it, and find its inherent strength, should suffice for any man or woman to cherish and hold true, obeying the mandates of that

Thomas Paine was a fearless man of his age. Savonarola was a fearless part of God; that he is here as much man of his age. Plato was a fearless man in his age. In our generation man, as well as in man, and that he Emerson, and others equally strong, thinks, and speaks, and gives expres have been fearless in the defense of truths which they considered better for mankind. God comes nearer to of the needs of the world, his broader the heart of humanity than he has thought, his broader recognition of ever been before. The angel world liberty and the rights of individuals has been discovered unto the world has come to the world a higher and that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, that we may find what our attributes are, and that we may learn divinity inheres every life, and this was the purpose that in-

spired Thomas Paine. Wherever there was a need for liberty, there was his home; wherever there was a cry for help, he was the responsive answer; wherever men were fettered or bound by the chains of any kind of slavery, there was he, ready to defend the rights of man, ready to defend the rights of man, upon which to place our offerings, and when on the way to what was supposed to be his death, he gave out to other. I am sure when we come into

To one who said of Thomas Paine, the world the "Age of Reason," and the is only an infidel."

the "Rights of Man," and the world has been the better because it has been inspired by his thought, quickened by his principles, ennobled by the powe that led him on, and inspired him to the holier duties which he performed.

America owes a debt to him she can never pay; she owes to him the debt for eternal vigilance, for the maintenance of right, for the maintenance of truth, for the maintenance of the growth of human reason, and human hought. She owes to him the defense of all that proves of benefit to the world, that the world needs. It was he who inspired our soldiers, when Selecting the wheat from out the about to mutiny; he it was who gave of his wealth, of all he possessed, to pay the debt of the soldiers, when they were clamoring for money. He

it was who gave his thought, his word, and what Washington could not do with sword, he did with pen, because he appealed to the sense of mankind, that inhered every soldier, that gave unto them an inspiration, and brought him to the defense of humanity.

Can we ever recompense a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him what we owe him? If we can, we have discovered a new world, we have discovered a new theory, we have discovered a new principle, that should not belong to human nature.

Thomas Paine stands as one of the brightest lights upon the pedestal of human liberty that has ever shone upon the American soil. He stands for what men believe to be what is right and good. Men have persecuted and vilified him, they have blas-phemed all that he thought, they have blasphemed his memory in every possible manner. Out of all this there is growing up in the land the principles which he taught, that are quickening our country to higher and nobler deeds.

Everything that has ever given the world helpfulness, has work its way to the summit of human life. It has had to build steps upon which it has climbed. Science has battled with error, it has come in conwith a new illumination. Science to-Whatever makes for the benefit of day is leading reason. Science is opening to the world a new individual field, a new individual country. Sciwhat was meant in the olden time by the teachings of the long, long ago In ancient Chaldea, in ancient Babylonia, there used to be, according to the records, instruments for the measurement of time. Each day and hour was marked by those instruments. There were six elepsydrae by day, and six elepsydrae by night, that marked the hours of the day. This principle which existed in its germinal state, has unfolded to a diviner knowledge of the earth and the planets over our heads until we know their courses un-

> them; and out of this ancient thought. this ancient principle, have grown up to the present time our weather bureaus, our recognition of planetary laws; storms are foretold by the conditions of the planets, the weather is outlined days in advance, men, and the world is coming into communication with the divine laws that inhere nature, just as it has been with the principles that have done so much for the redemption of

til we recognize the laws which govern

them, until we find our relationship to

In ancient days the ignorance of man caused him to believe he had no right to investigate natural laws, and imprint of "Thus saith the Lord."
You had no right to inquire into divine mysteries. You had no right to sift religious truths; theology must be a formidable wall over which you have no right to climb, if presented to the world in prescribed principles, they

humanity, from the fall of Adam.

had no right to ask the whys and wherefores of them. When Thomas Paine declared against the triune God, he declared he believed in one God. Out of it has grown the Unitarian recognition of one divine spirit, and later on the humanitarian principle that one spirit inheres all life, and holds humanity together by ties that time nor change can never sever. It has brought to the world the recognition of a truth that God is in man, and that man is a as he is anywhere, and He reigns over

sion to his law. Out of Thomas Paine's knowledge wider platform upon which we rest We are upon a broader level than ever before; religion to-day is before the world a light that we dare to sift. We are not building up screens to pro tect it; we are tearing down the creeds that sheltered it; we are doing away with the dogmas, and we are coming to the clear and loving light.

The religion that Thomas Paine de clared was his own, was to do good We need no higher creed than this; we need no higher formula than this we need no higher altar than this

the realization of a higher spirituality, we will come nearer to the Infinite life that belongs to every child of nature. We will build up a higher humanity, a better world, a purer morality, a loftier intellectuality, a broader spir-

ituality, until we shall come to recognize that God is in man, and that we are a part of the divine spirit; and that means universal brotherhood, universal helpfulness, universal salvation from ignorance, and the ushering in of an era of broader thought, of higher associations, of nobier duties, of a better feeling, and deeper love that shall inhere all our lives for each other. Religion is nothing more or less

than the spirit that holds us in unison, that we may do for the better-ment of humanity. We have nothing to shield, we have no creed to protect ter and broader it becomes; the more we apply it, the more useful is its mission to the world. Religion is a a better and nobler work for the

Thomas Paine believed in one God, so do we; therefore we believe in the unity of right, in the unity of all right. We believe in one God, and we believe that one God is in, and of, and part of everything; we can come as near Him here as anywhere, and it should be our effort to come closer to the heart of the Infinite here upon the earth, that we shall come closer to the divine spirit, because we are coming nearer and nearer to the great hear of all life.

The world is growing more and more beautiful; charity and brotherly love is extending its influence to the remotest points of human life. world is growing better, it is not grow-ing worse. It is better for the hovering spirits who have confronted bigotry, and superstition, and who have lived, and worked, and built for truth. There is to-day a movement amongst the human family that is leading us on to a better realization of what the divine spirit implies to -the spirituality of mankind, the spirituality of the world, the spirituality of every class of human society. We are not consigning any one of God's children to punishment, we are only teaching them to rise to higher levels, where they may earn the them; that we are to begin here, we are to perform our work while we are here upon the earth, that we are not to set the door ajar.

Redemption from ignorance, mean redemption from sin: redemption from sin means intellectual growth, the banishment of all that enslaves whether it be the slave of habit, or the slavery which bigotry throws about us, that which frees us from the bonds or fetters that bind us to one ideal; and whether it be anything that shuts out the sunlight of God's love from our heart, we have torn the veil asunder, and the light enters in; we are at a greater and sweeter peace, we are nearer to God, we are closer to the infinite light, we are in the great heart of the universe, and we are embraced by, and are embracing, the divine spirit each day and hour of our

What does it mean? It means that we are making the world better; that we are growing better ourselves; that we are rising higher and higher, near-I am sure we are only infidels then

to that which fetters our thoughts. We are infidels to the opinions of oth ers, if we are living according to the correct mandates of our own minds our own consciences, our own intellects. If we are at war with ignorance, we are infidel to it. Paine was not the only infidel. Jesus was infidel to the Jews. He was an infidel to those who did not believe He was an infidel to their ignorance, their wrong. The brotherhood of man, the love and light which He gave to the world, was a power that portraved His infidelity to their ignorance. To-day, he who lives the purest and best life, who is living according to the higher standard of morality, who is living the sweeter brotherhood, is infidel to all that is wrong to all that is evil, to all the ignorance the superstition, the dogmatic faith that surrounds him; but he whose soul is open to the divine influx of the spirit, who is breathing in the higher love for the world, is he who is doing the greater good, living the sweeter life, building the higher and loftier temples.

Let us then be infidel to evil; let us be infidel to ignorance; let us be infidel to wrong, whatever its character may be. Let us be true to honor, to justice, to universal love. Love God and love humanity, for we cannot love God, if we do not do His works. who loves God separate from the world, is he who really does not realize God is here.

Love the world, live for it, help it. build it up, make it better, that your light may shine out upon the unierse everywhere, and do your part in

the coming time. The fruition of Thomas Paine's life. of all his humanity, is being felt everywhere, in all governments, it has not yet fulfilled its mission, it is doing its work, it is entering into the laws of our land, it is sweetening the religions fervor of the world, and it is bringing hearts nearer to hearts, lives of mankind nearer to each other, near er to God, nearer to the divinity that inheres human life, nearer to the heaven that we can build for ourselves. Make the world, make all nations, all peoples, all thought of all the verse, true to the Infinite mandate, that ye live, and love one another.

### MAKE WAY FOR MAN.

The crest and crowning of all good Life's final star, is brotherhood, For it will bring again to earth The long lost poesy and mirth. Will send new light in every place, A kindly power upon the face; and till it come, we men are slaves, And travel downward to the dust o graves.

Come, clear the way then, clear the Blind creeds and kings have had Break the dead branches from their

path,

Our hope is in the aftermath; Our hope is in the herolomen,
Star-led to build the world again; ro this creed the ages rank Make way for brotherhood-make way for man.

-Edwin Markham,

JOSEPH AS AN EXEMPLAR. Rich Man's Exposition of Bible History.

New York, Feb. 25 .- By defending oseph's action in cornering the food supply during the seven years of plenty in Egypt and selling it to the people in the seven years of famine, John D. Rockefeller, Jr., in his Bible class to-day, made the first really public defense, by intimation, of similar building up the Standard Olymonop-oly. Middle-aged, and old men crowded the news of the Eifth Avenue Baptist Church when Mr. Reckefeller began to speak, there being in all 201 members present, the largest attend

Mr. Rockefeller made the point that Joseph's foresight and ability saved the people of Egypt from starvation, being unprecedented in all the great famines of history. Furthermore, according to the best commentators on the subject, Joseph, in storing food, exacted only one-fifth of the regular crop from each farmer, this one fifth being really only the tax each man had to pay to support the government.

Joseph not only knew the famine was coming, but all Egypt knew it. Anyone could have stored up the food in anticipation of it, but, said Mr. Rockefeller, Joseph knew, as we all do, that it is difficult to get the people to look ahead and provide for emer-gencies of this kind, It, required a man of Joseph's foresight to do this, and Joseph did the people a great service thereby.

In conclusion Mr. Rockefeller said: 'Let us so live that we can walk along the street and look everyone in the eye unflinchingly.'

So much for young Mr. Rockefel-ler's exposition of scripture; and now comes a section of Bible history which he carefully omitted, but which he should have given, to make his exposition complete. It is very instructive and the points of comparison furnish a fine parallel to the Rockefeller methods of amassing millions upon millions of the people's wealth. The account may be found in the 47th chapter of Genesis, and reads as follows "And there was no bread in all the land; for the famine was very sore, so

that the land of Egypt and all the land of Canaan fainted by reason of "And Joseph gathered up all the money that was found in the land of

Egypt, and in the land of Cangan, for the corn which they bought; and Joseph brought the money into Pharaoh's house. "And when the money failed in the land of Egypt, and in the land of Ca-naan, all the Egyptians came unto Jo-

seph, and said, Give us bread: for why should we die in thy presence? for the money faileth, "And Joseph said, Give your cattle and I will give you for your cattle, if

the money fail.
"And they brought their fattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them

with bread for all their cattle for that year.
"When that year was ended, they came unto him the second year, and er and nearer to a more perfect state said unto him, We will not hide it of knowledge, happiness, and peace. from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our beddles, and

our lands: Wherefore shall we die before thine eyes, both we and dur land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.
"And Joseph bought all the land of

Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the

land became Pharaoh's.

"And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

"Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaon, and did eat their portion which Pharaon gave them: wherefore they sold not their ands."

Is there need for comment? It will be seen that, like many another expounder of the libbs, young Mr. Rockefeller does not give the context, but merely the disjointed part that will conveniently serve his purpose. But when the whole story is told, how different the aspect it presents, of a man who takes advantage of the people's dire necessities, to rob them of all they possess, and virtually make them slaves in perpethity.

Is that a proper example to follow?

It may be thought so by young Mr. Rocekefeller,—because it is Bible. With such as he, is it not too true that they only need a disjointed Bible text to sustain their limbing ethics, and fame logic in order to "so live that we can walk along the street and look

everyone in the eye unflinchingly. If they can only get a sentence of 'Holy Writ' to bolster them up in their ethically questionable business methods, they feel that they are "all methods, they teet that they are an right," and have no conscientious scruples in pursuing a course that brings financial ruin to their neignbors, while enriching themselves thereby.

It is a queer religion, queer ethics and must induce a queer spirituality to correspond therewith, that soverns the life relations of such individuals with

their fellow human beings.
Verily, what a ridiculous travesty
on any common-sense conception of
human rights, industrial economics, ethical principles, and true spirituality, is afforded by this sinctification one of the days of whom Jesus is reported to have said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

lod."
There is yet another phase of this matter, of especial interest to Spirit-ualists. According to the Genesis account, both Joseph and Phirach wer dreamers of prophetic dreams—which dreamers of prophetic dreams—which in equivalent to saying they were both spirit mediums. See Getests 37th and 41st chapters. To Joseph was also given the power and widdom to interpret dreams, and it was this special mediumistic gift, that prought him into power as a ruler of highly under Pharaon, and gave him authority to deal as he did in dispossessing the starving Egyptians of all that was the starving Egyptians of all teat was theirs. Plainly then it was in its out-

HE NEVER AMOUNTED TO MUCH. But the Church Couldn't Hold the

Friends He Possessed. He was gentle and kind; he would plan half a day some unlooked-for act that would

please you some way; He would sit up all night with a friend who was ill. And to do you a favor would work with a will-But he never amounted to much.

There was something about him that got to your heart; t was plain that he never was playing But that all that he did he was doing

for you And that he was a friend who was lasting and true-But he never amounted to much.

All the boys he grew up with went rising to fame: There were some who made money, and all made a name; Art and music and letters, the law or

finance. Every one of the rest made the most of his chance But he never amounted to much.

Why, there wasn't a child but would come to his arms, For of jingles and stories he knew all the charms; Yes, and even the dogs in the street

used to leap At his hand with a bark that was laughingly deep-But he never amounted to much.

And nobody could tell ,why he had such a hold the rich and the poor, and the young and the old; He was always on hand for some kind

little deed, He instinctively knew when a friend was in need-But he never amounted to much.

They have folded his hands, they have laid him to rest-And the church couldn't hold all the friends be possessed:

And fair memories mingled their smiles with the tears Of the ones who recalled the deeds of his years-

But he never amounted to much. -W. D. N., in Chicago Tribune.

LIFE IN VIBBATION. Mankind Entering the Nirvanic State.

While objective man stands as the great destroyer, subjective man has ever been the great reconstructor, and as such he is ushering in a new order of things, the glories of which transcend the splendor of the celestial

heavens. a race we are rapidly entering the Nirvanic condition or state by the scientific finding of God (life in vibration), in all things—i. e., finding that they are one and the same.

Man has scientifically demonstrated that the organic and inorganic in creation are alike replete with life, and that this life is one and the same. though in each case manifesting attributes distinctively its own and peculiar to itself, and which are differentiated to such an extent, the one from the other, that each has possession of a distinctive individuality. Without this individuality a thing is always in Without the world of thought termed nil

As the race has evolved from lower conditions, or grown in grace, so to speak, man has accorded life to first one object and then another there is not a dead object left in the whole universe. The old earth itself has at last been declared to be alive.

Now there is nothing strange about this in the least. The wonder is that the fact was not discovered ages ago. But even yet, the ones who make these discoveries are only beginning to get out from under the hypnotic influence of the ages that has chained our liver to creedal forms and ceremonies and bound our minds to prehistoric ignorance darker than the shades of midnight. But the truth is coming and coming quickly, and the truth shall

In finding that all life is from a universal central force or substance, man has only enlarged the boundaries of his own brotherhood and added more to the oneness of himself. At last he is learning that the things, objects as well as entities that he cares for, in turn transfer an equal amount of care toward him; and as he thinks of and does by the world it thinks of and does by him. Herein the race shows radical signs that the time is not far off when it will control its own destiny vitally speaking as well as politically and re-

ligiously Man has spent the entire past in casting off his swaddling clothes and the garments that ignorance and superstition have ever sought to shroud him in, but at last he is beginning to find himself, and his discovery is freeing him not only from the bondage of life, but also from the fetters of death. He is emerging from the battle more than victor. Now as Spiritualists if pehooves each one to fall in line with the new condition and allow the psychic force to bear-the soul to realms of glory on the astral plane

DR. JOSE MONTOYA. Lexington, Okla, Ter.

come a case of "commercial mediumship" in its worst form and meaning. Young Mr. Rockefeller is welcome to his chosen exemplar. Spiritualists have no use for such pronouncements, except as object lessons, "awful examples," of the perverting effects of false theology coupled with perverted

ethics. Another little point had nearly been forgotten: "The priests had a portion assigned them of Pharaoh, and did eat their portion which Pha raoh gave them: wherefore they sold not their lands.' Happy priests! No doubt they

agreed with young Rockefeller sylews, and Joseph and Pharaoh were stamped with their priestly.O. K. Selah JAS. C. UNDERHILL.

Hammond, Ind.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chaslisements for ninety-nine hundredths of his children.-Jean Meslier.

Not every love is generous or noble, or merits high encomium, but that love which prompts and impels man to live Patriot. generously and to act nobly .- Plato. Let us not burden our remembrance With a heaviness that's gone.-Shak-

PROPHETIC WORDS.

Religious Revolution Is at Hand, as Vividly Portrayed by the Great Author and Liberalist, Count Leo Tolstol.

In the gospel it is said that during the transition from one age to another all kinds of calamities shall take place -treacheries, frauds, cruelties, and wars, and that owing to lawlessness love will slacken. I understand these words, not as a supernatural prophecy but as an indication that when the faith in the form of life in which men lived is being replaced by another when that is outlived and old is falling off and being replaced by the new, then great disturbances, cruelties frauds, treacheries, and every kind of lawlessness must unavoidably take place; and in consequence of this lawlessness, love, the most important and necessary quality for the social life of men, must slacken.

This is what is now taking place not only in Russia but in all the Christian world. In Russia it has only manifested itself more vividly and openly, but in all christendom the same is going on, only in a concealed or latent

I think that at present the life of the Christian 1 lions is close to the limit dividing the old epoch, which is ending, from the new, which is beginning. I think that the great revolution which has begun which for almost 2.000 years has been preparing in al christendom, a revolution consisting in the triumph of true Christianity and founded upon it the recognition of the equality of all and of that true liberty natural to all rational beings, displacing a distorted Christnaity and the power of one portion of mankind and the slavery of another founded upon

The external symptoms of this see in the strenuous struggle between classes in all nations, in the cold cruelty of the wealthy, the exasperation and despair of the poor; the insane, senseless, ever increasing armaments of all governments against each other; the spread of the unrealizable teachings of socialism; in the futility and stupidity of the idle discussions and examinations upheld as the most important mental activity called science; in the morbid amptiness of art in all its manifestations; and, above all, not only the absence of any religion in the leading spheres, but in the deliberate negation of all religion, and by the substitution of the legality of the oppression of the weak by the strong, and therefore in the complete absence of any rational guiding principles in life.

Such are the general symptoms of the approaching revolution, or rather of that preparedness for revolution which the Christian nations have at tained. The temporary historical symptoms or the final push which must begin the revolution is the Russo-Japanese war, with that the revolutionary movement which never before existed among Russians.

The rout of the Russian army and fleet, the rout of the Russian state or ganizations, is not merely the rout of the army, the fleet, and of the Russian state, but the symptoms of the beginning of the destruction of the Russian state. The destruction of the Russian state in its turn is, in my opinion, a sign of the beginning of the destruc tion of the whole of the false Christian civilization.

That which has brought Christian nations in the position in which they now are began long ago. It began when Christianity was first recognized as a state religion—a state founded upon coercion, demanding for its exist ence complete obedience to its laws in preference to the religious law; a state attributing almost divine authority to its rulers; a state extolling wealth and power. And such an institution, in the persons of its rulers and subjects, professes to accept the Christian religion, which proclaims complete equality and freedom amonst men, recognizes one law of God as higher than all other lawsreligion which not only repudiates all coercion, all retribution, executions, and wars, but also enjoins love to one's enemies; which extols not power and wealth but meekness and poverty -such an institution in the persons of its heathen rulers accepted this Chris tian religion not in its true sense, but in that distorted form according to

which the pagan organization of life continues to be possible. Both the rulers and their counselors in most cases completely fail to understand the essence of true Christianity, and are quite sincerely revolted against those who profess and preach real Christianity, and with a conscience they execute and banish them and forbid them to preach Christianity in its true sense. The priesthood forbids the reading of the gospels, arrogates to itself alone the right of explaining holy writ, and institutes solemn rites for the hypnotization of the people.

The greatest dam in the world can not retain a source of living water. escape, either through the dam or by washing it away, or circumventing it. It is only a question of time. has been with true Christianity, hidden by state power. For long the state time has come and Christianity is destroying the dam which restrained it, and is carrying its wreckage away The external symptoms of the approach of this time at the present moment I see in the easy victory which the Japanese secured over Russia, and in those disturbances which simultaneously with this war have spread in all classes of the Russian COUNT LEO. TOLSTOI.

### The Worst Fanatics.

Religious fanatics are worst in the world. Men who call themselves Christians, followers of the Prince of Peace who preached peace and good will to man, become, through religious fanaticism, devils incarnate. The Jews of Russia have petitioned the Czar to save them from annihilation on Easter Sunday, that day being set for an aton those defenseless people, That Easter Sunday, the day observed to commemorate the resurrection of the great founder of Christianity. should be used as an event of such atrocity is difficult for people of the United States to believe. Yet, we are not ignorant of the fact that there are those in this country who would: if they could, compel all to submit: church domination .- Medford (Okla:)

The hour is not wasted that brings with it tranquillity of mind and an unlifting of the heart.-Torrey.

AS TO THAT "OTHER WORLD."

Transcendental Thoughts Suggested by Mr. Goldwin Smith's Last Word -The Plain Intimation of a Higher and Grander Plane of Existence-The Trend of Modern Thought.

To the Editor of the Sun:-There is one sentence in Mr. Goldwin Smith's recent "Last Word" that leads into a field of inquiry so vast, so vital, that the reader of that cogent and courageous reasoner can but regret that the latter has uttered his valedictory. The sentence in question is as follows: "Always we have to remember that our knowledge is bounded by our senses and that we may be in a world quite other than that which our sense reveals."

Fain would we have Mr. Goldwin Smith's enlargement and commentary on the portion of his sentence which I take the liberty to italicise. would, if we might, learn his view or conception of that hypothetical conception of that hypothetical "world quite other than that which our sense reveals." What are his findings as regards the res realissima of the universe? What could he tell us, for instance, in answer to the question involved in the title of a somewhat recent methods work, "Why the Mind Has a lody," flung in bold challenge of as bold materialism? To some of us it has seemed that

The prophetic soul Of the wide world dreaming on things to come,

was never so concentrated as now upon the search for the final reality. Whence came the leaven of this eagerness, this expectancy, this intrepid urgency of quest? Since Kant taught that "time and space are in nowise entities," and that we see things "not in their own light or form, but only in our own," the frontier of speculation, of spiritual experimentation, spiritual discovery, has been breathlessly pushed onward. We often de-cry this age as one of materialism; but it is, also, one of immaterialism in the growing apprehension, among all orders of thinking ones, that there may be "a world quite other than that which our sense reveals.' The grow, ability to apprehend that there by be such a world is, in my be such a world is, in itself, a most startling and infinitely hopeful sign. "Thoughts are hopeful sign. "Thoughts are things" has become the watchword of many of those whose outward allegiance is to quite diverse standards.

Whether we cite the conclusions of Frederick Myers, the challenge of Prof. Hyslop, with his "spirit" hypothesis as equally valid with the supersensuous atom of "electric energy," in explanation of certain "unclassified phenomena"; whether we listen to the claims of Christian Science or to those of the Behaists, who teach that man's "salvation" and man's "development" are but one, we become apprised that each and all of these, individuals or collections of the individual, insist that a real world, perhaps the only real world, subtends the pageant one that so preoccupying-

ly holds our mortal attention. "We have not yet become habituated to the conception, so utterly sub-versive of all preconceptions based on the evidence of sense faculties, that we live and move not in a vold but in a solid, not in a vacuum but in a ple-So writes W. L. Wilmhurst in a late number of the Annals of chical Science Sir William Huggins, who asks: 'What is behind the obvious trend and direction of development of the

cosmos? It is the apparent will to explore the Welt geist, the seemingly wholly unvolitional bent of so much present day inquiry about this other world (so different from the ecclesiastic, other world-static, dispensing forever reward or punishment) must make us pause and then ask:
"What next?" Poet, physicist, as-Poet, physicist, astronomer, mathematician, have all been touched, as by glamory, to "look hard" into the hitherto unknown, until the sight shall find, as it

were, new power of "accommodation" -yes, even new fields of vision! Not so long ago as one generation it would have been deemed preposterous for savants to entertain the mere thought of that which they now invite -as a stranger, perhaps, yet as a stranger give it welcome. What of Prof. Hinton's article in Harper's Magazine a year and a half ago, which a system of "mechanics in the fourth dimension" is considered by him as possibly elucidative of many hitherto elusive, juggling mysteries, defying man's conventionally recognized five senses? What signs of the times; of such "dreaming on things to come" (expressed in the old, beautiful, never to be superseded fashion of rhythmic words), as we find in that little lyric of a keen thinker, the "Blind Children" of Israel Zangwill, who imagines that as the sightless babies of the asylum at play on the lawn, mindless of green world above them and the blue sky above them, would be let into an The water will inevitably find a way to undreamed of heaven of joy by the restoration of lost vision, such would be the transport of all human beings were some sixth sense suddenly given, whereby they might experience a cir-cumambient world no less real than kept back the living waters, but the that which held the "Blind Children" pent in their dark oblivion.

In truth, in much current there is recognition of this new trend of inquiry in a semi-consciousness of rapport with some "world quite other than that which our sense reveals.' This attitude of interrogation and of waiting is defined, with slight verbal change, in less than two lines, by one, the most sensuous, at the same time the most supersensuous of poets, John Keats, in the following from his "En-

But the spirit blow Is struck, and all are dreamers. EDITH M. THOMAS. West New Brighton.

A PROPHETIC DREAM.

Its Truth Realized the Next Day

I dreamed I went out of my house As I stepped out of the door I saw a pigeon sitting on a tree near by. went back in the house, got an old army musket, and took aim at the pigeon. The gun snapped. I then put on another cap, pulled the trigger and killed the pigeon. The next day I did just as I had dreamed.

L. L. McCARTNEY. The best man is he who tries to perfect himself, and the happiest man is he who feels that he is perfecting himself .-- Socrates.

## A Little Pilgrinn.

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 III.—Continued. The Little Pilgrim in the Seen and the

As she came forth again comforted, she found the Sage standing with his face lifted to heaven, smiling still at the children all calling to each other the gate. "Oh, hush!" she said; "let not the mother hear them! for it will make her heart bitter to think she can never hear again her child's voice."

"But it is her child's voice," he said; then very gently, "they are to yet without cause; and while no blame; but no one will be found to change was wrought, yet to be put to blame them either in earth or rest. leaven.

The earth pilgrims went far after this, yet more softly than when they first left their beautiful country,-for then the little Pilgrim had been glad, believing that as all had been made clear to her in her own life, so that all that concerned the life of man should be made clear; but this was more hard and encompassed with pain and darkness, as that which is in the doing is always more hard to understand than

that which is accomplished. And she learned now what she had not understood, though her companion warned her, how sharp are those thorns of earth that pierce the wayfarer's foot, and that those who come back cannot help but suffer because of love and fellow-feeling. And she and give thanks to the Father in the are too poignant, and to look upon others in their hour of darkness makes His ways more hard to comprehend than even when the sorrow is your

While she mused thus, there was sight. They had gone far before they came to this new scene. Night had crept over the skies all gray and dark; and the sea came in with a whisper which sounded to some like the hush of peace, and to some like the voice of sorrow and moaning, and to some was but the monotony of endless recurrence, in which was no soul. The skies were dark overhead, but opened with a clear shining of light which

man who came out of a house all lit health, nor long life, nor anything of with lamps and firelight, and took the this world. If I have been impatient, lonely path towards the sea. And the this is my punishment,—that the little Pilgrim knew her, as she had Lord has thought, not of them, but of known the father and mother in the me. But I can bear all, O my Lord! darkened house, and would have that and a thousand times more, if joined her with a cry of pleasure; but Thou wilt but think of them and not she remembered that the friend could of me!" not see her or hear her, being wrapped still in the mortal body, and home stilled and comforted; for in a close enveloping mantle of though her trouble returned to her thoughts and cares. The Sage made and was not changed, fet for a moher a sign to follow, and these two ment it had been lifted from her, and tender companions accompanied her the peace which passeth all underwho saw them not, walking darkling standing had entered her heart. by the silent way.

in her breast. It was so sore by rea- friend was gone, "why will not the son of trouble, and for all the bitter that beset her life to come, that she whom she loves should love Him and beyond tears, but as it were bleeding, for He would have all love Him, He her thoughts being in her little way who loves all." like those of His upon whose brow there once stood drops as it were of wyou asked me why He did not let the blood; and out of her heart there child remain upon the earth." came a moaning which was without

would have been as His also, who said, the child and the Father I knew that "Father, forgive them, for they know it was so; for it is just that the not what they do." For those who Father should consider us first one by had wounded her were those whom in one, and do for us what is best. But all the world she loved most dear; and it is always best to serve Him. It is the quivering of anguish was in her as best to love him; it is best to give up she walked, seeking the darkness and all the world and cleave to Him, and the silence, and to hide herself, if that follow wherever He goes. No man might be, from her own thoughts. can say otherwise than this,—that to She went along the lonely path with the stinging of her wounds so keen and sharp that all her body and soul were as one pain. Greater grief hath no man than this, to be slain and tortured by those whom he loves. When save them!" She had no strength for

more. This the heavenly pilgrims saw,for they stood by her as in their own country, where every thought is clear, and saw her heart. But as they followed her and looked into her soulwith their hearts, which were human. too, wrung at the sight of hers in its anguish-there suddenly became visible before them a strange sight such as they had never seen before. It hearts." was like the rising of the sun, but it was not the sun. Suddenly into the heart upon which they looked there came a great silence and calm. There but for a moment the throbbing was stilled, and the anguish calmed, and there came a great peace.

were. She gave a low cry in the dark- "Then must they perish?" she said, ness for wonder that the pain had "and must her heart break?" and her will of God, nor even the good desire 25 cents.

gone from her in an instant, in the twinkling of an eve. There was no promise made to her that her prayer would be granted, and no new light given to guide her for the time to come; but her pain was taken away. She stood hushed, and lifted her eves: and the gray of the sea, and the low the sound, though faint and distant, of cloud that was like a canopy above, and the lightening of colorless light and shouting together as they reached towards the west, entered with their great quiet into her heart. "Is this the peace that passeth all understanding?" she said to herself, confused with the sudden calm. In all her life it had never happened to her beforeto be healed of her grievous wounds,

"It is our Brother," said the little Pilgrim, shedding tears of joy. "It is the secret of the Lord," said the Sage; but not even they had seen Him passing by.

They walked with her softly in the silence, in the sound of the sea, till pain, and talked with her, though she knew it not. For very soon questions arose in her heart. "And, oh," she said, "is this the Lord's reply?" with thankfulness and awe; but because she was human, and knew so little. and was full of impatience, "Oh, and is this all?" was what she next said. "I asked for them, and Thou 'hast given to me-" then the voice of her heart grew louder, and she cried, with the sound of the pain coming back, "i learned that though she could smile ask one thing, and Thou givest another. I asked no blessing for me. recollection of her own griefs that I asked for them, my Lord, my God! were past, yet those that are present Give it to them-to them!" with disappointment rising in her heart.

The little Pilgrim laid her hand unon the woman's arm,-for she was afraid lest our Lord might be displeased, forgetting (for she was still imperfect) that He sees all that is in suddenly revealed to her another the soul, and understands and takes no offence,-and said quickly, "Oh, be not afraid; He will save them, too. The blessing will come for them, too."

"At His own time," said the Sage, 'and in His own way."

These thoughts rose in the woman's She did not know that they SOUL. were said to her, nor who said them but accepted them as if they had come from her own thoughts. For she said to herself, "This is what is had no color, towards the West,-for meant by the answer of prayer. It is the sun had long gone down, and it not what we ask; yet what I ask is according to Thy will, my Lord. It is two travelers perceived a Wo-I not riches, nor honors, nor beauty, nor

Nevertheless she returned to her

"But why, then," said the little Pil-The heart of the woman was heavy grim to her companion, when the Father give to her what she asks? for wounds of the past, and all the fears I know what it is. It is that those walked, not weeping because of being serve Him; and that is His will too,

"Little sister." said her companion,

"Ah, but that is different," she cried; "oh, it is different! When If words had been possible, they you said that the secret was between follow the Lord and serve Him, that is' well for all, and always the best!"

She snoke so hotly and hastily that her companion could find no room for reply. But he was in no baste; he waited till she had said what was in her soul could speak, this was what it her heart. Then he replied, "If it said: "Father, forgive them! Father, were even so, if the Father heard all prayers, and put forth His hand and forced those who were far off to come near-"

The little Pilgrim looked up with horror in her face, as if he had blasphemed, and said, "Forced! not so; not sol"

"Yet it must be so," he said, "If it is against their desire and will."

"Oh, not so: not so!" she cried, but that He should change their

"Yet that, too, against their will." he said.

The little Pilgrim paused upon the way; and her heart rose against her was nothing said that even they could companion, who spoke things so hard hear, nor done that they could see; to be received, and that seemed to dishonor the work of the Lord. But she remembered that it could not be so, and paused before she spoke, and The woman in whom this wonder looked up at him with eyes that were was wrought was astonished, as they full of wonder and almost of fear.

voice sank low for pity and sorrow. blessed, yet the thorns and briars of the earth caught at her garments and plerced her tender feet.

"Little sister," said the Sage, "to us who are born of the earth it is hard to remember that the child belongs not first to the parents, nor the husband to the wife, nor the wife to the husband, but that all are the children of the Father. And He is just; He will not neglect the little one because of those prayers which the father and the mother pour forth to Him, although they cry with anguish and with tears. Nor will He break His great law and violate the nature He has made, and compel His own child to what it wills not and loves not. The woman is comforted in the breaking of her heart; but those whom she loves, are not they also the children of the Father, who loves them more than she does? And each is to Him as if there were not another in the world. Nor is there any other in the world .- for none can come between the Father and the child."

A smile came upon the little Pilgrim's face, yet she trembled. dim before me," she said, "and I canont see clearly. Oh, if the time would but hasten, that our Lord might come, and all struggles be ended, and the darkness vanish away!"

"He will come when all things are ready," said the Sage; and as they went upon their way he showed her other sights, and the mysteries of the heart of man, and the great nationce of our Lord

It happened to them suddenly to perceive in their way a man returning home. These are words that are sweet to all who have lived upon the earth and known its ways; but far, far were they from that meaning which is sweet. The dark hours had passed, and men had slept; and the night was over. The sun was rising in the sky, which was keen and clear with the pleasure of the morning. The air was fresh with the dew, and the birds awaking in the trees, and the breeze so sweet that it seemed to blow from heaven; and to the two travellers it seemed almost in the joy of the new day as if the Lord had al-

But here was one who proved that it was not so. He had not slept all the night, nor had night been silent to him nor dark, but full of glaring light and noise and riot; his eyes were red with fever and weariness, and his soul was sick within him, and the morning looked him in the face and upbraided him as a sister might have upbraided him, who loved him. And he said in his heart, as one had said of old, that all was vanity; that it was vain to live, and evil to have been born; that the day of death was better than the day of birth, and all was delusion, and love but a word, and life a lie. His footsteps on the road seemed to sound all through the sleeping world; and when he looked the morning in the face he ashamed, and cursed the light.

The two went after him into a silent night was sick like a guilty thing in the eye of day, and all that had been prepared for his repose was ghastly to him in the hour of waking, as if prepared not for sleep but for death. His heart was sick like the watch-light, and life flickered within him with disgust and disappointment. For why had he been born, if this were all?for all was vanity. The night and the day had been passed in pleasure, and it was vanity; and now his soul loathed his pleasures, yet he knew that was vanity too, and that next day he would resume them as before. All was vain,-the morning and the evening, and the spirit of man and the ways of human life. He looked himself in the face and loathed this dream of existence, and knew that it was naught. So much as it had cost to be born, to be fed. and guarded and taught and cared for, and all for this! He said to himself that it was better to die than to live, and never to have been than to be.

As these spectators stood by with much pity and tenderness looking into the weariness and sickness of this soul, there began to be enacted before them a scene such as no man could have seen, which no one was aware of save he who was concerned, and which even to him was not clear in its meanings, but rather like a phantasmagoria, a thing of the mists: vet which was great and solemn as is the council of a king in which great things are debated for the welfare of the na-

The air seemed in a moment to be full of the sounds of footsteps, and of something more subtle, which the Sage and the Pilgrim knew to be wings; and as they looked, there grew before them the semblance of a court. of justice, with accusers and defenders; but the judge and the criminal were one. Then was put forth that indictment which he had been making up in his soul against life and against the world; and again another indictment which was against himself. And then the advocates began their pleadmes. Voices were there great and eloquent, such as are familiar in the courts above, which sounded forth in the spectators' ears earnest as those who plead for life and death.

And these speakers declared that sin only is vanity, that life is noble and love sweet, and every man made in the image of God, to serve both God and man and they set forth their reasons before the judge and showed him mysteries of life and death; and they took up the counter-indictment and proved to him how in all the world he had sought but himself, his own pleasure and profit, his own will, not the

of humble nature, but only that which Though she was herself among the pleased his sick fancies and his selfloving heart d And they besought him with authousand arguments to return and choose ugain the better way. "Arise," they cried, "thou miserable, and become great; arise, thou vain soul, and become noble. Take thy birthright, Ooson, and behold the face of the Father." And there came a whispering of lower voices, very penetrating and sweet, like the voices of women and thildren, who murmured and cried, 9'O father! O brother! O

love! O my child!"

The man who was the accused, yet who was the judge, listened; and his heart burned, and a longing arose within him for the face of the Father. and the better way. But then there came a clang and clamor of sound on the other side; and voices called out boasted the right of man to seek what was pleasant and what was sweet, and flouted him as a coward whose aim was to save himself, and scorned him And their voices were so vehement and full of passion that by times they mastered the others, so that it was as if a tempest raged round the soul which sat in the midst, and who was the offender and yet the judge of all.

The two spectators watched the conflict, as those who watch the trial upon which hangs a man's life. seemed to the little Pilgrim that she could not keep stient, and that there were things which she could tell him which no one knew but she. She put her hand upon the arm of the Sage and called to him, "Speak you, speak you! he will hear you; and I, too, will speak, and he will not resist what we But even as she said this, eager and

straining against her companion's control, the strangest thing ensued. The man who was set there to judge himself and his life; he who was the criminal, yet august upon his seat, to weigh all and give the decision; he before whom all those great advocates were pleading, -a haze stole over his eyes. He was but a man, and he was weary, and subject to the sway of the little over the great, the moment over the life, which is the condition of man. While, yet the judgment was not given or the issue decided, while still the pleadings were in his ears, in a moment fils head dropped back upon his pillow, and he fell asleep. He slept like aichild, sas if there was no evil, nor coeffict, ifor danger, nor questions, more than how best to rest when you are weary, in all the world. And straightway all was silent in the place. Those who had been conducting this great cause departed to other courts and tribunals having done all that was permitted them to do. And the man slept, and when it was noon woke and remembered no more.

.The Sage led the little Pilgrim forth in a great confusion, so that she could not speak for wonder. But he said, "This sleep also was from the Father: and not able to form a judgment. is adjourned until a better day."

The little Pilgrim hung her head and cried, "I do not understand. Will not the Lord interfere? Will not the Father make it clear to him? Is he the judge between good and evil? Is it all in his own hand?"

The Sage spoke softly, as if with we. He said, "This is the burden of our nature, which is not like the an- after wizards (mediums) to be defiled spirit entitled to be called a devil? gels. There is none in heaven or on earth that can take from him what is his right and great honor among the creatures of God. The Father respects that which he has made. He will force no child of his. And there is no haste with Him; nor has it ever been fathomed among us how long He will wait, or if there is any end. The air is full of the coming and going of those who plead before the sons of ed friends. men; and sometimes in great misery and trouble there will be a cause won and a fudement recorded which makes the universe rejoice. And in our Lord's way is the best, and that

all can be accomplished in His name." The little Pilgrim went on her way in silence, knowing that the longing in her heart which was, to compel them to come in, like that king who sent to gather his guests from the of Moses, Aaron, Abraham and Danhighways and the hedges, could not be let show that there was a class of meright, since it was not the Father's way, yet confused in her soul, and full al of the Lord. They come to Lot as of an eager desire to go back and men. They talked to Daniel in huwake that man and fell him all that man language and showed themselves had been in her heart while she watched him gitting on his judgmentseat. But there came recollections wafted across her mind as by breezes | two classes of spirits communicated. of the past, of scenes in her earthly life when she li had spoken without avail, when she had said all that was present. There is a class of mediums in her heart and failed, and done harm when she had meant to do good. And signly it came upon her that her Spiritualists do not endorse as safe companion spoke the truth, and that and proper to invite into a medium's no man can save his brother; but each | confidence. But we do not kill them must sit and hear the pleadings and pronounce that judgment which is for life or death. "But, oh!" she cried, "how long and how bitter it is for those who love them, and must stand by and can give no aid'"

(To be continued.)

1 CIN 3. "Immortalityp Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A. M. D., Ph. D., Contains the address rejected by the Philosophi cal Society of Great Britain, with Intro duction and Explanatory Letter. Price

10 cents and They see church leaders to get control of the government. An important work. Paper,

## Are We All Immortal?

sis of the Ouestion.

To the Editor:-No matter how un-Spiritualism advocate the doctrine that not all human beings are immor-Spiritualists. Years ago Elizabeth Stuart Phelps broached the same idea in an article published in the Atidea in an article published in the landic Monthly, entitled "Spiritual Selantic Monthly, entitled "Spiritua rine of natural selection, or survival world that there is a law of evolution

as a believer in old wives tales and bad should be preserved and perpetu-superstitions that men had outgrown. ated in a spiritual world; and no nal Progression. Nature provides doubt the same thought has been ex- new environments for those

> few mortals would become extinct at But let me suggest a test of immordeath. But the question is, Does the tality for man. The reasonings of law of natural selection, if it be a law, the brute are all confined to external dominate in either or both the nat-ural and the spiritual world? Herbert upon him. His memory is of objects

the Spiritualist of naturalistic ten-dencies to maintain that all souls con-

s, or exists, is prima facie evidence that it is in great measure in harfar good. That the environment such power? dividual. When there is inharmony between the individual and his environment, one of two things is true, either the individual is better than his tained by a change of environment. As nature's laws and operations have some purpose and meaning, the superiority of the individual to his environment can only be reconciled by the assumption of a higher and more adaptative environment for such individual. Such environment we possibly, and probably, have in a spiritual realm; the question being, in what by the history of mankind. must the superiority of man consist in

Critical and Comprehensive Analy- order that he may avail himself of the higher environment provided by nature? Does it consist solely in an ethical quality, or does it lig in some-Now comes Dr. Cross and challenges on this mundane sphere. All are imment that some leading exponents of Spiritualism advocate the Arts of Spi thing other and different? Let us see. No one is morally perfect here

the moral test be justly applied? Moral growth is needed and had by all tal. This statement is quite likely in this earthly environment. Why true, although I do not at this moment should nature cut off the less perfect call to mind any such teaching among at death and grant further opportunity for improvement to those who need it the least in the higher, or

of the fittest, to the spirit of man, in the lower kingdoms—that species and maintained that unless the indi- are created and preserved without refto him as comrade, as lover, as friend, and reminded him of the delights which once had been so aweet to him, and of the freedom he loved; and I also remember to have heard man? Nature is rigidly consistent in William M. Salter, lecturer for the all her works. A great law domi-Chicago Ethical Society, some years nates and governs everything, the law ago, in a public address, declare that of evolution, growth, development, he saw no reason why the essentially and as Spiritualists denominate it pressed by many others.

If we accept Prof. Drummond's docthem. Is it any harder for her to trine of Natural Law in the Spiritual provide a new environment of a spirit-World, and also apply the law of natural selection to the individual, it it is to provide a new physical environ-would seem highly probable that not a ment? I for one do not believe it.

> Spencer takes issue with Darwin on around him and of the sensations the sufficiency of natural selection to within him. No brute, so far as yet account for the origin and perpetua-tion of species, although giving it a certain important influence therein. There is, says the former, a law of he-eats he does not say "I eat;" when he redity which is needful to assume as sleeps he does not say "I sleep," and existing in order to more fully ex- when he runs or fights he does not plain the origin and perpetuation of say "I run" or "fight." His consciousness does not amount to a self-Here, then, is standing ground for consciousness, because a self consciousness necessarily is a conscious-ness of the self, the ego, the subject tinue to live in a spiritual realm in contradistinction to the external, after the death of the body, viz., that the objective, and is the stepping there are inherited faculties of a spiritual nature of sufficient vitality to bridge the chasm, and this without of ideas independent of the objects of the consideration bridge the chasm, and this without of ideas independent of the objects of the objects. reference to moral quality. | which provoke them. We have no The very fact that a being or thing evidence that the brute possesses this power. Can we not well imagine that the lowest man, or creature in human form, possesses some slight degree of

So that, is this not the test, selfconsciousness, the power of imaginaideation?

Morality, however, it must not be environment or his environment is forgotten, is all essential to a happy better than he. If the former, the and appreciative life in the spirit. The ethical is the objective of the intellectual. Of what use or good is moral as well as to the intellectual imrace? But it would be a hard religion or philosophy indeed that would make it the test of human existence in view of the common moral weakness and shifty standards of morality revealed Chicago, Ill. A. M. GRIFFEN.

ADDRESS BY LYMAN C. HOWE.

Lecture to Spiritualists at Odd Fellows' Temple, Meadville, Pa .--Many Questions Answered.

Lyman C. Howe, of Fredonia, N. Y., itualists in the Odd Fellows' Temple, among clergymen, takes no thought The following questions were writ-

ten out and handed Mr. Howe by a member of the audience present to Christians talk to God as if He were which the speaker made answer: Please explain Ex. 22:18—"Thou shalt not suffer a witch to live," or, as I have been told in our modern lan- post-mortem prophecy through the guage it should be read. "Suffer not

a medium to live. have familiar spirits, neither seek

by them ' turneth after such as have familiar spirits and after wizards (mediums), will even set my face against that soul and will cut him off from among I. Sam. 28:3-7: his people.' causing the witch of Endor to call up

the spirit of Samuel. I am told and have heard it preached from the pulpit that spirits can be called up but they are spirits of called Abraham to offer up Isaac. He devils come in the form of our depart-

The remote past may have had many conditions of which we have no knowledge. These inhibitions may have been evoked by circumstances of which we know nothing, and have no everything at the end it is proved that | parallel, but the fact that God issued commands, (if he did), against communings with spirits, is good proof he raised the gleaming dagger and that they were realities. God would not be likely to legislate against nothing. If then, a class was selected against which the law was invoked, it would imply another class that was approved, and accounts of the doings diums who received messages, and were guided by them, with the approvto him in human shape, and we are not told that God objected. If these texts prove anything they prove that two classes of mediums existed and One class was forbidden to practice their gifts, the other was approved. This is not very different from the that are not commended by Spiritualists-although we do not put them to death. There is a class of spirits that nor their mediums. Doubtless there are Christians to-day who would be glad to see mediums destroyed, but

there are many things in the Bible that no Christian illustrates in prac-The same authority that would tice. "not suffer a witch to live" forbids wearing garments made of diverse goods, as woolen and linen; forbids kindling fires or cooking food on the seventh day of the week. The same authority says: "If anything dieth of itself ye shall not eat of it, but may sell it to an alien or give it to the stranger within your gates that he may eat of it." Who dares practice this in this Christian land? Let any

citizen of Meadville carry out this or-der and sell diseased meat to an alien, "A Consultate Against the Republic." der and sell diseased meat to an alien, by Churles B. Walte, A. M., author of History of the Christian Religion to the Year 200," etc. A condensed state to the Mosale law, or the Christian ment of facts concerning the efforts of the Mosale law, or the Christian ment of facts concerning the efforts of the Mosale law, or the Christian ment of facts concerning the efforts of the Mosale law, or the Christian ment of facts concerning the efforts of the Mosale law, or the Christian ment of facts concerning the efforts of the christian description description of the christian description descr You endorse the example of the mothers and teachers it may be made Nasarene, but if you had an orchard,

or one choice tree and a stranger

should happen along in April before even the blossoms appeared, and because it had not ripe fruit on it, should curse and kill it, you would probably have him arrested and fined. If he should compel you to go with him a mile, would you voluntarily go another mile? What Christian, even for the morrow? If all followed this injunction they would all starve.
What or who is a familiar spirit?

gutte familiar. Was Samuel a familiar spirit? He was a prophet, honored and loved by all the people: and his medium of Endor was fulfilled. was at least truthful, and had he been Lev. 19:31-"Regard not them that, a bad man would all Israel have mourned when he died?

Spiritualist do not call spirits up. Lev. 20:6—"And the soul that They are already up. But no medium can command them. It is never safe to follow human

authority, ancient-or modern, reason and moral sense rebels. Chas. Freeman was a devout Christian. He believed every word of the Bible as divine authority. Abraham was his ideal of faith. He thought God called him to sacrifice his daughter, as He believed God had power to rescue at the last moment. If no substitute was provided as in Abraham's case, he believed God could and would raise his child from the dead and confound all skeptics. After protracted prayer, pleading with God to spare him the terrible ordeal, and no release from the command, no substitute provided.

plunged it into the heart of the sleeping child. Spiritualism would have saved this precious life. It would have said to the presence commanding him to kill, "Get thee behind me, Satan, thou sa-God." Belief in the infallibility the Bible and the sacredness of bloody sacrifices, doubtless was responsible

for this terrible tragedy. All persons who are susceptible to spirit influence should clear the mind of such morbid contemplation, and maintain a moral balance, rational faith, high ideals, and elevating thoughts. Then it will be difficult, if not impossible for evil influences approach them for harm.

By their fruits ye shall know them. Spirits through mediums have cured thousands of invalids deemed incurable by the best physicians. have restrained the vicious, reformed inebriates, rescued the insane, ministered to the afflicted and sorrowing, and brought life and immortality to light as it was never done before in the history of the world.—Daily Messenger, Meadville, Pa.

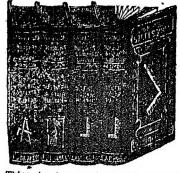
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## CATHOLICISM.

### Spirit Return There Is Common.

We want to impress upon Spiritualists everywhere the prevalence of Spirit Return the world over. It does not belong exclusively to what is designated as Spiritualism, any more than the air does. It is common to all humanity, and no one can claim it as a monopoly. In the Catholic Church Spirit Return is prevalent, and as such it is in no wise connected with legerdemain, for in this respect commercialism in the ranks of the Catholics has not, as yet, entered. The following remarkable occurrences illustrate the fact that even in the conservative old Catholic Church, steeped in superstition, ignorance, intolerance and cruelty, the avenue is open for Spirit Return the same as in our own ranks, the "Lord" and "Jesus" sometimes playing an important part.

SPIRIT MANIFESTATIONS

Spirit Return Universal-The Maniifestation of Psychic Phenomena-By Mrs. Clemence Halzalle Ben-

I came to 304 Cookman avenue, Asbury Park, New Jersey, in August,

1896, and returned every summer. Patrons in many ways expressed a desire for my work yet I never felt competent to undertake it. As the years went by and power of mind together with a great desire for truths in connection with my work was given me; yet lack of time and inability of expression kept me from advancement. Then suddenly, one day, these marvels were declared unto my mind .- Sound and Sight. Since 1903 a strong de sire grew upon me to let the public know of my strange and wonderful ex-By the numerous proofs and tests of correctness I feel it is but just to the Giver of all to obey his laws. My timidity, subdued by experience, unwilling of presumption, yet pressed me continually to follow all ordinances; and night visitations have the Three Visions of the one thought elect have a seat."

Examples of Reference. Sept. 30, 1903 .-- Awakened and heard a voice "In the beginning God made man as an instrument for his My true followers I endow.

The Spirit penetrates all things.' -2:40 a. m., Night of Thursday .-Was made to arise and heard a voice: "Thou art to me an instrument and a worker in the field. The sheaf is stubborn but I am with thee. Thy pa-tience will prove its own reward. Many will scorn but many will glorify the Giver of All."

October 16. Friday, 12:45 p. m.— Awakened and heard: "Thou art unto mon sower in the field. The Lord mch sower in the field. The Lord eareth thee to himself. Wonder not at/this. The Lebanon towereth high. o is the fruit of my workers. Each one of my chosen has a labor in a manner of mine. Thou wilt know more of my ordinances. Wait on the Lord and he shall nourish thee. Thine is a mission of this age and ....to... reach....REVELATION.

### First Vision.

very despondent, lonely and peevish, and thy trust in me will bring to thy tered the words. "What is there for me? Oh, what is there for me?" Then, to my astonishment, I heard a whisper. I looked around but saw no Then the voice said: "The help

of the Lord." To my surprise and wonder, my thoughts in many suggestions, there appeared before my eyes a candle lighted, a cross, and a woman kneeling. The sun was shining and some-how I felt that it was the month of Then there followed an old man; heavy clouds held him, his arms were extended and by his gesticulations he seemed exasperated at some

Wondering at all this, again I saw the symbol Saturn and above it the sun, an eagle holding in its beak a letter bordered with black. It bent its neck. It was very close to my face I saw that the writing was in French. Again came the Sun and voice: "When the sun is in Gemini twenty-

four degrees and in conjunction with Jupiter there will be a change for I was astounded at the clearness a

I arose quickly and went to the calendar. To my amazement and delight I found the statement perfect. was so entertained until supper time and then went to church, mind full of these wonders. Suddenly I looked up. The trees seemed green at the top. The whole avenue green at the top. The whole avenue seemed alight and above them all, in a beautiful clear blue sky, I saw a form-our Savior. His arms were raised, his hands were extended as if in blessing. I cannot describe my fascination, awe, worship. When kneeling, thanking God for

all these apparitions, to my left and in the chancel, I saw a cherub holding a cradle. In the cradle lay a little child. In the month of April, 1904, my daughter was delivered of her first

Second Vision-Vision of the Heart February 26, 1903. I must here relate that in November, 1902, on a Sunday and when in church, broken, weary of heart and in tears, I knelt

down and said to my Creator:
"Oh, if Thou wilt only take my broken heart and help me; raise me up out of the gloom."

A whisper came: "Even a broken

heart I will not despise." It was in February, 1903, at breakfast one morning, that I heard a

Thou sawest some of its light last night. There is nothing that thou need wonder at. Marvelous are HIS works. His eye, thou seest so often,

At supper, a heart as of a sheep or lamb came clearly before my eyes so full and fresh. And I wondered sphere unquestioned. I am weak but full and fresh. And I wondered sphere unquestioned. I am weak but full and fresh. Four days "Why?" Then I saw a book with very living in mortal flesh. Four days more is allotted to my career. I reintervals. I saw the face of the Savior and many forms in white surrounding him, forming a circle. I saw light va-Sunday, March 15.-

"Happy are they that are chosen. AMONG THE CATHOLICS. The faithful rejoice. Vapors assumed the form of heads and wings and above, from the centre there appeared a great light; flames as of fire. At the lower part a heart shaped itself.

June 5.—I was awakened from a sound sleep. I was unwilling to arise. A great light appeared and spread. In the midst of it I saw an angel holding in its mouth a twig of green. To me it appeared as a laure

"The Star of the East has set. Wonder at nothing. When He cometh it will be well with those who are found faithful." I seemed to be at a great height for,

looking down, I saw many people looking up. I saw the glow as of the ris ing sun and below it a heart. I heard a voice: "Well done faithful servant." Saturday, October 24.--When at lunch I saw the second Psalm and eleventh verse: "Serve the Lord with fear and rejoice with trembling." I heard a voice: "Write. Take thy

book. Remember the lion. He feareth not evil nor man. His strength excels all of his kind. Blessed art thou. Thou wilt not be put to derision. Beyond the clouds and beyond decided me to give the Connection of the sun are mine anointed. Mine

Quite suddenly the form of the

Savior stood by me and said:
"Thou, child of Faith, seest me truly. They stand by the wayside, truly. searching light." Turning, and raising his hand he added: "Guide them ever as I have guided thee. Place thou before them my testimonies and as they follow, so shall they receive light. My Father's mercies are equiv alent for the multitude. Rest not until thou hast proven thyself and thou hast become recognized. Whosoever seekest me as thou hast, shall find me Exalt Him. Sing His praise. Thou art under the shelter of His wing. His hand leadeth thee. Mine eye encompasses thy walk. Lead, lead on. See

Then I saw a beautiful blue sky; white clouds that took the form of angel's heads. The Savior stood in the centre and a glorious light shed itself around about him. His right hand pointed to his heart. In his left hand he held one. I heard:

"Thy heart I received; broken and sore, it is now healed. Many like thine will be redeemed; also rejoice by thy work and thy courage. It has Sunday, Feb. 1, 1903.—Feeling not failed. Thou art found worthy the world. Yet lilies grow in the field and even Solomon could not draw nigh

### Third Vision.-Vision of the Mind .

I was anxious to be in some way enlightened and understood. For a long time I have asked our Creator to instruct me, especially in the way of re-lief; relief for the broken heart, the soul crushed, as mine has been. To make the heart of my daughter.

The mind of my husband. To return to him. To be with him in advancing years. He had gifted my husband but through mortal weakesses he had discarded all his talents. hoped that he would not perish. June 12, 1903.—I heard:

Holy Spirit sustaineth thee." I saw, written as in an electric fluid: "Son of God." I heard again, "There will be a great mourning among the Catholics. One will lie in state for many days."

June 23, 1903.—While at lunch,

suddenly I saw a form as if knocking at a door and facing me. I heard a voice: "I am ever near those who invocate. Thou hast undergone a change and thy food is blessed.

Then appeared the form of my daughter and another form supporting He held her hand. I heard her cry and slowly moved away weak and trembling. Then I heard:
"She will come." "Yes, I will come.

My heart is breaking. Mother forgive She is crouching and listening. A form appears and raises her up. She seems ovecome. Then all was dark. Lost in the contemplation of the ap-

parition. I sat wondering in its meaning, sad at heart. I saw a man advancing. He was leading my husband. "You have asked to save these two souls." Another voice. "Humble

your request." The voices stopped. All became darkness. Still pondering, stars came up be-fore my eyes. I heard a chorus and

saw a form holding a trumpet. I heard singing: "Sound, sound the battle cry."

There came the sound of many feet tramping. They seemed treading. The sound died away to an echo. The figures' backs were turned to me. They had long light cloaks with red collars. July 11.—I heard a voice saying:

appeared to thee strange is thine in gratitude for thy Creator's blessings chosen. Thy hope is in Him toward thee. The portals are shalt not be put to confusion. husband seeketh thee but shame keepth him away: Persevere in prayer. Thy God heareth thee."

Then suddenly the Pope stood before me. I heard him speaking: "The souls of the departed have a joice over the days and hours. Oh, so beautiful."

My surprise was beyond expression. I questioned my thoughts. I heard in port and heard voices singing as in answer to my querry, "Why did the Pope appear to me here, in Asbury | thy path is bright."

Park?" "To show thee that his cross Straightway I saw a cross lowered.

asked, "Can I gain any communication from him?" All I heard was, "Twenty-third of July. Watch." tion from him?" Then I saw a sword. I heard a voice: "He will never appear in public again. He has done his last." I still ventured and said, "Can I question his mind regarding the departure of the soul to the Creator?" A very measured and deep voice answered: "We are the mysteries. As we come to thee, reflect." In a little while I heard: "Your proofs are readable and acceptable by those who will and are called and also warned. More will be given thee concerning the Pope. He is now very weak.'

Then I saw St. Peters at Rome. All seemed to be dark and covered up. All was hushed. I heard: "Requiem Pater noster." Then I saw a procession. I was told: "Carmelites" and I heard "Francesco." I saw the entire floor black with people, heads bent. I saw the bier, candles burning. I saw a procession of men in white with skull caps, beads at their side and cru-cifix. They were chanting:

Deo di profundi l'anima di figlio refornare egli vestro monde."

"O misereri nobis." I hear much but can only catch a word here and there for it is so low and constant murmur is going on. "La Felicita." Now in English: "He will arise glorious. The gates are open. His me-moirs will prove his vision of the end as far as it is for human soul to penetrate. The Mysteries of the Lord is his marvelous wisdom."

Then I saw an old man with a long cloak on which appeared white satin woven with silver. His cap is also peculiar. I saw him bend over the bier with clasped hands and heard him murmur: "O Dei de la creatione." He made the sign of the cross and looked into the departed one's face as if he could read or impart a message. Still again I heard: Gracia Signore de la Then suddenly I was in the street. I saw nothing but faces. No carriage. Oh, such a procession. I saw the same figures as given before. All dressed in white with red collars. There seemed to be a large square with a fountain in the center. There was nothing but faces. But nothing moved. Then I saw a great door and steps; a voute or canopy before entering all draped in black and with some gold tyings. A priest with a most beautiful lace dress, old and bent, was making his way, his hands pressed together. I saw twelve Capuchines carying on their shoulders a large casket. All venished.

Sunday, October 11, 1905 .- In supplication for my daughter, heard, The strayed sheen will be brought to the fold. Mine go astray, pass by tortuous roads and rocks but I follow them the same. Thy vigilance will be recompensed. Thy work will soon be-gin. Remain firm and follow me ever. Read the Acts. The endowment of the Apostles and the followers of the cross. The Savior is here to-day as Those in whom he lives are enthen. dowed with power. Bend thy head." I saw the sign of the cross. I felt the weight of the cross. Then I heard a "Hold thou thy cross before my closing eyes." And I heard again: "Fulfil my commandments. I am with thee. Thou hast but to fol-

Monday, October 19, 1903.—In St. George's Church, Stuyvesant Square, New York City, Morning Prayer, I saw the Savior standing close to me and holding a lighted candle. The flame was high but a wind seemed to come and blow it to the right. I

"Listen and wait for all vibrations of such an order not yet heard. Then the Lord, placing his left hand upon my head, and raising his right, said: Listen. The voice of the Lord beareth thee good tidings. Thou art unto me a fibre.

Then I saw a bird and a quill pen thrust through its bill. Suspended from the pen was an envelope. I There followed great clouds, some black, some grey, and some lighter.
October 24, 1903.—While writing.

uddenly I saw the Savior standing close to me. He laid both his hands upon my head. He receded to my left and someone advanced but it was dark and I could not discern features. I heard a voice: "Stand steadfast. Thou revealest to many the mysteries they seek. Thou art to me an instrument and for the peace of souls. Their sphere they reach as they work. All thou hast written is commendable. The time is at hand for thee. Thou hast nothing to fear. Thou hast passed through the furnace and thou hast come out purified. All will be

made clear and light is around thy head." I hear, "I am with thee and the words flowing from thy mouth are mine at the hour appointed. Trust implicitly. To thee is given a mark to teach and proofs for those who seek and thou wilt be ready to share. These moments are thy blessing and I saw, close to my right, a reward." form looking over my book. So close is He that I feel the breath of the Di-He recedes, both arms outstretched, and as he looks to heaven I see his lips part and hear: '('Under thy protection, O Father, I commit my disciple to thy care. Aziel is thy name above." A beautiful soft light spreads and an echo of sweet voices Lamb of God. "Praise be to His name. Glory to the Prince of Justice

and Peace on earth." Friday, December 4, 1903.-I saw a beautiful clear light and heard dis-tinctly the words, "Mourn no more. Rise and follow. Thy infirmities are cleansed." There came a rustle of wings and I saw a beautiful starry night and heard: "Rejoice for He cometh to judge the world and those who do his will." And I saw in large letters "REWARD."

letters "REWARD".

I heard again, "Thou acquitteth thyself of my work. The duties are set before thee. Faithful thou art found. Continue." Then I saw a large form, left hand pressed close to the body; right raised, and holding something I could not discern. But it is small, for the fingers are brought close together.

Then came a voice: "Well it is with thee. I am Gabriel, thy light. Remember the G." He turns his hand and I saw that he held a very small phial which contained water as clear as crystal. He poured it on my head. His form faded.

Then many little heads appeared and I heard: "Hallelujah, hallelujah, hallelujah, Thou hast written clearly. Mine will know. The field is large and the lilles are few and the thorns prevail. Follow me. Thou wilt recelve. A voice: "The angel of thy Lord is

here." Then I saw to my right a tall form, so clear that I can see the white gown. The shirrs around the neck. It is white but a reflection of blue and it seems the pure blue sky. The right hand is extended. It advanced and touched my head. I heard: "Thou shalt know more. Peace bring I to thee. Thy sorrows are allayed and

December 16, 1998.—I saw the full form of the Savior. Alis garments were white and a cord was around his waist. His right hand was upon my head. He raised his head, his eyes upturned to heaven. all saw his lips moving and heard: "Father Thy will be done." He bent his head and I heard: "My grace is sufficient for thee. Thou art received into the fold."

January 8, 1904.—L'heard a voice: "Feed my sheep. Thou shelt hunger no more." Suddenly I, saw, my Lord standing in mid-air and very close to me. His hand extended as in benedic-tion over my head. His garments were blue. I heard: 'Prosper, daughter. Thy isolation is ended. I will guide. The way thou knowest well. In my Father's house are many man-All was gone

February 12, 1904.-I heard: "Be not deterred. Console them. I am he that relieves the oppressed and the poor. Their Father careth for the humble. Relieve thou them. Hope worketh patience and the heart faileth not that I hold." I felt a hand upon my head and saw the Savior looking into my face as he raised his face and eyes to heaven. I heard a whisper: "Christian dost thou see them on the holy ground? The Father who careth for the sparrows watches and them. Relief is at hand."

March 23, 1904.—I heard: journey of sorrow is ended. Nought shall assail thee more. The eye of our king has looked down upon thee. His mercies are mighty. His blessings follow thy every effort. Go peaceful, thy Lord is with thee. His hand leadeth thee. Thou hearest the Shepherd's voice." I heard the moving of feet back of me; then heard: "Thy studies are lighter. Thy mind is better prepared. Write."

April 24, 1904.-I heard: "Be of good courage, daughter of Zion. will help thee in all thy need. Many are thy days and filled with his glori ous work to which he has chosen thee. A virtue is now on thee and, as thou laborest for a just cause, thou wilt know and see the glories of thy Lord.

Then I saw to my left white bales of clouds and a blue back reflecting. There appeared an old man with bearded face and wavy hair. He was majestic in appearance. I saw but half of his body. Then I heard: "The first is chosen. Mount Ephraim. Genesis 18. We will lead thee. In his mercy he has endowed thee and a virtue has now entered thy soul."

Wonderful to relate I felt the presence of a tall form and felt the touch of fingers in the center of my brain and it seemed to separate. to me so white and yet I noticed fibres of a bluish tint-yet the watery substance was white. I heard now the word "Purified." The center looks to me like a hole, nothing at the back of the head; simply held by a fine transparent tissue of skin. I heard: "Whilst here it must connect with thy body for nourishment." Then a toward the Then a toward the front I saw the brain a natural state and discerned a pulse. It was so won-derful. Then, as I looked, I saw from the back (vertebrae) a liquid bubbling up to the neck. It was forcing itself through many little tubes; they swelled, they filled; then I saw the rear of the brain. A tube was steadily working into each part of these

lumps of matter. It was wonderful.
Then I heard: "They feed,"I saw
the parts swelling yet there was a
positive open space. I heard: "The parts working are my Father's work. From thy eye thou reflecteth, from thine ear thou thinketh, as thou hast heard and as thou hast seen, borer worketh for a ransom. also receiveth." In wonderment I hear again "A pure mind end a true heart belongeth to God. Thou hast been purged.'

Wonderful to relate, I saw again the top of my head just as I am now I heard "No." I felt bewildered for the voice was prompt and decisive. Then I heard: "Thou wilt know later. Write the heading of the eighteenth chapter of Genesis.'

### Conclusion.

ways how such demonstrations can be received. It has been a constant quandary and query to myself. Were incessantly told and warned to attend all ordinances, I would not have ven tured on the setting forth of these given at such times when I least ex pect or think of them. A feeling follows them that, to me, is a proof of their veracity.

To those interested in the manifes tation of psychic phenomena, I may say that the original transcript of the foregoing vision can be seen at my address. The three given to the public are merely a brief extract from the close and constant writings of three years. Their reception by the public will decide me, whether or no, give the remaining vision the publicity

of print.
To those desirous of communicating with the author, the latter will take it as a favor if they kindly enclose self-addressed and stamped envelope CLEMENCE HALSALLE BEN-AZIEL 304 Cookman Avenue, Asbury Park,

EVIDENCE OF SPIRIT POWER.

Remarkable Test Given Through

Business Man. To the Editor:—I will give a dem-

onstration of spirit return given in my meetings in the Maccabee Temple, Dallas, Texas, March 11. We had an attentive and apprecia-

tive audience that evening, making the conditions conductive to the very best results. When I was just going to close the meeting, Mr.: A. Zinke, who is not a professional medium, but a devoted Spiritualist and well known business man here, arose and asked permission to speak? which was granted.

ranted.

He at once described a spirit, say ing he was a railroad man, and had just passed to spirit life in a wreck, giving his name. Mr.of.Z. felt the wreck had just occurred, and that the message would soon be verified. The next day the papers gave an account of the accident, verifying the message. Words are inadequatelofor me to express my surprise. I have known Bro. Zinke ever since d first came South, over two years ago him as one of the most faithful work ers for the cause, but never heard him speak in public hefore and did not know that he had any special me-

The above is only ovjustso another proof that as we, as souls, lay down this garment of clay and take upon u the more subtle garment of spirit, that we still live and retainyour personality, and through the first sensitive that comes in touch with our vibra tions we will gladly give the knowl edge. REV. ALICE BAKER.

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"An inspiration seized me. I was about to speak, when lo! he was gone, only the angel remaining. said to him: 'Please tell me why that person said Good morning; it isn't morning.' '

understood.'

holding in his hands and removing it,

formed, and saluting with a cheerful

"Good morning," hurriedly adding, "I am a queer fellow, like most men, and

people who want to get along with me

An inspiration thrilled me. I was

about to speak, when lo! he was gone,

only the angel remaining. I said to him: "Please tell me why that per-

son said 'good morning; it isn't morn

for him, in a conditional sense. A bright idea has found its way into his

grievous misunderstanding, and truly

this is the condition of most people

They have not been taught heretofore

Here he grew luminous, the room ecame bright and that former group

o whom he had explained "What con-

present. He addressed them thus:

learned much that has been beneficial

to yourselves and to those whom you

have aided. Now I will conclude my

ters who represent and co-ordinate

stationed essence or spirit of all that

Omega, the first and the last in and

Question: "Is chemistry

cosmos can be used to desire.

preme Universal Spirit.

Van Wert, Ohio.

base or foundation of the mighty crea-

produced as a result of the applied

wisdom and will directed upon the

first three. Thus is creation's base builded. All is governed by the Su-

herein contained, you shall be taught

the higher scales in progression's

march which form the sequel to the

physical and are Love, Will, Wisdom,

Truth, Justice, Harmony and Spiritu-

ality. When this is learned you will realize that God dwells within you and

special effort to serve God because all

service has become a pleasure to per-

form in the interest of all whom you

can serve. You will then rise still

higher in progression's order, the

scale of which is Power, Riches, Wis-

dom, Strength, Honor, Glory, Bless-

requires no

"After you have learned the lessons

"Its root is in the science of life

been

and

the truly practical lessons of life."

'You have labored and have

faithful during this interval

He answered: "Yes, it is morning

learn, also much to unlearn."

mind and cleared up some

stitutes true worship"

The Comprehensive Views of One Who | lo! this same spirit stood before me Is Clairvoyant and Clairaudient.

These experiences are diversified for the improvement of the mediums themselves and for serving the world's needs in general. experiences. I had not intended i for publication, but was advised to keep it, and I am now told to let it fill its niche in shaping public opinion along these lines.

In the year 1880, on the 4th day of March, I felt a heavy influence, and becoming both clairvoyant and clairaudient, first beheld one spirit, then a group of new arrivals in the higher life, who wished to be instructed on what constitutes true true worship." It seems they had not realized their expectations, and knew not why, since they had been devout formal worshipers-while on earth. The spirit to whom they appealed,

said: "True worship, when summed up, is to teach and to learn the duties one owes to his fellow-travelers on the same planes of life's expressions. As long as this first simple duty is not complied with, forms of worship are only a detriment instead of a help. Of a truth all must come to the recognition of this, viz., that the entire angelic and human families belong to-gether, are all God's children in different stages of soul unfoldment and progression, and in duty bound to assist one another, instead of stronger ones using the weaker for selfish gain and ignoble purposes. is man's selfishness and narrow-mind-edness which causes him to fail to realize his expectations when called remarks concerning true worship. from earth hither; because he failed in the first duties and thus failed to and evolution in its relative positions spiritually unfold, he could not under- to the seven principles of nature and

stand the meaning of true worship." to the seven supreme Creative Mas-At this point an electric shock assed through me and a change had with crude substance, said principles taken place. The one spirit instructor and forces and are the active rulers was still present, the others were gone. and Lords of Creation under God. The He said: "Now part second appears.", term God represents the centered and l looked and a shadowy figure was approaching. I knew at once that this is, and is therefore the All-Good and was not an excarnate spirit, but one All-Power. Spirit is the Alpha and et on earth. I had, prior to this time, learned to discern spirits whence they through all activities, for it is life came, also shades of mortals when and power. You are ready now to came, also shades of mortals when and power. You are ready they appeared, they being merely study Nature's first principles. mental projections which assume the first trinity consists of chemistry, elecfull form of those whom they repre- tricity and magnetism. sent. As I looked on, four more of this same class appeared, although principle?" better formed than the first one. I Answer: "Yes; when it is properly recognized them, knowing who they understood all the substances of the were. They acted awkwardly, but by aid of this spirit were able to speak, first principles named constitute the saying, "We should like to learn base or foundation of the mighty creasomething that will be of benefit to us tive works. Then fire, heat, light are in worldly things. This had an irritating effect on me.

They saw it and at once retreated. I then turned to the spirit and said, Were those intruders illy disposed, or what does it mean?" Calm and clear came the answer, "It was only an oblect lesson. I felt then that a duty devolved ipon me in this connection, viz.: to

give all inquirers to understand posilively that we do not instruct on any lines of worldly business, it is no part of ours. Then the spirit said: "I will eave you now. This lesson will be continued in time to come by myself, when you have realized by observation and coming en rapport with these people, the contained meaning, wherefore would request that you preserve

Time went on, things had worked ings. Time went on, things had worked ings. This constitutes Angelhood, out, but I had forgotten about this also true worship." Then turning to lesson, when on the same day, March me, he said: "This now ends the les-4, but in 1904, the same influence son. Please give it out to benefit came over me, I recognizing it in others." stantly, by its peculiar heaviness, and Van V

MY OWN BABY, LEO.

VIEWS OF SUSAN B. ANTHONY.

the Political Rights of Women.

thony, some of her reasons for advo-

cating the political rights of women

may be of interest to many. In an ad-

two-edged, nay, a many-edged sword,

which may be made to cut in every di-

rection. If wily politicians and sor-did capitalists may wield it for mere party and personal greed; if oppressed

wage-earners may invoke it to wring

justice from legislators and extort ma

terial advantages from employers; if

the lowest and most degraded classes

of men may use it to open the sluice

ways of vice and crime; if it may be

men and measures rule—it is quite as

true that noble-minded statesmen.

philanthropists and reformers may

make it the weapon with which to re-

soon as they can have added to their

now small numbers the immensely

larger ratio of what men so love to

call 'the better half of the people.'

When women vote, they will make a

new balance of power that must be

weighed and measured and calculated

in its effect upon every social and moral question which goes to the ar-

bitrament of the ballot-box. Who can

doubt that when the representative

women of thought and culture, who

are to-day the moral backbone of our nation, sit in counsel with the best

men of the country, higher conditions

al, as well as of material interest in

which women are mostly deeply con-

cerned. Denied the ballot, the legiti

mate means with which to exert their

influence, and, as a rule, being lovers

of peace, they have resource to prayers

and tears, those potent weapons of women and children, and when they

fail, must tamely submit to wrong or

rise in rebellion against the powers

"Principles of Light and Color." By

E. D. Babbitt, M. D. LL. D. A truly

great work of a master mind, and one whom Spiritualists should delight to

honor. The result of years of

"There are grave questions of mor-

will be the result?

verse the above order of things,

"We recognize that the ballot is a

dress many years ago, she said:

I can hear somebody asking, in a low Some of Her Reasons for Advocating and whispered tone,
"Did he ever have a darling little baby of his own?" And the answer rises in me with a At this time when the whole world is mourning the loss of Susan B. An-

great big "YES SIR-EE:" But he is no longer baby; he has grown to six-foot-three. Ah! Yes, as a little baby he was just

as sweet to me, And as dear as any baby in this world could ever be. Though as he has grown much longer

he no longer is a child On the bosom of his father, a baby undefiled. Still I love him as a father-not a mother-loves a boy,

And to know that he is living brings me pleasure, brings me joy, And I plainly feel the touches of his - baby fingers when press close unto my bosom the wee

form of Robert Glen. He can never be forgotten while to consciousness I hold. But he now is up in manhood and his

father, growing old, Can but hold in sweet remembrance all those baby days now done, When he touches and he kisses someone else's little one.

Yes, my little baby Leo was his father's greatest joy, While an infant, and I love him as great big grown-up boy, But his face, o'ergrown with bristles,

is no longer touching mine,

With its soft and tender surface, and

its sense of the Divine. Time nor death can e'er efface it from the tablets of my life. Nor erase the sacred knowledge of a mother and a wife, And I oft recall with pleasure all those happy days again,

Robert Glen. am drinking in the pleasure of a spirit loaned to me To revive my higher being, sailing o'er life's troubled sea! am basking in the sunlight of a

press unto my bosom little baby,

baby soul of love, And preparing for the mansion I am building up above.

DR. T. WILKINS.

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and teach me something, must take me as I am, the bad with the good and vice versa. I know I have much to HERESY, OR LED TO THE LIGHT.
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9 body's Magazine.

fo 3

dence

In three minutes the trumpet was

floating around overhead, striking the

ceiling ever and anon, and at the same time, the guitar got busy, floated

to the farthest part of the room, and

resting itself for a moment on the

The guitar had subsided with the

close of our song. There was a moment of silence which was abruptly broken by a voice—not a whisper, you

understand, but a strong, audible voice and this is what it said: "Are

you satisfied now? If you are, please

take that handkerchief from my me-

I glanced at the direction from

whence came the voice, and projecting

through the curtains which separated

the room where we were sitting from

an adjoining room, I beheld the trum-

pet. A dim light burned in the ad-

joining room, and when the control

had placed the trumpet at, or near the

top of the curtains where they were

thereby opened, permitting a sufficient

amount of light to make the trumpet

visible. Having uttered the words

above stated, the trumpet dropped to the floor. The gas was lighted, the handkerchief was removed from the

medium's mouth and the trumpet was

picked up where, a few moments be-

fore, it had fallen. And the guitar—well, it was found at the end of the

room several feet away, resting on the

This is a plain statement of facts.

And no amount of theory—no amount

of cunning claptrap of the subcon-

scious mental telepathy order will

Back of these manifestations was

the directing intelligence of a human

being—a being like ourselves—a be-

ing who understood our language-

who could converse with us, and who

had the ability to use the human or-

gans of speech. He was a human be-

ing in all things except the physical

"I am." said he, a spirit---a spirit-

ual being, having a spiritual body, a tangible body—at least we seem real to each other in the spirit world."

He has been in the spirit for many

years. He possesses characteristics peculiarly his own. Like many other

human beings, his personality is un-

like that of anyone else-another

striking proof of continued life and

the preservation of personal identity.

Another instance may be found in spirit Dr. Sharpe. Whether in con-

trolling the seance of his favorite me-

dium, or that of any other medium, he is the same identical Dr. Sharpe.

in fact his very being is clearly mani-fest to his friends the moment he be-

spirit man-an intelligent, conscien-

tious worker in humanity's cause-

change the facts narrated.

sofa!

hody.

joined together, a small space

dium's mouth-it hurts him!"

### THE PROGRESSIVE THINKER

Published Every Saturday at 40 Locals Street. J. R. FRANCIS, Editor and Proprietor

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SATURDAY, MARCH 31, 1906.

WORDS OF CAUTION. Vou should not send money in a let ter. 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 per feetly safe, and will save yourself an-

SOMETHING YOU SHOULD HAVE it Will Only Cost You Four Cents.

soyance and trouble.

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 cts. per dozen. Every Spiritvalist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

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

The Jews and Their Fictitious History.

It is reported a Spanish translator of "The Rise of English Culture." has announced he is fully satisfied the socalled Hebrew Scriptures are really comparatively modern productions. Only they who have turned their

researches in that direction, and have investigated the many questions involved with the desire to know the truth, can form any idea of the defects in the current history relating to those people, the special favorites of Heaven. How strange that the Phoenicians, of the Semitic race, a great, powerful and prosperous nation, the fathers of the world's commerce, with ships on every sea, and her traders in every port, their language and literature identical with that credited to the Jews, having the same manners and customs, and worshiping the same gods, should wholly disappear from history, not a trace of them remaining in any country, while the Jews are scattered everywhere, and are the most populous in those regions where the Phoenicians were the most numerous when authentic history was writ-

In all classic history Phoenicians are mentioned; but the Jews are not med in any ancient work which is not believed to have been forged by scholarly monks in the interest of Catholicism.

The pseudo-Jews, wherever found are ignorant of their true history. Conquered by other nations and held in servitude, they have constructed their own history on Christian fabrica-They have been victims of persecution by every Christian nation but the American.

Though the Phoenicians had colo nies all along the southern coast of the Mediterranean, with populous cities in Spain, yet they were called Jews when expelled by Christians in

The Mohammedans entertain very nearly the same religious views as did the Phoenicians, and as now do the Jews. These people have no quarrel with each other. Wherever thrown together they live in harmony, worshiping but one God, and rejecting any duplication of that God.

The learned men of the Jews cling to their fraudulent history with the same tenacity the Christians cling to Scholars on either side make discoveries in the direction we here suggest, are ostracised and classed with heretics who are false to the faith. In earlier years with Christians the dungeon, stake and fagot closed all controversy, and those who learned or suspected the truth were silenced by death.

Not until within the last twenty-five years has it been prudent to write on And even now he these questions. who calls in question ecclesiastical history is maligned, in some cases by the less informed of his own faith. Instead of lending a friendly hand to unravel the tangled thread of history, they throw obstacles in the way.

There is a concealed history which will be opened in due time, and will il-luminate the "dark ages." Instead of antagonizing the scholars who have turned their attention in that direction let us give them friendly aid.

### Indignantly Denied.

"God is angry with the wicked ev ery day."-Psalms 7:11. 'The Lord was very angry with Aaron."-Deut. 9:20.

"Anger resteth in the bosom of fools."—Ecclesiastes 7:9. A reader will probably inquire if The Progressive Thinker intends to

say God is a fool? No, No. No. it is that "inerrant" Bible that says it. We are laboring to vindicate the divine character against the vile calumny of that very faulty

book.

### A Discouraging Experience.

A celebrated French cynic is reported to have said: "If I ever lose my purse I will pray it may not be found by a theologian." His experience had made him incredulous as to the moral honesty of that class of the genus

"The Universe." Dee pthought on Cosmic and Psychic Subjects. Price Bible Degradation of Woman.

Next to War, which is only wholesale murder by nations, and Slavery. its twin brother, both of whom derived their inspiration from Bible authority, as we have shown in previous issues of The Progressive Thinker, stands Polygamy, the degradation of woman, which also gains its support from that general fountain for our

great vices and crimes.

Good Christian reader, don't stand aghast with holy horror, and censure us for calling attention to the source of all the great ills which have cursed humanity for long centuries, but we pray you to join us in ridding civilization of one of the fruitful causes for the prolongation of barbarian error into modern times. We know you are shocked with the idea that a book you have been taught and have received as of divine origin is responsible for our great ills; but read and think before

you condemn. Open that record of ignorance and crime where we may, and we are met with the fact that the people over whom God had special care, and whom Christians present as their exemplars, were polygamists. All the patriarchs were such: Abraham, Isaac and Jacob leading the van; while Moses and Aaron follow in the rear; and King David. "a man after God's 13:14-and Solomon with his 700

wives, lead the procession.

Neither priest, prophet nor "Son of God" has a word to say in denunciatioin of this outrage on woman. Some of the leaders of the Protestant reformation favored the institution, while Mormonism, a par excellence Christian sect, made polygamy its corner stone and defended its practices with Bible quotations. That the Christian churches in late years have made war on polygamy all know. While we honor them for doing so, sad to relate, it is in opposition to fundamental Bible examples. They are better than their inspired book; better than the "man after God's own heart," who placed Uriah in the front of the fight, that he might get killed so David could gain his wife. Incest and harlotry can find patriarchal examples in the Bible in justification of these vile practices, strengthened with the declaration of the dear Jesus: "Neither do condemn thee," addressed to the wo-

man taken in adultery.
The Mormons justified their brutish practice and the debasement of wo-man, by saying: "The old patriarchs, the favorites of the Lord, they who received his special care, with whom he wrestled as an athletic, and talked with face to face, practiced it without reproof. As the Lord knows no change; is the same yesterday, to-day and forever; therefore they imitated the glorious example in full confidence that they have his loving approbation. They say Jesus did not condemn polygamy, although it was com-mon in his time, and as they hope to finally rest in Abraham's bosom, he of the good Sarah and Hagar fame, therefore they "sealed" as many wives as they could support, to enjoy an eternity of bliss with them, when the cares and turmoil of earth life are

To us it seems the charter for Mormon wrong, as given in the Bible, should have been obliterated, then the war on practices horrowed from the old book could have been waged with greater force. It has been attempted to destroy the

the force of patriarchal example by saying "God only made one wife for dam." But observe, Gen. 6:2— 'The sons of God saw the daughters of men, that they were fair, and THEY TOOK THEM WIVES OF ALL

WHICH THEY CHOSE." It was at this period, when the Lord HOME CIRCLE MANIFESTATIONS. as hob-nobbing and holding tete-atetes with our primal ancestors that

these things were done, and it is regretful he had not suppressed the acpursed habit at its first inception, before it had acquired a prescriptive right to continuance.

But observe! It matters not whether polygamy quotes the conduct of saints, patriarchs and prophets. the consent of the Lord, immemorial usage, or priestly approbation, it is a

damnable wrong, a barbarian custom, which should be everywhere suppressed. Our mothers, our sisters, our daughters, have just cause to rebel against the practice: and Bibles. however multiple, never made the usage a right. And the Great Ruler of the Universe is libeled when he is represented as encouraging or justifying this worse than heathenish institu-

### A Reported Conversation.

A friend reports hearing an advertising medium say the other day: "I don't like The Progressive Thinker, and don't take it."

"What are your objections to it?" "It wars on mediums." "Only on fake mediums."

"The editor does not know who are fakes."

"The evidence is conclusive when materializing mediums are caught personifying spirits clothed in artificial toggery, with cheese cloth and other paraphernalia for simulating spirits."

"Well, the editor has no business meddling with such matters, then he won't know cheese cloth and other toggery are used." -

"As a Spiritualist, most earnestly believing those we term 'dead' can communicate with mortals, and his paper devoted to promulgate those truths, he would be justly charged with being a party criminal to these frauds if he did not expose them. There is an old maxim to the point: 'He who keeps back the truth, or

withholds it from others from motives of expediency, is either a coward, or a criminal, possibly both. "For myself, I hope Mr. Francis will continue the exposure of pretended mediumistic frauds, until the last one

retires from business. No honest me dium has any occasion to complain because of the exposure of dishonesty.

'Well, I don't care; I won't take the paper."

### A Well Known Fact.

To know what will be we must know what has been. History repeats itself. The same conditions and the same results will follow. Give a religious sect supreme power and it is an oppressor, a tyrant, and it demands that all others shall think the thoughts and do the deeds it shall dic-Refuse, and it will enforce its demands by violence. Trust none of them, for they are all scions springing from the same noxious root.

ELSIE REYNOLDS.

This Notorious Woman, Known From the Atlantic to the Pacific, Has Again Been Exposed—She Was Evidently Dressed in Artificial Toggery, Posing as a "Spirit."

A telegram of March 22, from Robert T. Hale, a prominent Spiritualist of Los Angeles, Cal., says: "ELSIE CAUGHT TO-DAY. HER

PARAPHERNALIA IN OUR POSSES-SION."

The particulars of her last exposure

New Theory of Electricity.

will be given as soon as received.

Did our scientific readers peruse with care. "A New Theory of Electricity." by Dr. J. W. Dinsdale, of Los Angeles, on the third page of our issue of March 3? It is worthy of several readings, and we apprehend gives the true solution of the great speed of electricity. As with water-

"The wave behind impels the wave before.

The pressure on one side of the globe propels forward the vibrations so it is almost instantly felt on the opposite side.

There is much that is yet to be learned in regard to electricity, and much that is known by those who have own heart,"—Acts 13:22; L. Samuel diligently studied the phenomenon which is not yet familiar to even: scholars. Formerly we were taught the magnetic needle pointing north, was attracted in that direction by a mountain of magnetic oxide of iron, otherwise a loadstone, located somewhere in the arctic regions; and strange enough, the late explorer who made a north-west passage into the Pacific, in his report, said he had discovered that great mountain, and the press has heralded the information world-wide.

We hear the reader inquiring: What does give polarity to the compass if not a magnetic mountain in the north? It is caused by the electric current ever circling the earth parallel with the equator, and at right angle with the poles. That current is ever slightly varying, and because of this variation the magnetic needle is ever changing its polarity, as is seen in all surveys made with the compass. Columbus, in his first voyage across the Atlantic, met with that va riation and was shocked because of it. It is met by all voyagers who

plow the watery deep, and is so universal it no longer excites surprise. The fact we state may be demonstrated by any person who has a galvanic battery and a pocket compass Connect the electrodes with the battery, one end attached to the positive post, the other to the negative, the other ends joined. Wind this several times around a small hoop of cardboard, place the compass within the circle, and without regard to the natural law in the use of the needle, it points at right angles with the immediate circling current. Change as often as we may the direction of the current, and the needle changes polarity so as to be at right angles

with the current. Many persons familiar with this natural law obey its mandates, by ararranging their sleeping rooms so as to have their heads to the north. thereby escaping many nervous ills which others, disregarding the law, experience. Persons sleeping with their heads so the electric circles them from head to feet, on the reverse, will be delighted with the effect a change of position during their sleeping hours will effect in a few

If It Was Not the Work of Spirits. What Was It?

Allow me a little space in answer to Dr. Morrison in The Progressive Thinker. I agree with the Doctor as far as materialization is concerned, as I have traveled from ocean to ocean in search of truth and materialization. and have certainly seen lots of it, but I would not vouch that they were genuine. But will the good Doctor explain to me how the following was produced in my own family circle, where we used to sit once a week and we had all kinds of appliances such as planchette, Slade's trumpet, etc., in order that if any of the spirits wished to manifest they could do so. Well, it is nearly three years ago since my good wife passed over. She died on May 1, 1903, was buried May 3, and came to us in our circle on May 7 following, and talked to us nearly 30 minutes through the trumpets, and the first words she said were: "Children be good to your father." Was this thought transference? And where from? -I have talked to my wife dozens of times since then and in the same manner. If it is not her spirit that returns and talks to us,

what is it, doctor? And again time and again I have

felt the touch of hands in my face, on my head, and had hold of the hand on my knee and could feel it the same as I would feel the hand of a person is the body, and this also in the home circle. Some years ago we sat for develop-

ments, a few of my friends and my-self, and we used to get flowers of all description during the winter, cotton seed, shells, and lots of other stuff were brought to us and usually dropped in my lap Will the good Doctor please explain how these things got into our little circle? We certainly did not get together to humbug ourselves, and if there is a power besides spirit power to do this. I should like to know. Hundreds of manifestations we had, of all kinds and of the most convincing nature, but if not of spirit forces, where from? I realize only too well that many of the socalled mediums are fakes and do this work for the money there is in it, but we held our circle for the sake of knowledge or learning, but have not found out how we could produce any one of all the many manifestations It always depended on our mental and physical conditions to get results, and they were never alike, and we could never tell what was coming. was thrown off a table which I tried to hold because it raised such a racket, and I weighed 165 pounds then, by what force did this take

Omahá, Nebraska.

place? And still I am a skeptic to a great extent, but cannot deny facts. If there is nothing but this world of trouble and strife, what are we here for? I would rather a thousand times I had never been born than to know this life ends all. I have been humbugged hundreds of times by these various mediums, and don't regret it, but I do hope that every fake

medium will be driven off the face of the earth. JACOB KOPP.

The Invisible World.

dividual, and if there is, can that indi-To the Editor:-I wish to call your To the Editor:—I wish to carryou, vidual communicate with most and attention to an article in the March in this life here, now.

The part of the aforesaid article in the part of the part Vance Thompson, on the "Invisible which this scribe is mostly interested, World. I would like to have it come is to be found on pages 338 and 339 of under the eyes of the editor of the Question and Answer department, for comment. I would kindly suggest to of which those pages treat, and have the professor of astronomy who wrote hoped it might be possible to stop foran article in your paper a few numbers ever the blind carping and ignorant, back, to also procure a number, if posso-called instructions of reverends and sible, for I think it might furnish evipriests who are keeping in abject mensible, for I think it might furnish evidence, "scientific evidence," which will afford him some light which he cannot obtain by looking through his telescopic tube. In this connection, let me remind the professor, who demurs so much at the various conditions of the content of murs so much at the various conditions required in the investigation of means by which individual judgments the occultism of Spiritualism—and day life here on earth might be comalso his scientific friends, who are also also his scientific friends, who are also pared, one with another; opening up a unbelievers in like manner as himself, field of research showing the effect of and for the same reason, namely, be-thought apon other thinkers, showing cause of the very many preparatory the baneful effects of enforced erroneconditions required before even pass-ing over the threshold of inquiry into nature's hidden or unknown laws, that I quote from those pages the follownature's hidden or unknown laws, that
I quote from those pages the followhe (the professor) and his friends
ing: "Major Darget of the third curas-

If any one, whether a doctor, a reverend, or a professor; is not prepared says: "I have seen a very strange photo meet with many disappointments in tograph of anger, like a gray and the realizing of any preconceived swirling storm." opinions or theories as to how certain

road of inquiry. As to the objection made to the evil dead the film is unaffected, and in this communications and obsessions likely way by use of the N-ray test premato be met with, and that only one in ture burial is done away with. about nine hundred and ninety-nine are productive of benefit to humanity, ervoir, as it were, in the brain, thence let me remind, again, that it is only it circulates through the body by the in that, or a far less proportion, that nerve canals, notably to the fingers;

reat "divide."

The whole purpose of adventure magnetism does steel, etc.

GEO BURNHAM. into the occultism of Spiritualism is

Everybody's Magazine for March.

have to peer through a darkened tube from which the light is excluded, except at one end, in order to pursue the profession to which he and his friends profession to which he and his friends human thought; has forced its acceptance. profession to which he and his friends human thought; has forced its acceptare devoting their lives; and this not ance by his experiments to the satisfrom any invention of mechanism of faction of the French Academy of Scitheir own, but, effected by the keener ence." In a dark room by pressing to perception of a Galileo Galili, that his forchead a photographic film, and Italian, who was imprisoned by the even without contact, he has professing to daring to assert the truthfulness of his thoughts were bent. Also, when the Congruism system, and for using the congruism system, and for using the congruism system. the Copernican system, and for using coins laid upon a film in a dark bath the same darkened tube to discover have been touched by his magnetic the rings of Saturn and the moons of fingers a photograph of the coins has been produced.

The writer of the aforesaid, article

opinions or theories as to how certain And now what is acquired by this phenomena of nature should occur, discovery? This much: The magnetic they had better not start upon the or vital fluid makes its mark on a phoroad of inquire. tographic film. When laid upon the

The vital fluid seems to have its resgood mortals are passing over the it seems to be both positive and nega-great "divide." the positive and nega-tive, it envelopes the body as mineral tive, it envelopes the body as mineral

#### BUDDHISM AND CHRISTIANITY.

They Are Alike in Some Points, An tagonistic in Others.

I think the discussion of Buddhism vs. Christianity in your columns is somewhat obscured by a misunder standing of facts which are familiar enough to educated Buddhists, but are perhaps not very accessible to Westone has time to do more than dip into ing the balance of the season. a few translations and essays.

Permit me to give a few Gautama, who has been somewhat neglected.

Christianity; and also those are right a correct whole. who say it is unlike and antagonistic It depends entirely upon what sect or school of Buddhists we look at.

The main cleavage line is der as the platform talent. between the Great Vehicle and the Little Vehicle. The form of Buddhism called the Great Vehicle (because it has an immense canon) is professed by all the Northern Buddhists -Thibet. Northern India, China, Jac gregation of all kinds of native religions, ancient and popular mythology, united with a little Buddhism. large part of it dates back to prehistoric times, and much of it has been

added since the Christian era. In Northern India Buddhism is connected with Sivaism, and with Gantralsm, or the worship of female ditraism, or the worship of female divinities, and with Yogaism. This degraded Buddhism was carried to Thibet in the seventh century of our era, woman in her efforts to redress a and blended there with the native great and unspeakable political wrong. Bon religion, a system of devil wor- How can any man with a heart and ship, and the Lamaism of Thibet is so soul and an intellect look his wife or much like the Roman Catholic church, daughter in the face and say that he is that the public service is almost the same. In this case Sir Charles Eliot she does not possess? That man has thinks that the Lamas borrowed from the soul of a hypocrite who tells you the Catholic missions of China. Then again the Buddhism of Mon-

golia and China comes very largely from these perverted sources. Almost every Chinaman is a Buddhist, but he also worships at two or three other temples, and he is quite ready to add Christianity to his religious hash. In the end he is John Chinaman, and always will be.

The Buddhist sects of Thibet and some in Japan, have a Redeemer, and a plan of salvation, like Christianity. Perhaps sometimes one religion borrowed and perhaps sometimes other, yet of course the Catholic but not qualified to cast a ballot church was the most prodigious borrower the world ever saw, and abstreets and promote good government sorbed everything in the way of secret of all kinds, yet refuse the ballot, and subterranean cults and gorgeous ceremonials—that the ancient empires servants to do these very things. They had to show.

But the Little Vehicle, or purer form of Buddhism, is still professed women and not be so supremely unby Southern Buddhists, especially, I think, the Burmese and by many who leges.

"History shows to seek nothing but privileges." are scattered allover the world.

The point I wish to make is that all-the congenies objectious beliefs which and briefly indicated above, have nothing toodo with that Buddhist philosophy, which has been such an attraction taiminds like Sir Edwin Arnold, and many more, who have begun TO THE WORK! TO THE WORK! as critics and ended as disciples of the great Indian sage.

The traditions about his birth and external life are not any part of his teaching sout belong rather to the popular Hindu mythology. However, Gautamatorands be held guiltless of State Spiritualist Association is ready one great wil, for he did establish the to lend a helping hand at all readily order of mandicant priests, though the brethren of the Yellow Robe, are not where an earnest effort is to be made vowed to relibacy for life, but may return to the world at any time.

difference between Buddhism and Christianity, but I have already written too long a letter.
FLORENCE McGRAUGH.

Oberlin. Ohio.

"Talmagean Inauties, Incongruities, nconsistencies and Blasphemies: a Relew of Rev. T. DeWitt and Rev. Frank dago. DeWitt Talmage's off-repeated attacks npon Spiritualism." By Moses Huli. Price, 10 cents.

### ANOTHER ATTRACTION! The Ladies' Schubert Quartette at Lily

Dale This Season. Lily Dale will enjoy an unusual mu-

sical treat this season, as the LADIES' SCHUBERT QUARTETTE of Boston, has been engaged by the Assembly, beern students, and certainly not, unless ginning Sunday, July 29, and remain-THIS QUARTETTE is unsurpassed

by any ladies' musical combination in which have been overlooked by the various writers. I'm authorities are: this country. Their voices are finely Prof. Rhys-Davids, Sir Charles Eliot attuned and beautifully trained. The and some others who are high up in FIRST SOPRANO has a specially the Buddhist philosophy, including sweet, clear and melodious voice. sweet, clear and melodious voice. while that of the second alto is of ad-It seems to me that those are right mirable weight and power, with the who say, Buddhism is very much like other two just rightly attuned to form

THE NORTHWESTERN BAND of Meadville, one of the finest orchestras Buddhism is nominally the religion in Pennsylvania, has been engaged for of one-third of the world, but it is not the entire season, so that the musical the same religion in all these different features will be of the same high or-

L. G. FIXEN.

W. M. IVANS' RINGING SPEECH. pan, Mongolia. It seems to be an ag- Women Who Seek Nothing but Priv-

ileges. Mr. William M. Ivans, the late Republican candidate for mayor of New York City, in his speech at the lunch-

eon in honor of the 86th birthday of

entitled to any political right which that he believes himself entitled the ballot for the protection of his life, liberty and prosperity and wishes to deny to his wife, the mother of his children, an equal right in the maintenance of her liberty, property and prosperity. Such an attitude of mind

is inconceivable to me. "And if I cannot conceive of the denial of this right by man, still less can I understand its denial by woman Of all inconceivable things on earth, the woman anti-suffragists are the most so. They consider themselves the qualified to discuss these questions, which would enable them to choose prefer privileges to duty. Let them do their duty by the side of men and

"History shows us that women are the civilizers of society. They are the beings who make the characters of men, and to assert that they have not the right to vote by the side of men is the absolute negation of reason.

Important Notice From the Illinois State Spiritualist Association.

The official board of the Illinois State Spiritualist Association is ready accessible points in the Prairie State to spread Spiritualism by holding Parlor, Hall, Grove, or District Meet-It was my purpose to recapitulate ings. It also aims to establish stated what I think to be the chief points of 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

> Address your application to the secretary at 560 East 55th street, Chi-H. A. CROSS. Secretary. GEO. B. WARNE.

President.

# Some Excellent Suggestions.

A Notedia Essay Published in Every- as to the truthfulness of phenomenal And Strong Proofs of Spirit Existence, tied a knot across the center, placed the knot in his mouth. Then I tied the ends together around his head. occurrences tending to prove that there is a continuance of life of the in-

After reading Vance Thompson's able article on French Spiritualism in the March number of Everybody's Magazine, I am thoroughly convinced that we are greatly in need of the same kind in this country. Paris, the same kind in this country. Paris, the city of unbelief in the orthodox religions of the day is "dotted over with song we were singing. And right here Spiritualist temples," so says Mr something happened—something I shall remember—something weird ions of the day, is "dotted over with Spiritualism there has been reduced to and startling. an absolute science—that all mediums are required to pass an examination, such as to preclude the possibility of fraud, the examiners being persons of intelligence, and thoroughly equipped for their work.

We are in need of just such persons—persons who are unbiased—persons who are competent to weigh the evidence and arrive at correct concluwhile many able articles have been

written to demonstrate the continued

existence of the human being after

death—while able lectures are being delivered to show the reasonableness of man's immortality, yet there is no absolute proof of it outside of Spiritualistic phenomena. Then we must ever be indebted to the mediums for whatever we may know of a future life. That absolute proofs are possible, need not be argued. And neither is it necessary to add that communication between the two worlds is a fact that has been as clearly established as any fact in science. In this connection, I will give a few examples of what constitutes absolute facts as to the existence of spiritual human beings: A medium accompanied by his wife came to my home to give a private trumpet seance. There were four persons in the room-myself and wife

and the medium and his wife. The seance had not proceeded far when something out of the ordinary a voice singing through the trumpet in a clear tenor. But whose voice? The skeptical would readily answer, "The medium's, to be sure." But it wasn't, for at that moment the medium joined in the music, singing bass, while his wife sang the soprano. Neither my wife nor myself joined in the singing! Three parts were being sung, and only two persons singing Was it possible for two persons to Was it possible for sing three parts? the medium to sing bass and tenor at the same time? To both questions,

certainly, no.

Then whence came this third voice? Who was this individual who sang in that lusty voice-whose tenor rang out stronger than the other two parts? This much is settled beyond question—that tenor voice DID NOT BELONG TO ANY HUMAN BEING IN THE FLESH. There is but one conclusion. and that is the voice came from an intelligent, thinking, human being—a His individuality is there—always being who once lived, and who, there. His voice—his phraseology through the laws governing mediumship, was able upon that occasion to give utterance to the words and music of that song. And not only did he marked as that of Roosevelt. He is a sing, but gave us, later on, a wholesome lecture.

And there are some other facts ever seeking to enlighten and to raise quite as startling to be mentioned in mankind to a higher level—to lead us connection. At the beginning of the into the domain of truth whereby we eance the medium felt impressed to may eventually comprehend the great begin his work under test conditions, purpose of human existence. and this is how he did it: First, I took a large handkerchief, and having

UNSCATHED IN FIGHT.

tion-Story Told at Meeting of

State Society-Fund Started to

What the Massachusetts State Asso-

the association, at G. A. R. hall, Pearl

dent Hatch said that the association

ing of clairvoyants, mediums, card

readers and fortune-tellers, the medi-

cal regulations that would interfere

with the practices of the Spiritualists

and Christian Scientists, and had put

forth its efforts to assist in the passage

of the bill to do away with capital

Dr. Geo. A. Fuller, Boston, president, presided at the sessions. The

speakers were Dr. Fuller, Vice-presi-

dent James B. Hatch, Jr., of Boston,

Secretary Mrs. Carrie B. Hatch of Bos

ton, Mrs. Kate R. Stiles of Boston.

Mrs. Juliet Yeaw of Leominster, Mrs.

Alice Wahl of Malden, Mrs. Maude S.

Litch of Lynn, Mrs. Carrie Loring of

Braintree, treasurer of the state asso-

ciation, and Mrs. Annie Hinman of

Delegates attended the meeting

from Marlboro, Greenwich, Fitchburg

and Boston. The largest number of

sent four, Greenwich and Fitchburg 10 each, and Lawrence one.

The musical part of the sessions

was provided by Miss Ida French

At 5:30 o'clock the Woman's auxil-

iary of the Worcester association

served a supper, under the supervision

Mrs. Maude Litch, Lynn, demon-strated her powers as a Spiritualistic

medium by bringing messages from the spirit land. Mrs. Litch's demon-

stration was followed by remarks by

Mrs. Kate R. Stiles. Boston. who

touched on the power of Spiritualism

spoke of the work accomplished in the

last quarter by the state association.

He was one of the officers of the asso

ciation who appeared before the legis

lature March 6, in opposition to the

bill to compel mediums, clairvoyants,

fortune-tellers and card readers to be

licensed. These licenses, if the bill had been passed, would have cost \$50,

and only those holding licenses would

have been permitted to practice, and then only in the places where they

made their headquarters. The associ

ation officers strenuously opposed this

bill on the grounds that it would allow

the licensing of fraud mediums, card

readers and fortune-tellers, while real

Spiritualist mediums generally would

be unable to pay the license required,

and the privilege granted were they able to, would have been so restrictive

that the good effect of their work on

the lecture platform would have been

lost to a great degree. The committee

on this bill to license mediums report-

Another bill opposed by the associa

tion was that intended to regulate the

practice of medicine. This bill, Mr. Hatch said, would interfere with the

and were represented by counsel.

ed that no legislation was needed.

to believers in it.
Vice-president James B.

delegates was present from Boston

about 20 being from there.

of Mrs. George H. White.

Vice-presi-

ernment of the commonwealth,

street Worcester Mass.

punishment.

Worcester.

Continue Work.

J. A. WERTZ. Anderson, Ind. The vice-president asked the audience to contribute freely to the effer-Spiritualists Defeat Hostile Legislaing to be taken so that a fund might be started to assist in getting suitable legislation, and perhaps the passing of a bill that would be beneficial to the Spiritualists. To put a bill before the legislature and secure its passage re-

ciation of Spiritualists has been doing quires funds and the employment of [as set forth in The Telegram] in recounsel is costly, too. Mrs. Alice Wahl, Malden, a test medium, exemplified the communicagard to the laws proposed for the govtold by Vice-president James B. Hatch, tion between the spirits and the peo-Jr., at the second quarterly meeting of ple upon earth by delivering messages from the dead to their relatives and

friends at the meeting. Mrs. Juliet Yeaw gave a five-minute had lined up in opposition to the bills before the legislature for the licens. The evening session began at 7 The evening session began at 7 o'clock. Woodbury C. Smith, president of the Worcester association, gave an address of welcome, which was responded to by Dr. Fuller. The speakers were the same as at the afternoon session and the mediums. Mrs. Wahl and Mrs. Licht, further demonstrated their power of receiving and transmitting messages from the spirits to those addressed on earth.

"I WISH THE DAY WOULD COME."

Before the blessed light had come, That ushers in the day. She long had nestled on my arm, And sigh'd the time away.

The bright approach of morn, So slowly moved the gray cold mists Before the day new-born. At last the quivering lips, no more Could her desires repress,

How slow it seemed to baby eyes,

And falteringly there came from them This low wail of distress: ('Twas only this their sweet curves framed.

And yet its meaning old Has touched the silver heads of men, As well of locks of gold.)

"I wish the day would come," she And gently pressed my arm, As if the sense of human touch,

Could banish her alarm.

Oh! cherub sweet, how many nights, Your eyes shall watch for day. How many times your aching heart, Must wish the time away.

How many tortured pulses beat In sympathy with thine, And seek, with longing eyes, The light that evermore shall shine I

So oft I've bent above the couch Of mortals in distress, And heard this cry from fevered lips, Of utter weariness.

Too soon this plaint of all the world, Thy tender lips have spoken, would the seal of life's great tome Were longer left unbroken.

If only summers three thou'st know And winters four have fled. Yet left this weight of human woe. Upon thy infant head,

What must Time—Great Physician— Within thy tender heart? How many barbs of treachers Their poison shall impart?

fain would guard thy precious life From Sorrow's touch, from pain, And yet He knoweth best, who set the

Forever over Night to reign. Julia M. Walton. Jackson, Mich.

practices of Spiritualists and so was opposed. The Christian Scientists also opposed the passing of this bill "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

# OUR GLORIOUS HERITACE spiritually; every day we are getting more and more mestages, and they tell us how exalted we are, and when we go to spirit life we will be in such and such a sphere." cort him in royal style he said; "I have no need of all this, sages, and they tell us how exalted we are, and when we go to spirit life we will be in such and such a sphere."

### Delivered Through the Lips of Mrs. Gora L. V. Richmond, Ghicago, Sunday, February 25, 1906.

If you had inherited one of the fairest kingdoms of the rich seat fashioned by a freak of nature. You abandon earth, and there were all the material things that your even your fine dwellings and make new ones scarcely disphysical nature desired and your mind coveted, and you cernible from the rocks and leaves and trees, as if they had not there the companionship of those whom you loved, were a greater creation, a part of some ante-natal dream. would you go there? Some of you would, and some would not. You would go and try it, but it would be barren. Per contrast: If you were thrown into a desert with those whom you loved, whom you LOVED, you would accept it you spoil the world, then you go to work and try to reconand either take life or death with them, and would not feel wholly deserted.

The heritage that people covet is not really what they want, but it is that which they think they want. They part of them, not cutting them judiciously, not having inwant the heritage of perfect happiness, and perfect hap- telligence enough to know that they would want the trees piness means that which is enduring. Of course there is by and by for the modification of the climate, but cutting but one enduring power, and that is Love. We may call it by many names; you may call it justice, you may call it truth, you may call it peace, as many names as you choose, but the ultimate is found to be love, that perfect, unqualified, unselfish and only Love. But people do not want that to-day-the majority of them. They want something else, and the seeking and getting of what people think they want is, of course, the measure of testing cause the forests no longer protect them from the enwhat they ultimately need; yet both the seeking and the getting are stages of growth, stages of conquest, stages of

People have talked about inheriting, possessing, of having the gift of immortality. The ultra orthodox theoloby gians tell you you have that by virtue of the gift of a Divine life sacrificed that you might be saved, but you must also acknowledge that factor you cannot have it; "Glory, honor and immortality, eternal life." "Eternal life" is the test.

Now "Eternal Life" is something different from Immortality. A person may be immortal and still not be living consider themselves sinners, though they know they are to-day in true consciousness of life. (That is what Jesus not saints. Undoubtedly, the poor man who was hanged meant: "Let the dead bury their dead.") Eternal life is the other day has a good deal better time than if he was the essence, the ultimate of fulfillment, of living. What not such an absolute sinner; because you know it is a glomatters it if you are immortal a thousand or a million years hence if you are not doing anything to-day? This is ing any more or worse in the direction that one does a know it, that does not affect the fact of your immortal and that is why Jesus said the publicans and sinners were soul, that ever continues to be. You do not have to win nearer the kingdom of heaven than the scribes and phariit, you do not have to inherit it, that is. Now, to-day is the time to live, to do the thing that is nearest to you. to fulfill that which your hands find to do.

"Oh! but I am so anxious to insure my happiness, my these sinful desires. position in the other world." You cannot do it; there are no insurance companies that issue policies in that direction. They used to do it in the churches, but they do not do that any more. The thing that you are here for, is to do the thing that the earth life is intended for you to do in all directions; that which in itself is a part of eternity, of immortality. Elbert Hubbard has a society of "immortals;" you have to subscribe to it to be a member, know things and do things. There is no immortal idleexact equipoise of work. It is in the absolute state of soul where there is realization instead of preparation, where the state of doing. But these must exactly balance one to support her invalid husband and her little children. another.

neither is that "Kingdom of Heaven" of which Jesus stcke-which is within, but they are the counterpart, the complement to the state-of activity and doing, which is manifest always in contact with time and space, and the menses. You must do something or you cannot live.

Now every animal has the knowledge of what to do; instinct stamps upon the animal the knowing. Man has it not, showing that he was expected to rely upon his intelligence, he was expected to employ his mind. When he went to work to fashion tepees, to build houses and to conquer physical life, it was because he has some other source feel happy, and no one could send you anonymous letters furnish it; and they consider that in this "inheritance" of intelligence than that which is stamped by instinct upon to make you feel terribly. Of course you do not blame the there is going to be something so glorious that all the to-day do not build any better than the first ones did in the self and friends on earth. Garden of Eden, or wherever they might have been; nor does any animal provide better for its young.

of physical surroundings, and he proceeds to do it while so is the telegraph. You know that you are going to ex- ment" and "conquest," that peaceful state that flaunts not for the purpose of knowing how valueless they are, all world knew the paucity, the poverty of the average spirit- out either at Guaya or upon Olivet, "Behold what I have these things. Besides the provision for physical existence, ual possessions of the world, and that nothing else can go done!" there is a certain intellectual satisfaction in doing it. There is a great artistic satisfaction, if you please, in that the rentals, (these vast rentals that come from houses, which represents what is called the highest civilization; and stores and lands,) nor ships, nor what you think you silence and wonder were around him there, and though not simply to have tables and chairs in the house, but to have, and that all the wealth thus gained parts company with ministering presences and angels of glory, he did not have the tables match the chairs and the house so that they with you at the grave; you harvest only your spiritual correspond, in fact, to have something that satisfies what achievement will be something else, and that does not among the people of ministrations, so he taught and minyou call your artistic sense. Then you abandon them and mean that you are to get a circle together with a few istered all along the way. When his father, the king, go and sit on the crooked limb of an old tree and have a friends and stand on tiptoe, and say: "Now I am growing heard of him and sent out his retainers and courtiers to es-

The purpose of this life is to do the things and find how utterly useless they are. But you have had the satisfaction of doing them, of exercising all these powers. When struct it. Just think of those savages, your Puritan ancestors who went into New England and the Middle States and then into the West and cut down all the trees, not a down all the trees. Now here comes the great Forestry Department of the nation instructing people to plant trees. You begin to understand why the climate rebels, produce what was once cultivated there, and once seemed to thrive. You understand now why the fruit trees have nearly all died in the Middle States and New England, beharvested that has had that experience.

There is a great deal in doing things well that you do. If you want to do a mean thing, do it just as well as you can, because there is a certain kind of reaction that does not come when you do it only half-way, you never have the great, glorious and sublime realization of actual repentance. Those people who want to do had things and do not are in the very worst state, because they do not rious thing to know oneself to be actually incapable of do-"life" that is going on all the while, and if you do not thing. When there is a culmination there is a reaction, sees. They were only sinners, while the "scribes" and "pharisees," "hypocrites," and others in the garb of righteousness were posing as saints, and all the time they had

"But," say the people, "if you advocate that, people will be doing all kinds of wrong things and justify themselves because of what you say." Do not be alarmed; nothing we can say will make people do any worse than they are doing now; the world is doing pretty nearly its worst, so there is some consolation in the thought that it though it does not make you immortal. But there is a simply to succeed selfishly at any cost. Whether a man subtle meaning in it—it means those who know, those who invests in an enterprise to get money for himself alone, or is continuous; even if you do let that poor woman eke out there is rest instead of labor; the state of being, instead of a scanty half-starved subsistence by washing your clothes

The great light of the world is, not how you or anyone The Nirvana of the Buddhists is not simply idleness; else are to possess this spiritual heritage without doing anything, but how you are to arrive at the state of knowdo with heavenly happiness or the immortal heritage than the world, and the great happiness and unhappiness of the like a bazaar." Americans, please take lesson. world, to have means of correspondence. But if there, many letters from your friends at a distance to make you think it is a stellar bazaar, they think they must buy and the animal. Undoubtedly the birds who build their nests system, on that account, of communication between your

The spirit state is only an attainment of another state of selfishment, if you make it so. You want to hear from there, not the cottage, nor the farm, nor the palace, nor seem a part of the house, to have the chairs and furniture state. If your really knew that accomplishment and but he knew the meaning of sorrow, and he knew the need

And certain peoplesall that spiritual growth.

Go down on your knees and scrub the floors; go out in the yard and dig; do the thing that is needed this day and what he had found. hour. You do not suppose you have to "sit" and wait for your spirit friends of They are there uplifting your hands in your daily toil wout there on the street with the baby digging up the dirt; they are with that mother with herald that the one is there that has attained immortal her starving children, that person who is weak, and that life, that has attained the knowledge of eternal life! one who needs them alfifthe time; with this one helping the poor, and that feacher teaching the children how to grow in thought and telling them how this work is to be the steps are taken that show how futile are all these done; and then the great Boards of Education preventing earthly conditions, that the real life is there, you underyou from doing it!!! That is often the discipline for the stand that the real life is there. It is in the sinews, the teacher, if some body is gifted and has the genius of teach- muscles, the nerves of the man who tolls for bread for ing. The time will come when no Board of Education those he loves; it is in the heart and brain of the one who shall tell you what not to teach or what to teach. Illumi- does the thing for humanity that he thinks highest and nation will come in all these directions.

But the one thing is, that you cannot go amiss of the Kingdom of Heaven, you cannot go astray from it. You pierce nature anywhere and you find life; touch the Soul great theme of immortality, we are not trying to lighten anywhere and you find God: penetrate human life anywhere and you find immortality, Eternal Life. Men do perience, or declare to you who are on the way, that by not hesitate to go down into the earth to find coal mines, going this way or that way you can evade or avoid them. or send other people; they do not hesitate to dig for gold We are simply explaining to you that these experiences are and certain sections of the country are not adapted to in the earth; they do not hesitate to tunnel your cities, to for you, that they are in the pathway of your victory, and the great imperilment of buildings like this (the Masonic that you are the one to conquer and to know, and that Temple); they do not hesitate to drill for oil; they do not if you pierce this shadow anywhere you will find the Inhesitate to seek for the North Pole; they do not hesitate finite. If you probe this great mystery anywhere you to get all the whale oil they can and when that is ex- will find answer. croachments of the blasts in winter, and the droughts in hausted to get all the petroleum there is; they do not the summer. So you reconstruct the world that has been hesitate to steal the lightning from the skies; they do not tions and you find the immortal soul. destroyed by the hand of man. It is a great thing to do, he sitate to use all they can of the power of thought. Unthat sort of thing. Of course, each age a crop of lives is doubtedly they would, intercept the great thought of an the "joy of the Lord" by doing the thing that to the hands archangel if it was on its way to form a new solar system, and thought is the nearest duty; well knowing that minif they could tap the wire.

The truth is, that this heritage which people are hunting for high and low, sifting the atoms, crucifying and murdering rabbits and dogs and chickens to find, is here fetterless in the dominion of the soul, are helping and aidand now, and everywhere. Somebody said that Elmer Gates was going to prove the existence of the soul by experimenting on rabbits. He will be several million years David, the great attunement and adjustment came to his older than he now is before he does it. He will not do it spirit, for his pride was melted, his stubborn heart gave in that way. The soul answers for itself: it is not a chemical or mathematical equivalent; it does not make its es cape from the visible human existence by certain tests; it cause the stubborn heart and the false pride and reoften makes its escape spiritually from the body under the hands of physicians and surgeons. But that is about its only refuge. Who would not rather fly from the body than be experimented upon by a dozen doctors?

So pierce the cloud of human life anywhere and you find immortality. The consciousness of it comes into human existence and the human consciousness by antithesis. Someone said, "You know more about goodness if you go down to Joliet for a time." . If you spend several hours in the criminal court you will know more about goodness than you do now. You know more about the light just because in ordinary days Chicago is so dark and smoky You know more about immortality because everything else is transient, is fleeting; because "things" do not remain, do not satisfy you very long at a time. When they must soon be better. There are many people on the earth do remain, the more palaces you have, the more you to-day who are turning their thoughts otherwards than weary of them; the more external things you have the more you worry for their care.

The simplicity of the Japanese nobility is apparent, for whether he invests in it to get money for the purpose of an American appointed to a high office went there and reness, there is no eternity of not doing things. Rest is the doing good, of course there may be a difference in the mo- solved to live as the Japanese did and, fortunately, leaving tive, but the truth is the slaying of people by one another his American furniture lighted when he went there, he engaged a competent native to provide everything needed for house-keeping, with instructions to get everything required. When he went into the house it looked very bare to him, there did not seem to be any furniture. When he inquired about the lack of furniture and ornaments, the native explained, that there was a bed to sleep ing it. Some people think they are going to get it just by in, there was a low ottoman to ait upon, and when not selfishly opening up communication with their friends and needed in one room it could be taken into another, for he talking to them in the other world. This has no more to could not sit in both rooms at the same time, and he said, "Why have so many things and never use them? The nothe postoffice has. It is a part of the great intelligence of bility do not use their houses in Japan to make a show

> So do people build and get ready for the Kingdom of were no means of correspondence you could not have so Heaven, for the great heritage of immortality. They world will marvel, and will say, "Now just look at me, when you enter this immortal company and this kingdom of heaven.

But it is not so at all: it is by the "unfrequented way." The human being alone expects to make the most out your spirit friends; that is a great and wonderful thing, it is through the silent pathway of tears, it is the "attainhere, he must do it. He must do and conquer everything ist after the change called death. But if you know, if the itself nor its achievements to the world. It does not cry

> Beneath that wondrous tree when Buddha saw the light, when he reached the attainment and knew of eternal life. go into the world thereafter and say, "I have attained it";

spiritually; every day we are getting more and more mes-cort him in royal style he said; "I have no need of all this, sages, and they tell us how exalted we are, and when we I will walk." He went to the palace, not as a prince, but sorrowing and sick people as he went, a wanderer and a vagrant as far as the world is concerned. But he knew

So the goodly life passing to this wonderful realm does not come with the sound of trumpets, with great blazoning upon banners, with music marching along the streets to

As said before, you cannot miss immortality, the continuity of existence. That which you can do is, that when best: it is in the life of one who serves because loving service is the highest and best.

When we are talking about this glorious heritage, this one of your burdens, or take from you one step of your ex-

Seek for the divine beneath the surface of human condi-

Therefore, here and now, every day you may enter into istering angels attend; well knowing that the spirits of your loved ones bend near; well knowing that all souls, whether tethered by earthly circumstances, or free and ing you.

When Saul, the king of Israel, heard the sweet music of way, then there were angels to the right and angels to the left of him; not because he was the King of Israel, but bebellious spirit had yielded to the great love of the Infinite, and he found he was one of God's children.

"WHAT ARE THE WILD WAVES SAYING?" "LIBERTY."

Impromptu Poem by Mrs. Richmond, the Subjects Being Given by the Audience,

The wild waves along the ocean's shore

Are saying what you think they say;

Either that the storm is there and nevermore Will it be calm, or that at the break of day The voices of the sounding sea Will be a beauteous symphony. If you are a lover, they are speaking

If you are peaceful and calm they are revealing Peacefully and calm their blest control. If you are in the midst of the storm Of passion and of anger and strife, The waves are telling all the while

With the voice of love unto your soul,

Of the conflict and the storm of life. Nature tells you what you are, And the voices of flower and shrub and tree, The song-bird and the ocean wave. Each is like your soul in its harmony.

Sometime, when you are ready to leave, The ocean waves along this shore Will lead you to the harbor of light, And the safety, that forevermore. Like the beacon light to the sailor, that's seen To show the light that hath ever been.

True liberty does not consist In violence and aggressive strife In that which makes human life resist, Full of its conflict to make rife With strenuous efforts day by day Each with his fellow man upon life's way.

True liberty means to live your life; But that every soul in heaven and earth Is co-related to your own; Which shows, within this human birth,

You cannot selfishly pursue Any pathway that hinders another's feets That you must keep within your view The lines of life where all must meet

If you your own work truly fulfill It is free and true to the extent That the same liberty is known to all; Following love's blessed commandment.

#### Two Striking Instances Occur in the State of California.

PREACHERS PROGRESSING.

It is a common remark that clergymen are, as a class, less liberal than their congregations. I do not know if the saying is correct. I personally know a few preachers who were soundly "orthodox" once, who became broad-minded, progressive, non-orthodox teachers. I will name but two in this communication. The first, Rev. Benjamin F. Wilson, of Berkley, town where several hundred miners were employed. The conditions imstrike followed. Mr. Wilson saw the families, and the cruel tyranny of the whose wife was a member of an Episcoal barons. Being a man of keen copal church. The doctor asserted sympathetic nature, his heart ached that "the Episcopal church was the for the poorly-housed, half-starved, illy-clad, often sick women and chil-why, he replied, "Why, the Episcopal ers, pleading with them to grant bet- The other broad-minded preacher I ter terms to their employes. As many of the men were members of his Burt Estes Howard. Fifteen years church, he preached a sermon on the ago he was pastor of the First Presbysubject, but did not say anything of an terian church of Los Angeles, Cal., offensive nature. He quoted from the leading church of that city. He Jesus, and emphasized the doctrine of broadened in his theology and was so brotherhood, justice, mercy and the active in good works outside of the

Golden Rule. Some of the capitalists were also rich, narrow, and self-righteous old members of his church, and were lib-fogies of his flock began to scold and eral contributors to it. These were lecture him, and threaten him, but the close of one of his great meetings, highly offended, and made the demand Howard kept right on preaching progthat their pastor refrain from expressing any sympathy for the families of these strikers. Wilson replied that his duty as a minister of Jesus Christ the church authorities held a meeting required that he should sympathize and drew up a letter addressed to the practice," declared the speaker. "I with the suffering prog. The minewith the suffering poor. The mine-pastor, telling him what he must and have told you all I know, and I will owners then sent a message to the pre-must not preach, and even dictating stop now for a few years, and travel, siding elder of the district to come his political action. This letters the section of the district to come his political action. siding elder of the district to come his political action. This letter they and study awhile, and try and add to ards, and the other clear headed and down and shut his mouth or remove sent by a brother to the pastor, asking my store of knowledge."

An honor to the twistons and how down and shut his mouth or remove sent by a brother to the pastor, asking my store of knowledge." him from the pastorate. The elder for an immediate reply. Mr. Howard that they had, in fact, contributed following words and form:

building, and it would not do at all to

offend them.

When Wilson replied that as he understood his duty as a Christian min-ister to be to preach fair play and the brotherhood of man, the elder said "Oh, never mind that; you just go ahead and preach Methodism and diplomatically refrain from meddling in this dispute."

Mr. Wilson declined to act diplo-

This incident reminds me of the

wish to name in this letter, is Rev. Presbyterian denomination, that the eral contributors to it. These were lecture him, and threaten him, but

rian Church, Los Angeles, Cal.: Dear Brethren:—Your communication, of this date, is at hand. My reply is, "Damn you."
Yours in brotherly love,
BURT ESTES HOWARD.

The old fogies were shocked, but the younger members approved the letter. As for the pastor, he kept right on preaching broad humanitarianism, filling his church to the doors matic" part, and of course soon lost every Sunday. But he encountered so caste among the harons and the elder. much opposition, and had to deal with two in this communication. The first, Rev. Benjamin F. Wilson, of Berkley, Christ did not seem to meet with the approval of the high church officials, an educated, eloquent, noble man, who has a life of great usefulness yet before him. Several years ago, he was stationed in a mining town where several hundred miners town where several hundred miners an independent, and his theology has the dependent of the first and teachings of much bigotry, that one fine Sunday morning, he announced that he would withdraw from the society, would related to the first and teachings of much bigotry, that one fine Sunday morning, he announced that he would withdraw from the society, would related to the first and teachings of much bigotry, that one fine Sunday morning, he announced that he would withdraw from the society, would related to the church, but the church of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and in due time he gravitated out of the high church officials, and i gaining power and is doing a thousand they erected a beautiful church ediwere employed. The conditions im- gatating power and is done as a regular Methodist pastor. They still thought they were Presbyterians, destitution among the men and their boast of an old. humorous doctor, but insisted they were liberal ones. Howard preached a broader theology than when in the old church, and the congregation grew, and the movement prospered, and the pastor was idolized. But one day, right at a time when the dren. He took an active interest in church does not dabble with politics church was at its most prosperous cathem. He talked with the mine own nor religion." tion and went back to the theater where he preached to large congregations. These new admirers finally rented the Methodist tabernacle, having a large seating capacity, and for a

> poured into this great building to hear the eloquent speaker. Again did Mr. Howard astonish and grieve his congregation by saying, at the close of one of his great meetings,

> year or two the meetings were held there, Every Sunday thousands

That was six or seven years ago. that they had, in fact, contributed following words and form:

| year or more ago filled, for a time, a largely to the erection of the church To the Trustees of the First Presbyte- Unitarian pulpit in Boston. Recently

he was chosen as the pastor of the First Unitarian church of Los Angeles, and is drawing to his meetings the ablest thinkers of that liberal, progresive city.

Burt Estes Howard is learned, elo quent and honest. As a profound thinker and pulpit orator he has no superior on the Pacific coast. At one time no man stood higher in the Presbyterian denomination west of the Rocky Mountains than he. Being a young man, he was certain to attain a His idea of the life and teachings of so much bigotry, that one fine Sunday much greater prominence had he been a time-serving hypocrite and remained with that church. He was coaxed and importuned to stay in the Calvinistic camp, but without avail. Threats, slander and persecution followed, but he swerved not. He was poor in this world's goods, but rich in courage, in talent, in learning and in good deeds. Being still a man iff middle life, I shall expect the world to know more of him.

It is said that the orthodox theological schools are complaining that fewer and still fewer young men, each succeeding year, enter them as students to be educated for the ministry. Clearly the reason is, that the young men of average intelligence no longer believe the pagafistics fundamental doctrines of the Murch!! The public school, and sciences and the printing press have so spread géneral intelli gence, that the old-dogmas of the fall, his customary activities to realize that the Eden snake story, dispersonal all anything unusual has happened.

"Then," resumed Mr. Jinarajadssa, feated God, total deprayity, an endless "he sees his body put in the coffin and hell, the trinity, and the atonement" he cannot interfere. He realizes that Shrills over the quaking earth and in the figure that he is in a different world and he can the fiame bers of the present generation. These not make himself felt. He sees other doctrines are all the product of an ig-

norant age. The young man who has received instruction in astronomy, geology, chemistry and other scientific

they cannot preach the brotherhood of man, and common bonesty, and comcame and told the pastor that these read the epistle, and wrote out and Mr. Howard spent some time at Stanman, and common honesty, and commine barons were rich and influential, returned his reply in substantially the ford University, went abroad, and a mon sense, in the church, have the courage to leave the church.

Alameda, Cal.

LIFTS THE VEIL.

C. Jinarajadasa, an Eminent Hindoo and Spiritualist, Lectured Lately in New York, Giving Expression to the Following.

Attend, sahibs all, to the words of C. Jinarajadasa, B. A., who of the fu-ture know, the A. B. C. From Colombo, Ceylon, he comes, and recently he addressed a large audience of Theos-'Heaven and Hell in Fact and Fancy.'

"It is one of the contentions that many persons walk about this world without knowing that they are dead. They have an unpleasant way of not paying any attention to doors, but just slip through walls without saying, 'By your leave.' At first, of course, they feel as though they are ham-pered by the body, but before very long they become accustomed to the new conditions and walk around with their former friends, and they do not have to stand in front of doors and say, 'After you.' It is possible for them to enter any room alongside the most rotund person who ever was, no matter how narrow the doorway."

who has departed from the scene of

"he sees his body put in the coffin and ers arranging his affairs in a way of Rise by the scaffold where the crimson which he does not approve and he does not like it, yet he can do nothing. Sooner or later he realizes that he is studies, if he is honest and is not con-studies, if he is honest and is not con-stitutionally lazy, has dittle induce-ment to enter a theological college frame. He is not thirsty or hungry, and have drilled into him a lot of pa-nor does he suffer fatigue. For him there is neither sunlight nor darkthat for those whom he sees on earth there is the alternation of day and

> "Materialisation." By Mme. E. &-Esperance and Rev. B. F. Austin. Excellent. Price 10 cents.

night."

### LIBERTY.

What man is there so bold that he should say,
"Thus and thus only would I have the sea"? For whether lying calm and beautiful, Clasping the earth in love or throwing back

The smile of heaven from waves of amethyst, Or whether, freshened by busy winds, It bears the trade and navies of the world

To ends of use or stern activity, Or whether, lashed by tempests, it gives way To elemental fury, howls and roars

At all its rock barriers, in wild lust Of ruin drinks the blood of living things And strews its wrecks o'er leagues of desolate shore, Always it is the sea, and men bow

Before its vast and varied majesty. So all in vain will timorous ones essay To set the metes and bounds of liberty, For freedom is its own eternal law. It makes its own conditions and in

storm Or calm alike fulfills it when it lies According to the sage of Colombo. Still as a sleeping lion, while a swarm it requires several days for the person Of gnatlike evils hovers round its Nor doubt it when in mad, disjointed

It shakes the torch of terror and its CLA Of riot and war we see its awful form

BXB Rings down its grooves the knell of shuddering kings, For always in thine eyes, O Liberty,

Shines that high light whereby the world is saved.

And, though thou slay us, we will trust in thee. —John Hay.

"The Present Age and Finer Life; Ancient and Modern Mysteries Classi-fied and Explained." By Andrew Jackgon Davis. We have a few copies of this work by the celebrated seer. Cloth,

### Restores

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Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheepfully recommend it for the cure of eye, ear and throat affections. It cured my mother, of cataracts."

ear and throat anections. It cured my mother, of cataracts."
Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."
Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

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remarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Catechism," says: "A New Catechism" is the boldest,

the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced round with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopedie of theology and reason in a nutshell.

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WON N. Pour Centuries of Progrethinks / International Congress, Chicago, I October, 1893. By Susan H. Wixon. Price, 1

## General Survey.

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

lieving that the cause of truth can be diametrically opposed to his belief, get that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will lines to two lines, as occasion may re-

It will not do to say that Secretary or writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO AND WORK OF SPEAKERS AND ME-NOT BE PUBLISHED, AS WE HAVE PURPOSE.

Mrs. Henrietta L. Lichtig writes: The Illinois Sunflower Ciub will celebrate its first birthday on March 23, at the old Tremont House, corner Lake and Dearborn streets. The afternoon exercises will consist of a game of progressive euchre, beginning at 2 o'clock sharp, and six prizes will to neutralize his magnetism. When Some booths will also be arranged for the purpose of giving readings to those who desire them. Supper will be served at 6 o'clock, after which there will be a short but interesting program, followed by week. I mention this to your readers dancing. Vogel's orchestra will furnish the music for the dancing. Tickof the club. Come, friends of the Sun-at 2:30 p. m., at 523 Belmont ave. flower Club, and swell the crowd and Mrs. Helen Webb, superintendent.

The Danville (Ill.) Commercial tendance. says: "Miss Abigail Price, the lecturer on Spiritualism, who appears at the Dodge, having located in Chicago, Grand, Sunday evening, March 11, is a wishes to be introduced to the Spiritmost earnest exponent of the genuine-ness of the phenomena she demon-stand among the workers for honest strates and lectures about. She de- work. Her mental phases are of a clares that there are many things un- high order, and have given satisfacexplainable except by the Spiritual-istic hypothesis. She says in an in-with her. She is frank and truthful, terview that 'it is a well known fact, giving forth nothing but what she reand established beyond refutation, ceives from her guides. She resides that telepathy has passed beyond the at 659 North Robey street." mind, even though they be apart thou- Union, 1546 Milwaukee ave.

Mrs. G. Williams writes from Cleveland, Ohio: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, had the pleasure of listening to a fine sermon on Women's Rights, last Sunday evening, by Mrs. George Kates of Philadeltrue and convincing messages from the spirit world. This next Sabbath Mr. Kates will lecture, followed by Mrs. Kates with messages. The fair will be held Tuesday and Wednesday, the 27th and 28th of March. Many very beautiful articles can be had reasonable. The anniversary will be held Sunday, April 1. We extend a cordial invotation to all Spiritualists throughout the state to try to come and be with us for our anniver sary day, as we look forward to that day with great rejoicing, for our society is prospering and progressing far beyond our expectations. Everybody

Harry J. Moore will assist in conducting the 58th anniversary services in Seattle, Sunday, April 1. He lectured for the Spiritualists of Walla Walla, Washington, during the Sundays of March. Address all telegrams Block, Seattle, Washington, until fur-

Frank T. Ripley returns to Tipton Ind., about the first of May. He would like to lecture and give tests en route. Address all let-Terms reasonable. ters to St. Joseph, Mo., General De-

Ferd C. Suhrer writes: "The congregation of the Rising Sun Mission, on Sunday afternoon, March 18, had the pleasure of listening again to a lecture by Sister Martha Price. 'Criticism' was her subject. Dr. L. Koehler also spoke on the same subject. Brother Charles Wynters, a rising young medium, made his maiden appearance in public at this service whom are children. Last Christmas and his guldes gave some wonderful a large and well decorated tree helped tests. The evening service was largely attended. Dr. O. E. Miller, our speaker, spoke on 'The Perfect Man.' Sister Dill gave up to her guides later. in the evening, and it was pleasing to see the smiles of satisfaction dawn upon the faces of the skeptics, as they acknowledged the tests. Sunday evening; April 1, we will celebrate the 58th anniversary of Modern Spiritualism in our large hall, 378 S. Western avenue. An appropriate program is arranged and lunch will be served at about 5:30, at a moderate price. Dr. J. MacFarland will be our speaker. Our third annual mask ball occurred on Saturday evening, March 17, and was enjoyed by our members friends until an early hour. This was another --- successful -- entertainment which attested the growing popularity of the Rising Sun Mission.

CONTRIBUTORS.—Each contributor AS A GENERAL RULE, IN THIS is alone responsible for any assertions OFFICE WE PAY NO ATTENTION TO or statements he may make. The editor ANONYMOUS COMMUNICATIONS. allows this freedom of expression, be THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL best subserved thereby. Many of the MATTER, OF WHATEVER KIND, sentiments uttered in an article may be SENT TO THIS OFFICE.

> When writing for this paper use a pen or typewriter.

> We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

According to Mrs. Lena Torrell, there are 10,000 inhabitants at Mt. Vernon, Ill., instead of 1,000, as here tofore stated. She says: "Friends in generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to the lines are considered as the conditions and not charge more than 25 cents per head, paying lines to the lines are considered may rehis (or her) own expenses, except par TAKE DUE NOTICE, that all items the right party, as there is no hall to for this page must be accompanied by the full name and address of the writer. canter between Evaporities in the little of the right party as there is no hall to be secured. Mt. Vernon lies in the canter between Evaporities and the right party as the right party as the right party as the right party. St. Louis, Mo., 80 miles between each, Correspondent writes so and so, without giving the full name and address of C. & E. I., and Southern railroad." Mrs. Nellie S. Baade writes from Hamilton, Ontario: "I have been lecturing to large audiences here, and last evening the largest of the season.

S. H. Ewell writes: "Having been a Spiritualist for over 55 years, read Spiritual papers since the first one was published, attended very many camp-meetings, had sittings CHRONICLE THE ENGAGEMENTS scores of mediums, and read what your paper has said up to date, I feel DIUMS. A REPORT OF WHAT THE justified in having an opinion on spir-VARIOUS SPEAKERS SAY WILL itual manifestations. I believe that many mediums who do give genuine spirit messages will sometimes fraud. NOT SPACE SUFFICIENT FOR THAT I have never known a spirit control to leave a medium on account of the medium being immoral or dishonest, so I don't believe we shall ever root out fraud.

Subscriber writes: "Bill Sunday exects to be in Freeport, May 1, to hold big meetings. The churches have had poor attendance and so hired him to bring back the people. We will try we are near, those meetings do not amount to anything. We hold a seance and ask the good spirits to send light to the dark spirits that hover over those places. We do it twice a week. I mention this to your readers, The Progressive Sunflower Lyceum ets can be purchased of the members No. 1, meets every Sunday afternoon help the young child to celebrate its The third meeting was held Sunday, March 18, with thirty scholars in at-

J. C. Dryer writes: "Mrs. Anna

We know now that | Wm. Hassman writes: "Standing one mind which is an affinity of an-other mind may communicate to that in the hall of the North Star Spiritual sands of miles, the thought, anxiety, before the hour which is set for the perturbation, joy, and sorrow of its commencement of service; every seat kindred spirit." busy preparing temporary seats. Sister Lester Krueger and Brother Tem-ple officiated for the evening, their lectures and messages were very impressive. The harmony and friendly feeling towards each other was such that Sister Lester Kreuger was not able to stop giving messages when the hour for closing had arrived, and many before leaving confessed they had learned more and had more proof of a life beyond the grave than they had ever experienced or had the proof of in their respective churches? A. J. Brooks writes from Monroe

La.: "This town is strongly orthodox. There are a few freethinkers, a few Christian Scientists, and a few who believe in Spiritualism, but they are afraid to express themselves. There are many people coming here from the North, and I have been hoping that some good Spiritualists would come and settle among us. This is one of the garden spots of the South. The and has been owned by large planters, and could not be bought in small tracts. Now the colored laborers whom the farmers were dependent on have flocked to the sawmills, railroads and towns, leaving the latter power less to cultivate their farms. The land owners have come to a point where they have their land in small tracts. I wish some good Spiritualists would come here and settle on some of these fine places. I will be glad to give them any information I can. I think if a good test medium and lecturer would come here the people would be greatly interested."

Miss Waldron writes from Chesan ing, Mich.: "The Chesaning Progressve Lyceum had the pleasure of having Mr. and Mrs. Sprague in attendance a few weeks ago. Both gave a short talk which was greatly enjoyed. Our lyceum has been organized over a year, and at the present time we have thirty members, about 12 of to remind the children of the holidays. We are now planning for an entertain ment to be given in the near future.

W. J. Colville has just delivered very successful course of lectures in Toronto and one in Chicago March 20. 3. p. m., at No. 8 Washington street. He is now lecturing in San Francisco, but leaves that city for Australia, on the "Sierra," March 29. His engagement in Sydney opens Sunday, April 22. Address all letters care of Henry Cardem, 5 Moore street, Sydney.

The first Spiritualist Society of St. Joseph, Mo., will celebrate the 58th anniversary of Modern Spiritualism on Sunday, March 25, 1906, in the Odd Fellows' Hall, at 10:30 a. m., and 7:30 p. m. It will be celebrated with flowers, music, etc. Frank T. Ripley will deliver the anniversary discourse and give tests.

Mrs. Lucile de Loux writes: "We have discontinued our meetings at South Side Turner Hall, because the Sunday night dances there made it impossible to conduct the same, on account of the noise the dancers made Since there is no other available hall we have concluded to hold Sunday evening seances at our parlors until we can find a suitable place, free from noise. We wish everyone to feel that

they will be welcome in our home and invite them to come." Correspondent writes: i"The first meeting of German Spiritualists of Chicago under the management of the board of directors of the Searchers' Publishing Company, which was held Sunday afternoon, March 18, at Flynn's Hall, corner North avenue and Robey street, was a grand success. The hall containing nearly 200 seats was packed to the doors. Dr. Georg von Langsdorff of Germany, one of the foremost German writers on Spiritualism, with a world-wide reputation, gave a beautiful lecture on 'Why Had Spiritualism to Come.' His daughter, Miss Ida von Langsdorff, related her experiences which were very interestng, and Editor Gentzke delivered an

inspirational and inspiring lecture on The Power of Thoughts and Feel ings.' The next on the program was Mr. Frank Joseph, who gave a number of messages, which were recognized. Mrs. Anna Dodge, the message bearer of the German paper, Lichtstrahlen, had the last number on the program, her messages, readings and diagnosis of physical ailments were delivered quick, precise and to the point. The work done in this meeting has furnished a great deal of thought food to intelligent investigators, and it was an intelligent audience present to appreciate the same. This society will hold meetings every Sunday afternoon at the same place.'

Mrs. G. Partridge and her little grandson, Robert Glen, started last Wednesday evening for Salt Lake City, Utah, to the home of little Bobbie's parents.

Mrs. C. Fannie Allyn writes: "I am in Erie, Pa., giving a course of lectures. They are well attended in quality and quantity. I am laboring under difficulties, for I fell on Sunday evening, March 11, while going to the hall, injuring my right hand, wrist and arm. Not even Christian science can persuade me that I am not in continuous pain. I serve the Buffalo society in April. How glad I am that Prof. Lockwood lives and writes. Glad you are clearing the way for enlightened Spiritualism.' Mrs. M. K. Gates writes from Win-

field, Kansas: "The Spiritualist Society of Occult Science here have enjoyed many pleasures and intellectual feasts since I last wrote The Progressive Thinker. We have had the pleasure of having Moses Hull and wife with us. It was a great pleasure to see their dear faces once more and hear their voices still proclaim blessed truth, and as we listen to them we wonder who will take their places when they shall have passed beyond the veil. We feel there will be a vacancy for some time at any rate. next pleasure has been a visit from our N. S. A. president every two weeks, as he has gotten up a very nice circuit of towns which he visits, lecturing every night through the week and twice on Sunday. Every time he comes to our little society we feel that he grows better. Each lecture seems to fill us with new life, fonder hopes, and higher aspirations. We feel proud that such a man is our leader.

Maggie Henry Writes: "At Spiritual Mission Chapel (Old: 77), both meetings were well attended. In the after noon each one received a message or short reading. We had a large and intellectual audience and our speaker, Prof. F. M. Stoller, was at his best We had several visiting mediums who gave some fine psychometric readings also readings from your correspondent. All are wel-

Julia S. Smead writes from Milwaukee, Wis.: "Mrs. Adellie Gates An drews and I commenced a series of meetings in February, at Fraternity Hall, 216 Grand senue, and we have sages to large and interested audi-It is our wish to give a higher Spiritualism than has usually been given here, and with the assistance of our ever present guides we are suc-We have had the following ceeding: prominent mediums present, and from time to time assist in spirit test and message work: Lydia D. Everett Arthur P. Roberts, Gottfried Michaels and Chas. Mitchel. The first of April we celebrate the fifty-eighth anniver sary of Modern Spiritualism, afternoon and evening. All are invited to come and bring lunch and stay for evening services.

Maurguerite Mac writes: "Mrs. M A. Burland will hold her regular monthly social at her residence 3019 Vernon avenue, on Thursday evening, March 29, at 8 p m. All are wel-come. Prof. Leon, Madam Zazelle and other good psychics as well as Mrs. Maggie Henry, the palmist, will be present to help entertain with shor messages and readings, and Violet Mrs. Burland's little Indian control always has something good to eat for the material, as well as spiritual food for the guests."

Brother Hendricks writes from Greensboro, N. C.: "The world 'do move,' and evolution's ball keeps rolling. On last Sunday it made its anpearance here in the 'Gate City' when a society was organized under the name of the Greensboro Society of Psychic Research, with a membership of about nine or ten persons, and a bright prospect for a goodly increase in membership in the near future Greensboro is a progressive city, with a progressive people to steer the Ship of Fate. I am glad to see the death blows struck at the fakes and frauds in our ranks. Let every true Spiritualist see to it that their doors are closed and barricaded against all for other fields to practice their nefa-

Lyman C. Howe lectured at Meadville, Pa., Sunday, March 25. He will be at Lily Dale, April 1, at the anni-

versary meeting. C. J. Barnes has been holding trumpet circles with excellent success at

Boonville, Ind. He goes from there to Mt. Vernon, Ill. Eva L. Stewart writes: "The Hyde Park Occult Society was well entertained on the afternoon of the 4th hy Mrs. Ada Zazell, who gave us fine messages. In the evening, Mrs. E. J. Hanson lectured and gave - message which pleased all. On the 11th, Mrs. A. W. Bloom gave messages in the afternoon, and Mr. Bloom lectured in the evening, after which Mrs. Bloom gave some very convincing tests. All were well pleased with both Mr. and Mrs. Bloom and they are to be with us again on April 22. In the afternoon of the 18th, Brother Elmo gave us i short but interesting talk. In the evening, Dr. J. H. Randall gave us. one of the best talks we have heard from him. This coming Sunday we

Oceandles is a psychical narrative by Carlyle Petersilies, author of the Dis-covered Country, This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Epice, paper cover, 50 cts.

MARY ANN CAREW. Wife, Mother, Spirit and Angel.

By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a vealistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

us and lecture and give messages. April 1, in the evening, Dr. Geo. B. Warne will speak on Modern Spirit-ualism, being another anniversary of Spiritualism as first came to light in Hydesville, N. Y. This will be very interesting as the Doctor is well posted on that subject. Mrs. Jennie Staner Adams will be the medium for that night. Our dime socials are very entertaining. We have changed this next one into a regular seance to be conducted by H. S. Frazer, and to be held at our hall, 319 East 55th street; admission 25 cents. Last evening we closed our series of dances for this season. We are to give the public something new soon. We can't say too much in regard to our young lady musicians. Miss June Studevant and Miss Celia Staples. They certainly are talented and have given the dancers delightful music. I believe they are open for engagements. They reside at 2358 Indiana avenue." Mrs. Replogle writes: "The Chicago

Spiritualist League will hold its monthly meeting in Kimball Hall, at 8 o'clock, April 4. An excellent program will be presented. All are cor-dially invited to attend and help make this the best meeting the league has ever held The executive committee of the Chicago Spiritualist League met at the home of Mrs. Maggie Waite, March 21, to transact the business of the league. A unanimous vote of thanks was given to Mr. Elmo who had so generously postponed the dance to be given at his hall on the night that the League gave its mask ball. The committees who gave their time and the friends who contributed the prizes were all remembered for their kindness and zeal. The mask ball was a success in every particular and it was due to the hearty co-operation of these kind friends.

Lyman C. Howe writes of the great affliction that has come to his wife: 'Mrs. Howe has been ill more or less of the time since early November, 1905, but most of the time she has kept up without a doctor. Early last Friday morning, she was struck down as if she hadabeen shot, and suffered excruciating pain in the afflicted limb, and the case was so complicated and severe that I called a physician. He called it lumbago and sciatic neuralgia. She is still confined to bed, unable to sleep, or stand onethat foot, but we think she is improving." Mollie S. Phelps writes from Oak-

land, Cali. "Our good sister, Mrs. Salome Cowellishas for years wheld a meeting in Woodman Hall every Sunday night. It has been largely attended and is the means of spreading the truth widely. Her earnestness and zeal add new laurels to her brow every day, She is assisted by Dr. Stewart Ellis, an old and able worker. Dr. Eilis has also held every Thursday night in Fraternal Hall a test meeting, of which we can say equally as much as we have said of the Wood man Hall meeting. During the month of January our state organizer, Allen Franklin Brown, and his good wife, tendent of Lyceum work, were with us. Through their earnest efforts a new society known as Emanuel Spiritualist Society of Oakland, was organized. It meets at Louring Hall, 11th and Clay streets, every Sunday morning and evening, and is in a very flourishing condition. Sister Brown also organized the Progressive Lyceum, which has grown beautifully and is a delight to all our hearts."

A TRIP BETWEEN SUNDAYS.

Mrs. Georgia Gladys Cooley Causes a New-Vibration in Various Places.

I have just completed another one of my little trips out of the city, havng answered calls for work at the five places where I found anxious

minds seeking light. At Kirkland, my first stop, I found most interested audience to witness their first spiritual meeting, and the people were so well pleased, the call at once went out for my early return. The same success as well as desire met me at Kingston, at which place some few years ago I gave the first public meeting of the kind ever held in the town. From there I went to

Genoa, one of my old stamping grounds. These good people always furnish good conditions for spiritual work, but at this time it seemed the angels drew nearer earth, consequently we all felt very happy at the close of the meeting.

Rockford was my next destination. where I found the same spirit of love prevailing and a grand meeting was the result of the effort put forth by the Psychic Research Society of this

progressive city. I have visited this place many times, but the verdict of the people was, "Mrs. Cooley never did better work than she did to-night." This society is steadily growing under the very efficient leadership of Mr. Smoose, the president, and his able assistants. Mr. Smoose is a good speaker, and with the help of such mediums as their secretary, Mrs. H. H. Howe, Dra Wm. Hammond and several others, the society is kept in close tough with progressive thought. I have forgotten the exact number, but either eighteen or twen-ty-eight new members have been added since New Year's. Dr. Ham-mond is the renowned healer who has been an enigna to the medical pro-fession of his district for years. When but a boy, living one farm, he was told he must, work for suffering humanity, and the most difficult cases were diagnosed without a question, and as his hands were laid upon the patients they were healed. Thou-sands of sufferers can testify to this Hammond is also a fine medium, but ring the duties of a faithful wife and

loving mother.
I next went to Belvidere. The good folks here held their meeting in the heautiful and very hospitable home of Mr. and Mrs. Fred Wolf, as they have not branched out into hall meetings. yet Mr. and Mrs. Wolf and moth-

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are indeed rich and varied, and will tending. master minds illustrating the NA- hold good until May 1.

We want to reach Spiritualists ev- TURE OF DEATH and the grandeur crywhere—those not now taking THE of the SPIRIT REALMS. It will do PROGRESSIVE THINKER, hence we any one good to read it. Its contents make a SPECIAL OFFER, the abso- of 850 pages banish the STING OF lute gift of Vol. 8 of THE ENCYCLO- DEATH and portray the beauty, the PEDIA OF DEATH, AND LIFE IN loveliness, the fascination of the THE SPIRIT WORLD. Its contents LAND OF SOULS to which all are

be read with ALL THE INTEREST This book is elegantly and substanthat attaches to a novel. The CHRIS- tially bound in cloth, and externally TIAN as well as SPIRITUALIST will will be an ornament to any center be deeply interested in its perusal. It table, while its contents can not fail to is RICH IN FACTS and leads one benefit any reader, whatever his belief.

gradually to a full realization of the Send ONE DOLLAR for The Prospiritual plane of existence. Rev. M. gressive Thinker one year, and ten J. Savage, one of the most brilliant cents in stamps to pay postage on the of liberal minds now before the public, book. No attention will be paid to has four chapters of logical, soul-ele- orders for this remarkable book unvating facts which will do you good less accompanied with a year's subto read. He is followed by other scription to the paper. This offer will

of my dear old friends from out of the city. Indeed, it was like coming enjoyed the treat. It was not one of those dinner parties where the medi-um was asked to "see something" for the guests between bites, consequently every time my elbow moved my mouth opened and the preacher could hardly get away from the table. Altogether my trip was a glorious one. Many skeptics and church members of each town are awakened and I've promised to return to each place just as soon as can find open dates.
GEORGIA GLADYS COOLEY.

LET US HAVE THE TRUTH,

The Whole Truth, and Nothing But the Truth.

To the Editor:-Being for some years a subscriber to and reader of your valuable paper, The Progressive Thinker, whose columns are ever open for the discussion of both sides of an important question. I have from time to time noticed that a number of writers are somewhat radical in their views concerning the phenomena pro duced in the dark circle, and have lit-tle or no faith in the phenomena when Because a medium accepts money for his or her services as a medium,

it does not necessarily follow that he or she is a trickster I personally cnow several trumpet mediums who hold their seances in the dark, and whom I believe to be strictly honest, ERTS, of inasmuch as I have never found them World." inasmuch as I have never found them tricking, nor have I caught them in a lie. More, I have had, through them, sand per year, and the rent of the thepositive evidence of spirit return and ater in which he lectures is one dollar communion. I also have sat on three per minute. different occasions in circles gotten up for one of those mediums, and where lege of hearing such a speaker. tion, while at the same time I know he which to buy food for his family.
Would you, reader, consider him a AUDIENCE OF SPIRITS. trickster? Did it not prove his honyou not think he would have produced

Spiritualist should study both the phenomena and the philosophy of Spiritualism, and if this is done the spurious within our ranks can the more readily be detected.

The home circle is all right, and ton, where grand results are had, I turned to have a feast of sayings from have been informed by a member of one of earth's greatest speakers. the circle, there would be few converts outside of the members of the circle since no one but a member will be admitted. Now that this is true of this particular circle, it also may be true of many other circles, therefore how are the masses to be converted if so-called commercial mediumship is

driven from the field. Our mediums as a rule are poor so far as this world's goods are con-cerned, and cannot afford to travel from town to town without remuneration. They are human, too, and must eat, buy clothes to wear, pay house rent. and few of them have a home they can call their own. They must travel on railroads, too, which means cash down and in advance, all of which runs into money, therefore we have commercial mediums, also commercial speakers who, most of them, require a guarantee of a certain sum for their services. This is business and to which I have no objection.

There is no doubt that tricksters and dishonest mediums infest the ranks of Spiritualism, tricksters who are not in any sense mediums, and mediums who will trick, produce the spurious if they can't get the genuine.

Admitting this to be true, we should encourage and protect our honest meand there, the bogus test mediums in-

whole truth and nothing but the truth, it matters not how little. Canton, Ohio E. R. KIDD.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, phyiological and psy-chic science. Demonstrator of the Mo-lecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

ranged a dinner party, inviting some TOPIC FOR THE PROGRESSIVE LYCEUM.

> Sunday, April 1, 1906: "Life's Experiences."

Gem of Thought:-

The tide of time must ebb and flow, Currents of Joy and Grief; And each will have that strength, I know,

That brings a sure relief.

With scalding burning tears; Reflected there I surely see The coming brighter years

Each cheek some time will stained be

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston,

IN TOUCH WITH SPIRITS.

Beautiful and Impressive Scene at the Meeting of John Emerson Roberts at Kansas City, Mo., Illustrating Again the Important Fact that Spirits in Large Numbers Attend the Meetings of All Who Are Engaged in Humanitarian Work-The Spirit Usher, and What He Said. To the Editor:-While I was in

Kansas City I went to the Willis Wood

Theatre to hear the wonderful second Ingersoll, JOHN EMERSON ROB-

"The Church of The society has paid him five thou-

It is seldom that I have the privifor one of those megiums, and water I was pleased to learn, as a matter there were from \$5 to \$8 awaiting Dr. Roberts after returning to the Dr. Roberts after returning to the did not have as much as a dollar with that he was delivering his lectures not

My spirit friend, "Amelia Bauer." esty? Had he been a trickster, do who accompanies me to nearly every place, told me that when I entered the theater, and the usher came and the spurious and taken the coin? theater, and the usher came and We all know there has been and is showed me a seat, that a spirit in the to-day counterfeit money in circula- same capacity came to her and asked tion. Are we to reject the genuine her whom she came with. She point-because the counterfeit exists? Every ed to me, and said, "I came with ed to me, and said, "I came with Pete." He then said, "You are also

welcome.' The next Sunday we went again when the same spirit usher met her and said, "You are again welcome." What a beautiful picture tha there should be ten home circles where there is only one in this country of ours; but if all were conducted as a distance of the surroundings all filled with certain home circle. I know of in Cau- the same class of spirits who had re-

> A. E. BABCOCK. St. Louis, Mo.

IMPORTANT NOTICE.

It Is Directed to the Spiritualists of Iowa—Charges Preferred Against the State Association.

Since writing my last item of our appointment as missionaries for the State Spiritualist Association of Iowa, learned that charges have been filed against the S. S. A of Iowa, and Mrs. Noyes and I will not work as missiona-Hes for that association until all disputes are settled satisfactorily to the We will continue to work as field workers for the cause in Iowa.

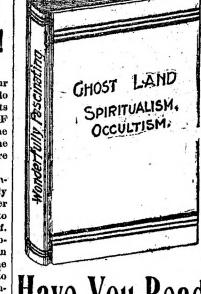
WILLIAM D. NOYES. 1374 Main street, Dubuque, Iowa.

THE ANNUAL CONVENTION Of the Objo State Spiritualists Associ ation Will Be Held Friday, Saturday and Sunday, May 25, 26 and 27, 1906 the First Spiritualists Tem-

ple, Fullerton Street, Cleveland, O. We urge that every Spiritualist in encourage and protect our honest me-diums, and when a medium is found to vention, either in person or by delebe a trickster drop him or her then gates. A most cordial invitation is extended to the Spiritualists from other cluded. Let us have the truth, the states as well as from our own to be with us. The list of speakers will be made known later. C. A. SOLLINGER,

Secretary O. S. A. 1305 Clark Ave., Cleveland, Ohio.

"Spiritism and Mrs. Leonora E Piper and Dr. Thomson J. Hudson's Theories in Regard to It." By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of



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We have now TWELVE magnificent PREMIUM BOOKS, which you can se-Any one of the Twelve Premium

Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25. Any two of the Twelve Premium Books, \$1.25.

Any two of the Twelve Premium Books you may order, price 70 cents.

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evening Dr. C. A. Burgess will be with visits them, and this time had arof Ahrinziman's Studies in the Domain of Magic and its relation to obsessions there by one foot. A e 11 It happened that alday or two be-

fore Lizette had beef carried out of doors and into the little" orchard;

there was a grapevine there clinging

to the wreck of an old arbor, and here, out of the heat, they had left her in

her little old-fashioned chair to enjoy

tered to and fro at a little distance, talking quietly of their own affairs,

their light thin dresses looking cool

and pretty above the glowing emerald of the grass. And Jaga's tiny ears,

ever open, caught some careless words

as they went by; and now, clinging to

the rod, his head bent back and look

ing at nothing in particular, he said

them over as though he were talking to himself, preceding them with the stereotype sentence he had uttered so

many times throughout the years that everyone in the house, with the excep-

tion of his mistress, had long ago

voted him a nuisance, "Lizette! Lizette! O poor Lizette, 'if you say noth-

perch, and, covering his feet over with

over her bowed head the sunbeams

ever guess their meaning-for they

plossoms, and again beside the win-

dash of scarlet in it, bears her com-

pany. Nothing has changed at all in

any way; the vine rustles, the breeze

steals in and out, bringing the scent

flit about the room—on their old quest. Watching them, the eyes of

the dwarf brighten as "though a

comforted, and sleep 'once more

not what for guerdon the heavens may

yield: reverently. O Bleep the human

ded and is but means of apreadence

And now alone Jaga sits by the vine

and climbs onto the back of the low chair and looks down onto the empty

thing that has happened to his mis-tress. And then there comes a day

teach, but Psyche smiles in patience—and all is well.

ice performed year after year in behalf

love, the unquenchable, the divine. Wherever Duty stands, wherever you

find sympathy, there two angels be

and whosoever serves them is of God.
MARY E. BLANCHARD.

Churches Growing Liberal.

the church expressions of greater lib-erality, showing that the church con-

tinues to grow more liberal. It is sel-

dom one hears the old-fashioned "hell

and brimstone" sermons of even our

childhood days. Religion is being

held out to the people as something to

be loved for its benefits, rather than

feared. As the change progresses

from fear to love so the church be-

comes more liberal toward amuse-

ments that are in and of themselves

harmless. While in towns remote

from large cities there goes up a cry

against Sunday games, there comes from the churches in the cities an ap-

Right Rev. M. J. Hoban, bishop of

Scranton, Pa., recently came out une-quivocally in favor of Sunday baseball

entire week devoted to labor are so

engaged they have nortiniennor opportunity to enjoy the sports and receive

no recreation from their laborious

tasks. He said, "I sky let them play baseball or football or and other kind

of ball to their hearth content. The

good Lord will be pleased to see them do it, I aver, providing they are good

Rev. Hoban is right! The churches

would flourish more have larger congregations and do more food to humanity, as well as redain more souls

for the Master, if young people were

not taught that religion was a con-

the cities most ministers attend then

stant denial and personal sacrifice. In

ters, of course selecting those that

commend themselves as worthy, and

many of them even participate in se-

lect dances. It is left to the smaller

towns to rail against these harmless amusements and endeavor to legislate

Every few days there comes from

Milltown, Maine.

proval.

soul can climb to the archangel.

seat, as though in question

were saying something to Lizette.

This department is under the man

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-Bertive, 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

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made,

Louis Samuel Carroll: Q. Sesus Christ come in the flesh, and was he the son of God? I ask this as

pears to be the only tenable one, that he was a superlatively good man. He was the son of God, as every other man is the son. His miraculous birth is a folk-lore story common to almost all ancient peoples.

J. W. Boyer: Q. How does one mind affect another,-present or ab-

In precisely the same way that In wireless telegraphy, a transmitting Instrument impresses its vibrations on the receiving instrument. Thoughts are sent out from the mind as vibrations in the spirit ether, and impinge on receiving minds.

J. M. Mathews: Q. Is it true that electricity is the power that builds all tworlds and sustains all nature? What Is the spirit or life of man or of the universe? Is it composed of corpuscles? If not what is the moving spirit of the universe-God?

These questions are all based on an article in The Examiner, one of the Hearst newspapers, entitled "Comprehensive Discoveries in Electricity." In the article the writer says: "It is known that electricity is made of corpuscles," "they are about the thirty-thousandth part the size of one thirty-thousandth part the size of atoms whence all matter is com-posed." "These corpuscles are known to be centers of force." "Free, uncombined corpuscies, those not locked life of the universe." nomposed of corpuscles of electricity.

As for the force in these corpuscles he says: "Suppose two one-grain masses of corpuscles are placed four-tenths of an inch apart, then the retenths of an inch apart, then the re-gulsion of each upon the ether will be twenty quadrillions tons!" "One twenty quadrillions tons!" "One twenty quadrillions tons!" "One bit of nothing revolves; they see matand one-third quadrillion atoms."
"Electric corpuscies give life to the Electric corpuscies give life to the the manifestation of mind?—spirit? entire universe by their attractions, repulsions, and motions." "The problem how to tap nature's reservoirs is ment of physical forms, leads to the dem how to tap nature's reservoirs is drawing nearer and nearer to a solu-

It is not strange that this correspondent hesitates in his acceptance of these statements, although made by one of the most advanced scientists. They are put forward with the bold assurance of demonstrated propositions. Recently the same author made a terrific onslaught on Spiritualism, his main objection being that it made assertions and failed to demon-He wanted facts, and so discriminating was his analytical mind that nothing satisfied him.

This shows how different the recep-Livity of the best minds is to different fields of thought. He knows just how big one atom is, and the size of a corpuscle of electricity. He knows just as perfectly as though he had measured them with a foot rule. He knows how many atoms there are in a cubic inch ofcopper as well as if he had counted them, and yet had he bethe task 6,000 years ago, he would have scarcely commenced the task at the present time.

I well understand the methods of

are gained, and granting the data they body that is to live beyond this life, have plausibility. But the data are problematical. They are all assumptions, and hence the conclusions are possessed of perfect physical health tions, and hence the conclusions are as unreliable as a cobble house, which and a mind in condition to use, and will stand as long as no one will touch as unreliable as a cobble house, which

The existence of the atom and corpuscle is hypothetical. The form, size Dr. Osler than any that age or physiand character of these are absolutely cal infirmities could possibly make. unknown, and the mathematical calculations which present such startling less persons in the world, for it tests numbers, have no assurance of being our hearts and lives. Christ said: "I accepted to-morrow.

As for electricity being the life of the universe, why should it be, more than light or heat? Electricity is not a cause, but an effect. The first cause is motion; the setting in vibration the ether and atoms. According to conditions, that motion appears as heat, light, or electricity. These are the revelations of that motion to our sometimes I wish that money and It would be just as consistent to speak of heat corpuscles or light corpuscles as electric. And if / these corpuscies as electric. And it these things of so much higher worth, even are vibrations, why should electrons, in this world. Why should we envy or corpuscies, be called in to explain the so-called millionaires of this that which is better explained with- world? In God's sight they may be that which is better explained with-

wordigh only a grain each, at the distance of four-tenths of an inch apart. repel each other with a force of twenty quadrillion tons, should have made the calculator hesitate at its absurd-

traction, or is this a property of the and faith are what we need.—Mrs. L. atom? Do these theorists mean that L. Jenks in Record-Herald.

an electric corpuscle travels with the velocity of 186,000 miles in a second, or is there lines of corpuscles, in every direction, the first being tilted, tilts the next, and so that a line of them 186,000 miles long is tilted in a sec-

If the force exercised by a grain of electricity, equals twenty quadrillion tons, a pound of it would move all the nachinery of the world, and all that there could be found room to place on its surface, and then so small a por-tion would have been taken that it would not be noticeable! . No wonder these scientists are eager to "tap na-ture's reservoirs," and stand by and let the on-rushing 'corpuscles' let the on-rushing 'corpuscles' the freight!

Marconi and Edison have been coninually feeding open-mouthed reporters with their ideas of "tapping" the central forces, but where they expect to insert the spigot, they have as little idea as Johnny Coal-Oil had of where money came from. It might be a dangerous affair, jeopardizing the existence of mankind and continuance of the present order of things, for one of these theorists to tap the central force. He is not certain of his ability to control the spigot, and enough "corpuscles" could get through an inch hole in a minute to blow this earth to atoms and land the dust on the coastline of the stars! It is horrible to contemplate, and if any one gets the "tapping" desire into his head, he should be injunctioned perpetually! Nobody is safe with such scientists at 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.

Nobody is safe with such scientists at liberty. They are a constant menace to all peaceful citizens. The anarchists will get on to their secret, and instead of bombs, which can be detected on their persons, they can equip themselves with a few "electric corpuscles" which are a constant menace to all peaceful citizens. The anarchists will get on to their secret, and instead of bombs, which can be detected on their persons, they can equip themselves with a few "electric corpuscles". seed is bigger to them than the earth is to a mustard seed, and hence no detective can find them as evidence. Thus armed they can throw a cor-Mas ne the son of God.

A Christian believer.

A. After once making ourselves bure that a personal Jesus Christ extended, the belief of the Unitarians aplaced, the belief of the Unitarians aplaced they can throw a corpuscion of the control of the Unitarians aplaced they can throw a corpuscion of the control of the Unitarians aplaced they can throw a corpuscion of the control of the Unitarians appears the cont no more than a fire cracker in compar-

ison. This may be science—demonstrated knowledge—it strikes one more like a dream. Possibly it may be all true, and become established by confirmation of the hypothetical data on which the calculations rest. Possibly, tomorrow will see another theory making the present obsolete. At present it must be taken as a romance of sci-Accepted as such, it is pleasant reading. As scientific truth having authority of the names of those who

support it, it is extremely damaging.

A famous lecturer before the Chautauqua Association was applying his theory to every-day experience. He said the hardness of substance depended on the rapidity with which atoms or corpuscles moved. In the diamond ther were more agile in movements than in glass, hence when the former was pushed against the letter, there was a warfare, and the swiftest-moving beat down the others and cut the glass! This was received with applause. It sounded profound, and as the hearers and lecturer were in water beyound sounding, they gladly accepted a supporting straw. Fine sounding, apparently profound, but simply

The other inquiries, as to the nature of the spirit of man, and character of God, require a more lengthy treatment than is here possible. and hence free to move, constitute the briefest outline can be given. We may be the universe." "Every atom is rest assured that the spirit is not comrest assured that the spirit is not composed of "electric corpuscies," and God is not electricity. The scientists can readily admit of atoms no microscope can reveal, and electrons, which why do they not perceive in all nature conclusion that through man, there is fullest expression of this mind in nature, and its individualization. Man is the physical limit of evolution. By means of his spiritual transferred to the higher spiritual plane. The question of continuous life after the death of the physical body, is

IN DEFENSE OF INCURABLES.

Woman Declares Physically Weak May Be Strongest Spiritually, Inteluectually and Morally,-Why Envy the Millionaires—They May Be Beggars in God's Sight.

To the Editor: -After reading the article by O. L. Harvey on putting incurables to death, I wish to tell him 1 am convinced the majority of civilized human beings believes the same as he with heart and soul.

Some of the strongest, spiritually task at the present time.

I well understand the methods of computation by which these results and His teachings, it is the spiritually and intellectually, are the weakest and His teachings, it is the spiritual that the spiritual and His teachings, it is the spiritual that the s are morally and spiritually diseased and are far more worthy subjects for

> Thank God there are weak and helpam the resurrection and the life, and whosoever believeth on me shall never die." What we call death is simply translation. 'This body is not the same in appearance for any two years of our lives. One thing is needed more than any other, and that is more

property could lose their value. I think we would learn to prize other things of so much higher worth, even beggars in the riches He desires men A calculation, however brilliant its to have. We can thauk God if we methods, which arrives at the conclusion that two corpuscular bodies, to love and cherish; for Christ came to have the control of th form them, and He suffered pain and

Do we wish to prove such poor. weak cowards that we cannot face our destinies, no matter what the future Have these corpuscles weight, or at- holds, for His sake? Courage, love

death.

Two Little Lives.

An Impressive Lesson to Humanity, by Mary E.

Lizette that morning had been along, after the other, sidling fashion, placed by an open window; it had a Half-way he paused turved his body in towards the brace and, bending his shine some of the leaves looked light-head back over his shoulders, clung or then the others which made a preter than the others, which made a pret-ty contrast. The vine stirred a little let the sunbeams through, and they fluttered to the floor like phantom butterfles and there danced with the shadows made by the hop. And thus it was that Lizette's poor cotton gown was draped with that which looked like spectral lace ornamented with

the sweet morning. 'And it came to jewels. The apple tree, all radiant with blossoms, served as a fairy mansion wherein the bees were gathered plazza shortly afterwards, not knowas to a ball; and they wore their ling what had happened and make quaint livery of gold and block and block. quaint livery of gold and black, and their arms around each other. Jaga, among the blossoms overhead, watched them drowsly as they saunsome danced merrily and others sat at ease and watched the sport, as elderly folk might who have passed the follyline and now are wise—or at least not in favor with Terpsichore, And underneath were those wide-

awake little workers, the sturdy grass-

"Lizette!" said a voice, "O Lizette!" But the woman made no answer; she lolled her head on the high straight back of the little low red chair, not larger than a child's, in which she had sat for years; never from infancy had she made use of her limbs; the joy of exercise, the glad leap of the blood under brisk motion, these she had never known. She had come into the world under the shadow of some prenatal ill, which had stamped the brain with idiocy and lng, you'll have nothing to be sorry left on the whole body a feebleness that maturity had not had strength to nourish.

At night her care-taker lifted her in his feathers, settled down quietly, and strong arms and placed her among the in due course dozed off into dreams. Fillows, and every morning she was Whether his mistress noticed this or illows, and every morning she was philows, and every morning she was whether his mistress noticed this of taken out of them, clothed and fed, not no one could have told by looking and left in her little chair to pass the at her, but it was not long ere sleep day. She never in all her life had overcame her in like fashion; and uttered so much as one little word intelligibly; the sounds she made with played at butterfly, and the old vine at hose flabby lips of hers conveyed no sort of meaning to the stranger, but those who had the charge of her had learned to know her wants as we learn through sympathy to read the wishes of some dumb brute that loves

Looking at her now, and not seeing her face, one would have taken her for a child, she was so small; but the face told plainly that age was not far off, and that intelligence had never been of her blessings. And yet, into those eyes there came at times a gleam that was now part ferocity and now tenderness; those who knew her best said that she showed jealousy, and that she was not insensible to kindness; that she had the power of recognizing one person from another— but this the stranger doubted. With that dwarfish body, and those little nelpless hands that were like a child's, and that lolling old-woman's head on its poor string of a neck, she seemed ever to outsiders a travesty on humanity. Her hair was black, as straight as an Indian's and scraggly; the forehead was low and flat, the cheeks large—an idiot dwarf and so weak in body as to be little less than a para-Such was Lizette.

"Lizette! Lizette! O poor Lizette!"
sald the voice again, and the woman's
vacant eyes drifted as if by chance to that part of the room from whence it came, and fell on Jaga's splendor of green feathers, and the parrot face so comical in its meditative seriousness. the wooden roost with his strong bill, and hung suspended, as fearless as an apple on its stem. He could do large the could do Jaga dropped from his perch, grasped astime, a trick he home some thirty and the vine rustles and the sunbeams that, anyway, for pastime, a trick he years ago, when a sailor, a kinsman of struggle through and dance once more the mute, bought him of a dealer in a quaint old Spanish port and bestowed none can read the meaning they would him on his sister, as a trophy of his

As the years drifted away, one after another, it was noticed that the dwarf grew uneasy, savage, even, if the parrot was for long out of her sight; so got to be the custom of the family to have the bird in the room in which to have the bird in the footh as to her needs for years and years she sat. He on his part showed a not that admirable? And the strange fondness for the silent little figure in fondness between that ddmb unfortuand moved about like other people, from one place to another, and who never taught him anything to say, but the chair, that never rose on its feet who only shricked and gurgled and mumbled with nodding head when things went wrong. And now, at the close of many years of silent comradeship, between the woman her pathetic duliness and the bird absurdly wise, there had sprung up an affinity, such as might exist between two animals. It was a pitiful fact that the parrot possessed more intelligence than his mistress; and as he could not only walk, but fly, feed himself, and talk, after a fashion, and as there was nothing about him that called for pity or produced repulsion, he was certainly the more companionable of the two. To him had been granted in larger measure the boon of

He now dropped to the floor and stood among the shadows and the sunpeams, then hopped onto the arm of the woman's chair, and so onto the window-sill. The dwarf took no notice of the bird but, rolling her head about, uttered an eerie sound that was part screech, part laugh; whereupon a door opened and a woman of stout arms looked into the room. "What is it, Lila?" she said gently; "What is it, girl?" She drew the chair forward to where the blossoms showed through an oval of the vine, like a splendid picture in a simple

Jaga, sidling forward on the sill, rumpled his feathered crest and the woman good-naturedly scratched him on the head; then, opening the drawer of a little stand that sat there, with on it a bowl filled with wild flowers, she bestowed on him a cracker. From a further room she next brought in a pewter dish a draught of clear spring water; this she held up to Lizette who, ducking her head like a drunken man, smote her cheek against the extended dish and spilled into her lap the most of the contents; whereupon the other steadled her head, and the dwarf drank in a slovenly vacant way, biting the dish with her teeth, not, however, with any show of spleen, but as the parrot might have done in sharpening that strong bill of his! And after that the caretaker, went away, and again stillness crept over the room, and the sunbeams floated softly with he shadows, like insects affoat on illy people into the church. Recreation lads.

Jaga ate his fill, pecked at the vine from the labors of the week, and we the shadows, like insects affoat on lily

Such Should Ever Be Sent Out Toward the Weak and Fallen.

KIND THOUGHTS.

If countenance speaks or manner counts for aught, the student of human nature can pretty accurately judge of the individuality of people. Our faces with the tell-tale lines of thought legibly impressed, are so many characters fraught with meaning to be defined by those who make a study of human nature. We all, consclously or otherwise, depend largely upon our individual judgment in read ing the faces of people, and allow our impressions, right or wrong, to shape our opinions.

In order to become proficient in the study of human nature, we ourselves have to cleanse our bodies from the impurities and poisons of wrong living, so that reason, the monitor of mind, will be able to read character correctly. Because, if we, through habits vile, bedim the eye or cloud the mind, our distorted senses will lead us astray in causing censure where praise should be given.

In other words, the man or woman who aims high, but unfortunately trips and falls over the ropes of temptation stretched across their pathway, should receive every encouragement, while those who allow themselves to slip down the cliffs of debauchery and sin into the foul depths and putrid air of pollution, with no effort on their part, are to be pitied for their weakness.

In fact, our lives seem to be con-

stantly ups and downs, stumble and fall, pick ourselves up to fall again, and so on, ad infinitum. If we instill in our minds the thoughts to progress out of the darkness, and ask God and the angel world to give us light, we will surely be carried into the bright and beautiful vibrations of purity and right living. If all the people of the earth were good and pure, "we should do unto others as we would have them do unto us," and thus be a law of justice and honor unto ourselves, there would be no need for policemen as appointed guardians of the law, to patrol our streets and drag to jail the unfortunates who disturb the peace. Judges, juries and lawyers would lose tunates their occupation and have to seek other employment, were our citizens pure and good, devoid of wrong. Solife, from the time the diminutive the window wondered if she would babe of humanity is ushered into this existence, sleeping or waking, crying or laughing, is a constant growth and unfoldment, which, if given proper And now another year has taken care and attention will develop along flight and again the radiant May has tossed over the apple tree its globe of the lines of progression from the small bud of infancy and grow into a beautiful flower to adorn the tree of human dow sits Lizette. The parrot in his nature from which it springs. mantle of flaming green, with the

Nature is an artist that revels in variety, and her countless designs of beautiful productions seen upon all sides are a constant source of joy and wonder for the children of God, who of clover, and the sumbeams enter and we follow her, instructions and abide by her laws, will blend in color or be as a harmonious note of music to chord in the requiem of peace and thought had entered that torpid brain joy she is ever singing to the ears of and then the light dies down into the humanity. Surely, this earth is a beautiful place to live, if the feeling of duliness. And again they are fed and selfishness and strife did not stalk touches with his sceptre the dumb dwarf. Gently, sleepy for this is the forth in the land like a grim monster of greed and strength in appropriating ast time; lingeringly, for that undeeverything for self, and depriving the veloped soul now passing forth may one day be in loveliness subreme; lovweak of their share. If you are strong of body, bright in ingly, O Sleep, for mighty are the miracles of progression, thou knowest

mind, and have an iron will impregnable to the temptations of the flesh, be all the more charitable and merciful when passing judgment upon the weak and fallen. Have a large heart of sympathy in proportion to your strength, and do your utmost to shield by word and deed those who are weak, and like the driftwood on life's ocean are carried hither and thither by every passing breeze, to be thrown on the high tempestuous waves of fierce pas sion, and be broken upon the jagged rocks of the cruel judgment of the world's opinion; and never lose sight of the fact we are all human and liable to err, and if such were not the vere not the case, there would be no need for imthe still dance of the butterflies, but provement or progression.

We, as mortals, are component parts of the great Supreme Spirit called God, sent out as living beings A sad story, say you? Not wholly for a brief span, to reside for a short time upon this sphere, to receive our Study the picture closely and it brightens. Think of the faithful servlessons of bitter experience, which, at times, pierces our hearts with daggers of that child-woman who, for herself. of grief and causes tears of agony to could not do anything. To minister to her needs for years and years—was vell up in our eyes, and like the beloved Christ, we find ourselves crying out in loneliness and sorrow, "Oh, God! Why hast Thou forsaken me." My friends, never, please never, talk ill or pass judgment upon others. from the torch that lights the world, solacing humanity through the ages,

Let the crime or weakness be ever so flagrant a violation of the laws of God or man, no matter how strong and firm you stand upon the high and solid rock of will power and self-estimated purity, you know not the moment when you will be assailed by the fierce winds and storms of temptations to be blown from that lofty place of security and find yourself groveling in the dust of shame and remorse at its base, asking in vain for that healing balm of sympathy and pity which you, in your strength, refused to give others. Let your positions in life be what they may, high or low, rich or poor, we, as human beings, are trudging along on the same level of life's common road-

way of progression. Don't incase yourself in the armor of self-righteousness, shut your minds in from sending out thoughts of sympathy and love, or allow your hearts to pecome calloused and hardened to the weakness and ills of your brothers and sisters. Be not envious of others, no matter how much they seemingly possess, be it riches, fine clothes or beauty, in comparison to your poverty and ill looks, for like the rosy apple on the tree, perched high upon some topmost branch, conspicuous and lemptingly luscious to behold in comand other athlette lames. He reached his conclusion by viewing the privations of those who during the parison to its neighbors of dull color, it may have a worm in its core gnaw ing out its vitals, causing it to prematurely fall from the high place to rot and decay.

Beautiful words like gems of brill-

iancy may be grouped to blend in harmonious color, to sound musically elo-quent and pleasing to the ear; but it I can so arrange my words in plain-ness as to be able to forcibly convey and indelibly impress upon your minds this one thought—have love in your hearts for the weak-I will feel that my effort has not been in vain. Ever and always send out your love thoughts to God, and the angel world for all mankind, especially the fallen, for they most of all need your help and sympathy. WM. H. DARBEY.

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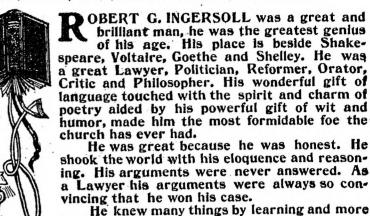
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LETTER FROM A WORKER.

Seven Weeks of Missionary Work in Indiana

The writer has just returned from seven weeks' trip through Indiana where he has been working under the auspices of the Indiana State Spiritualist Association. It is my wish to thus acknowledge the many kindnesses received at the hands of the citizens of that favored state, and to say that never have I been more cordially received anywhere.

In all sixteen or seventeen cities were visited, and the work was constant and arduous, but because of the many pleasant features was filled with pleasure; the state association has been well officered since its inception and is doing a splendid work for the cause, and bids fair to become one of the active leaders in the Spiritual movement. During the forty-six days spent in the field the writer took part in sixty-one meetings, delivering fiftyfive lectures himself.

Among the towns visited were Rochester, Peru, Muncie, Anderson, Elwood, Sheridan, Evansville, Chandler, Boonville, Seymour, Martinsville, Indianapolis, Wabash, South Bend, and other points—some of the towns being visited twice en-route. At each one of these places much interest was manifest: in Anderson and Evansville the Spiritualists are the posses sors of beautiful temples, practically free of indebtedness-in fact the Anderson temple has long since been unincumbered and the Evansville church is so nearly so the amount is but a

In most of the towns visited there are good working societies. In Boonville a new society was organized, and at Muncie and Seymour a mass-meeting was held, both of which were a splendid success. At the mass-meetings in Muncie, Brother Will V. Nicum and Lizzie Harlow, also Mrs. Anna Throndsen, were present and did most excellent work. Bro. Nicum is profoundly logical in his propositionsand earnestness shows all- over his face and manner. Miss Harlow is one of our stars, and succeeded in cement ing more closely the feelings of affection she has aroused in the hearts of the Indiana people toward herself; they look forward to her comings with pleasant anticipation. Throndsen also has won a warm place in the hearts of the people there.

At Seymour mass-meeting Mrs. Throndsen and the writer did the entire work; the Seymour people were most kind toward both workers, and President Schram and Secretary Mong were loyally received by the Spiritualists and unbelievers alike. At Indianapolis the Progressive Society is doing good work, Brother Allen, the president, being the right man in the right

At Martinsville Spiritualism was comparatively new to many, but good meetings resulted; at this point Mrs. Throndsen was the test medium. Here lives Bro. J. F. Carney, one time Universalist minister of power and prominence in Muncie. Bro. Carney became too large for even that liberal society and is now openly advocating Spiritualism. By the way, and camps needing a good, forceful, eloquent and logical speaker would do well to urge Mr. Carney to attend their meetings. His address is Martinsville, Ind. He will deliver good goods, well seasoned with ripe experience and unfoldment.

A number of calls came to the writer from other points in the state but it was impossible in the space of time allotted to the work on this trip. to visit them all; to these, one and all, I beg to say that you will not be overlooked when next the call to Indiana is answered, and this will be soon. At Rochester there is a society meeting in -or hall-which has never been used for any other purpose than spiritual meetings. Space forbids ited and the good people met. I look back upon the trip as a bright spot in my experience, and my thanks go out those who made it bright by their WILL J. ERWOOD.

INDIANA CONVENTION.

Indiana State Association of Spiritualists Hold Profitable Meeting.

The Indiana State Association of Spiritualists met in convention at Madison street Spiritualist Temple, Anderson, Ind., March 9 and continued over Sunday. Owing to the inclemency of the weather the attendance was not as large as former conventions, but the meeting was profitable in many respects and may result in much good for the Anderson so-

The speakers were Dr. Geo. B. Warne and Will V. Nicum, who conveyed the philosophy of Spiritualism in wholesome doses to their hearers. The message bearers were Mrs. Josephine Ropp and Anna Throndsen of Indianapolis.

Music was furnished by the Davis Mandolin Club of Muncie, Mrs. Bessie Emrick-Monett of New York City and Hans Throndsen of Indianapolis, all of which was highly appreciated.

The following officers were elected for the ensuing year: E. A. Schram, Peru, president; Mrs. Lydia A. Crane, Indianapolis, first vice-president; R. E. Bragdon, Anderson, second vicepresident; Mrs. Carrie Mong, Muncie, secretary; Mrs. Lou Schenison, Muncie, treasurer; Mrs. Marguerite Miller, Rochester, E. A. Gray, Balbeck, James Campbell, Sheridan, John W. Smith, Rochester, trustees.

The following amendment was proposed by the Muncie society, Charter No. 17, and adopted by the convention:

That all property belonging to any Spiritualist society whose charter is connected with the Indiana State Association of Spiritualists, shall become the property in trust of the state association after said society has disbanded for three months.

In case said society fails to reorganize after eighteen months; said property shall then become the property of said state association. in trust to be used in aiding weak societies of the state association.

Our state association is now one of

the strongest of the numerous state organizations, and much of the credit lies with our worthy president, Mr. Schram, and secretary, Mrs. Carrie Mong, who have given liberally of their time to promote the interests of the work throughout the state.

The Ladies' Aid of the Anderson cnurch deserves special mention for their loyal assistance to the state officials and entertainment of visitors. Dinner and supper were served each day to the happy throng assembled, in the dining-room of the temple, and everybody was made to feel they were at home. Special mention is merited by Mrs. Peter Millspach, Mrs. Salsky, "Cosmian Hypo Book." A collection Mrs. Dennis for royal entertainment of original and Alected hymns, for lib-provided in their homes for the speaker and ethical societies for schools ers, singers and officials. Long may the banner of the Indiana State Association of Spiritualists wave in the

MRS: MARGUERITE MILLER. Rochester, Ind.

WASHINGTON, D. C.

Good Showing for the Spiritual Temple League.

The Spiritualist Temple League began its second year of existence the first Wednesday in March by the election of the following officers to serve the society and advance the cause of truth in this vicinity for the ensuing year: President, Mrs. W. M. Farrow; vice-president, Wm. T. Place; secretary, Mrs. Wm. T. Place; treasuror, Robert E. Potts; trustees, Harry Lee J. W. Nigh and Mrs. Anna M. Zoller Lees. Trustees holding over, Robert Heinkle, Aaron H. Thatcher, Edward

The report of the treasurer made the remarkable showing of all bills paid, and an increase of two hundred per cent on deposit to the credit of the building fund.

This society was organized for the purpose of raising a fund to build a Spiritualist temple, consecrated to Love and Truth, in the nation's Canitol City. Last October it was considered advisable to engage in the active work of promoting the cause by holding public meetings, expounding the philosophy and demonstrating the phenomena of Spiritualistic truth, and endeavoring to elicit a wider interest in the work among free and fair-minded neonle.

A hall in the beautiful new Pythian Temple was secured. During October the meetings were addressed by Mr. W. P. Williams, and the mediumistic work done by Mrs. Zoller. The month of November saw Mrs. W. P. Williams as the test medium and our friends and a committee approached Mr. J. W. Nigh in a successful effort to induce him to lecture for us during November, and I am pleased to add that he (Mr. Nigh) has eminently filled that position up to the present time. Our meetings so grew in favor, with increased attendance and interest, that Mr. Nigh was prevailed upon to continue the successful work, with Mrs. Zoller as medium, whose work has proven most satisfactory in point of tests and of the highest character of all the platform work in Washington this winter.

Our society holds no fellowship with fakers, frauds or fortune-tellers, but Flicked and dwindle, then fade and fearlessly and unsparingly rebukes and denounces all such, incurring of course, the ill will of unprincipled

Temple talks and tests are synonyms of truth, and such attract sincere, intelligent investigators, thus gaining strength and support of those who stand for moral integrity and purity in all the walks of life here and

MRS. W. T. PLACE, Sec'y. Washington, D. C.

SOME CORRECTIONS

Concerning Spiritual Societies in Port land, Oregon.

The old-timers of Portland, Oregon, re often amused at writers in their attempts to write the history of Spirit ualism in the above-mentioned city.

Some weeks ago, one writer got into one of the city papers with a statement that "The First Spiritual Society was over forty years old and was the mother of all Spiritual societies in the Pacific Northwest."

A few days later another letter ap peared in a certain Spiritualist paper, in which the writer said, "The First Spiritual Society was over thirty years I now copy from the incorporation

apers of the First Spiritual Society of Portland, Oregon: "In testimony whereof, we the un-

designed duly authorized and empowered officers and trustees of the First Spiritual Society of Portland, Oregon, have hereunto set our hands officially in triplicate, this 10th day of November, A. D., 1883."

[Signed by the officers.]
After these two writers, I copy from letter in your valuable paper of Mar. 10, 1906, as follows:

"In this city (meaning Portland, Oregon,) we have the Bible Society, a division of the First Society. "Then we have the Ministers' and Mediums' Protective Spiritualist So-

ciety, another divsion, and last but not least, Sister Seip has a New Thought Society.
"Then comes Dr. Ravlin with his

Church of the New Dispensation, and rumor speaks for yet another. are four societies prospering,"-

Will Benj. F. Atherton, president, from whose pen I have copied, tell how many meetings the Ministers' and Mediums' Protective Spiritualist Soclety has held in the last eight months while prospering? Will he also state how many new members have been added to its roll of membership during those months while prospering? How many members severed their membership while .. was prospering? Did he not cause that society to try Sister Seip for "wrecking" that so clety, while it was prospering? There are others who are not surprised at his declaration of prosperity (?) of the Ministers' and Mediums' Protective Association as it has prospered to such an extent that it has ceased to hold meetings and many members have left it, resolving to have no more

connection with it in any manner.

Truth is the best to put before the people at all times, and I would not have lecturers and mediums come to Portland, Oregon, expecting to find a society prospering, when that society has not held meetings for some time past, and does not seem likely to do so again in the near future.

The First Spiritual Religious Assoclation of Clackamas county, Oregon (New Era Camp Association) is without doubt the oldest Spiritualist association in Oregon, and was holding camp meetings before the First So-ciety in Portland was incorporated, and historians cannot write history unless they have facts concerning that of which they write, or will quote the facts if they have them,

REV. G. C. LOVE.

Portland, Oregon.

The Ingersoll Edition, The edition containing the celebrated address by Col. Ingersoll on The Devil," has received widespread attention. Orders are still coming for it at the rate of about 2,000 each week. The lectures by Mrs. Longley, Judge North and Mrs. Cora L. V. Richmond, and the poems in the same paper will also be read by at least 200,000. Orders will still be received at one cent per copy. No order received for Yess than ten copies.

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METHODY JEM, THE COLLIER.

He Won a Decisive Battle Without a Fight.

Bronzed and stalwart was Methody Jem, Lofty of stature and strong of limb With lungs of leather and nerves of steel,

Yet tender-hearted and quick to feel, Methody Jem was a man of prayer, Who never was known to drink or swear, True and sober and clean of heart, He lived a life from the rest apart.

Chief of the brawling and lawless Stood big, broad-chested Benjamin Drew, Said he to Jem, "If you think you're

Show it now by an honest fight!" 'Fight?" cried the others: Jem fight? not he. He hasna' the pluck to fight with thee He'll preach like parson wi' gown and

right.

But he hasna' the pluck to fight wi' An angry flush spread over Jem's

'Ah," thought the miners; "it's com-But no; they saw the fire in his eye

And then he spoke in a quiet tone, 'I think we'll leave the fighting alone; I could, maybe, show what the fists

But it isn't the way to prove it true.' Three brief hours after-three hours, no more. Hark! what was it that terrible

What was the mighty onsweeping Rending the pit with its thunder loud. Stricken with panic, half dead and blind. And scarcely able their way to find, The miners fled from that poison

The choking vapor whose grasp was ,, death. The roll was called and then it was said.

"Six of the miners were left for dead Who may be living—will anyone go And seek them out in the pit below? Pale and uncertain, and lost in doubt, Each looked on his fellow. stepped out Ready and steady, his eyes aglow. Methody Jem, saying, "I will go."

You! are you sure? Do you count the cost,
Likely enough it is labor lost.
Think for a moment—the risk is great, And a dreadful death may be your

Smiling cheerily, said Methody Jem. When the Lord calls me, I'll go to This job's a bit of a risk, I know, But He knows it, too-and I mean to

go." sink Over the black pit's perilous brink. Then with bated and trembling breath Waited the signal for life or death. Silence! silence! at length it came.

With stern set features and eyes of The sweat beads thick on their faces white,

They worked till the basket came in sight.

Six men were in; five miners saved And Jem himself who had nobly braved -Deadliest danger to bring their lives Back to their sorrowing babies and 'Midst praise and blessing a voice

broke through, Where's my man! Where's Benja-Ain't ye found him-my husband-

Stand back and let me look at the men.

"I'm going down-stand out of the I'm going down to my man, I say." But they held her gently back and Jem softly said, "I'll go down to Ben."

Oh, long they waited; the minutes dragged Heavily by them, but never flagged The stress of feeling, to all who knew That Jem was seeking Benjamin Drew.

At last the sign was given, once more The long-checked breath rushed out in Trembling, triumphing cheer upon Jem and the mate he had saved were near!

"My Ben, he's safe!" Then they looked at Jem, The fire in the pale blue eyes was dim. The pulses ebbed in the stalwart arm That never had lifted for need of harm.

"Stand back a little, give him air." The doctor said, as with tender care He knelt beside him and did his best To save the life that had saved the

"Now, my man, can you give us The dropped lids lifted, the pale lips "I thank the Lord He has proved me Give me your hand, mate Benjamin Drew,

'I'm going to Christ." One long last breath And Methody Jem lay still in death. With a smile screne of a soul at peace, Telling of gladness that should not

cease.

fight."

Strong men's tears rained down like h estorm" Beside the noble and silent form. And Benjamin Drew sobbed, "He was "Jem has won his battle without a

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Lyman Ogden of Union Township, Branch county, Mich., passed to the higher life; March 11, after an illness of nearly eight years. He was 58 years of age, and was survived by a wife, son, two grandsons and an adopted daughter. Dr. Julia M. Walton officlated at thomuneral, March 14.

S. Hursenga Spiritualist and medium of Vickshurgi Mich., passed to spirit life March 12, after an illness of one week. C. E Dent officiated at the funeral.

J. M. Rose of Fowler, Cal., aged 82, passed to spirit life March 3. He had been stricken with paralysis. He was a devout Spiritualist, and a noble character.

Passed to spirit life on March 17, Mrs. Mahala Willitts of Kelthsburg, Ill. She lived too the ripe age of 87 years. .. Her death was due to a severe accident, breaking her left wrist and hip by a faild. She displayed great fortitude throughout her sickness of six-weeks' duration, and entered the higher life with the expectation of meeting the dear ones gone before. Services were conducted by the writer. MRS. ANNIE WILSON.

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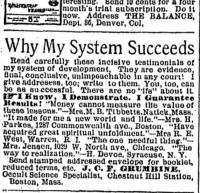
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# MORE RINGING WORDS.

"I marvel each day at the simplicity of some of the people we meet, they are so thoroughly blind to the fact that the mediums through whom the phenomena make their appearance, are simply human beings and thoroughly capable of all the mistakes on the calendar; consequently as fallible as other individuals who belong to the 'genus homo'; and as a consequence of this simplicity they may be said to live continually on Easy street, waiting to be plucked—and plucked they are."

Faculties to Excarnate Spirits?

No. 851 of The Progressive Thinker, especially as I know the man, and know those words came from the

"The truth or nothing." says: "The truth or nothing." We mysteries which we are forbidden to have plenty of good, sincere, honest question." men and women in the ranks, but they men and women in the ranks, but they are afraid to have things stirred up a ways by the blind devotees of a system can get rid of fetid matter is to stir it study and to question everything un-up thoroughly and allow it to be til I have found knowledge concerning sloughed off that the sore may heal—it; then I will be able to say, "I—it never pays to graft new skin on a know." I deny the right of any spirit

plicity of some of the people we meet, or her manifestations; you must never they are so thoroughly blind to the question that which comes from the the phenomena make their appear- and is holy." ance, are simply human beings and I do not say this because I am opon the calendar, consequently as falto the "genus homo"; and as a conse- cause I want the assistance of the they are.

sourselyes? If we surrender our rea-desirable results.

Soning faculties to them, will not Spiritualists, wake up! The eyes.

of veneration as are those who have truth;" then we will see Spiritualism made their exit from the fleshly body; emancipated. to me they seem to offer as many

Should We Surrender Our Reasoning splendid problems for solution as do those from the other sphere of expression, therefore I dislike to see them I was much pleased to see Brother subordinate their every prerogative to Paul McArthur's "Ringing Words" in those who assume, either rightly or otherwise, to be superior intelligences from the realm of the unseen.

What attribute of mind has an exdepths of a fearless soul. Brother carnate soul that we have not been endert of the Missouri State Spiritualist why they have more senses than we? Association,—which association is to If there are, I fail to see them. Of be congratulated upon its choice of course I grant that I may be wonderexecutive—and has been making a fully dense, and cannot comprehend good fight for clean Spiritualism for such marvels of soul culture, but all some time past. I venture to say the same it smatters too much of the there will be a stirring up of dry bones in the "Show Me" state as soon mother of Devotion"; a precept that forbade thinking minds—or any other state as the same it smatters too much of the odd-time precept: "Ignorance is the mother of Devotion"; a precept that forbade thinking minds—or any other state as the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the odd-time precept: "Ignorance is the same it smatters too much of the same it smat ficial regalia in working order; with ers, for that matter—from asking the able assistants that he has on his questions and seeking to understand official board there's bound to be what seems to be mysteries. It savors "somethin' doin' down that-a-way" too much of that injunction with and Spiritualism will be the better for which I was met as a child, whenever I asked questions: "You must accept He strikes the keynote when he on faith, for that is one of the Divine

bit for fear the process will militate that had its ecclesiasticism which against the success or progress of the said to the masses: "You must not They do not know that think—we will do it for you." I rethe let alone practice often does more fuse to allow someone else to do my to retard the forward march of a systhinking; I care not whether that tem than anything else, and that someone be incarnate or excarnate sometimes the only way in which we soul. I reserve the right to think; to oughly.

And we have a fight of any spirit o I marvel more each day at the sim- you must never question this medium fact that the mediums through whom spirit world....for that is revelation

thoroughly capable of all the mistakes posed to the assistance of our excarlible as other individuals who belong position to mediumship; I say it bequence of this simplicity they may be denizens of that other sphere—and said to live continually on Easy street, because for many years I have had the waiting to be plucked—and plucked privilege of being a medium, as many can attest. It is because I have Repeatedly I have protested against known the value of the guidance of the tendency to make a fetish of medi-spirit helpers that I speak and write imship, and to regard the denizens as I do; and it is because I have found of the excarnate phase of life as be- those helpers to be just men and woing endowed with the most absolute men; sometimes wondrously unfolded and profound wisdom; again and and profound, and sometimes wonderagain I have asked: Why do we bow fully child-like and simple; and bedown and worship as absolute the diccause I have always found co-operation. tum of an excarnate soul? Is there tion to be productive of the greatest any logical reason that we should reason the mass necessarily superior to subordination to be productive of undersolved.

those faculties become atrophied from of the world are upon spiritual phenon-use? And is not such a course nemena as never before; the thinking diametrically opposite to the injunc- world is weighing and studying those tions of those same excarnate teach- phenomena more thoroughly and sys-These are questions that will not and sooner or later there is going to tematically than they have ever done, down; and as a result of their continual rising I have concluded that we has not seen since the "Lord" gave evhave as much right to question the erybody but Noah and a few other repstatements of those who have departed resentatives of the "animal" kingdom, this body as we have those who are a bath unto death. It is time we bewords I regard the man imprisoned in are. Let us all say Amen to Paul Mcphysical form, for the time being, as Arthur's plea for "the truth, the being just as wonderful and as worthy whole truth and nothing but the

WILL J. ERWOOD.

NEW ERA CAMP, OREGON.

First Spiritual Religious Association

of Clackamas County.

I am pleased to announce to all inerested in the camp-meeting of the First Spiritual Religious Association of Clackamas County, Oregon, that the board of officers have secured the services of Harrison D. Barrett, president of the N. S. A., as lecturer, for our coming meeting in July, and we are proud of the fact that for the second time we are to have Brother Barrett with us to aid us in making the New Era camp-meetings active in the

cause of truth. Brother Barrett will find the board of officers, the members, and all others who may come to the meetings deeply interested, and almost if not quite a unit in the good thoughts for his success as he pictures to his listeners the beauties and truths of Spirit-

Love and good will will be shown to him in such a manner that he will certainly feel the grandest inspiration possible for one to feel, and under its influence we are sure he will do a many away from error and superstition, into the way of Truth, where

they shall be free indeed. Mr. Editor, I wish that you and your entire staff could attend coming camp-meeting in July, and see for yourselves what a lovely camp-ground we have in which to commune with loved ones gone on, and after and our lovely camp-ground from your standpoint, for I know you would make the picture a glorious one, and was good to be there."

We want a good medium to work with Brother Barrett. No other need apply. Mediums, let us hear from you. Tell us your phase of mediumto look to themselves. Twenty-five you. Tell us your phase of medium-cents could not be better spent than in buying this little book. Anyone that has the care of children should read it. save time and correspondence, state applications to Sister L. L. Irwin, Barlow, Oregon, as she is our secretary or you may write to me direct.
REV. G. C. LOVE, President.

427 Sixth street, Portland, Oregon.

"Science and the Future Life." By peared of late years. It is scientific in cents postage extra.

CLEVELAND, OHIO. The Fifty-Eighth Anniversary of Mod-

ern Spiritualism. The Spiritualists of Cleveland and vicinity have arranged a fine program for celebrating the fifty-eighth return of the Hydesville rappings, on Sunday, April 1, 1906, at the First Spiritual temple of Cleveland, situated on Fullerton street (Broadway cars pass near the temple). All friends of the cause are cordially invited. We are to have with us Prof. W. F. Peck of St. Louis, Mo., Rev. D. A. Herrick of Akron, Ohio, as speakers of the day. There will be three sessions, 10:30 a.

n., 3 p. m. and 7:30 p. m. Seats to all lectures free. The musical program arranged by Sisters Henwood and Herrick and assistants, will be fine. The ladies of the society will serve meals in the annex for all who desire to remain for all the lectures. The social times between the lectures are very interesting and beneficial in building up the society and extending that true friendship that should exist among Spiritual and liberal people. Come. Let us

have a rousing good time. COR.

Mr. Pembroke Defended.

In The Progressive Thinker, No. 850, Mr. W. W. Charlton wrote about a seance that Pembroke held at the esidence of S. S. Sills, corner of Third and Madison, but Charlton made some mistakes. The seance was in my seance room. Pembroke was in my cabinet. The overcoats were some ladies' you would finish by saying, "Truly, it skirts that always hang there. No one refused any one examining the cabiet. There was no cheese-cloth hid there, as I do not use the article in my seance. My control handles the trumpet, and the forms come and go without cheese-cloth; so there was no tog-

gery there.

- I have sat in more than fifty of Pembroke's circles, and I never detected any fraud. At the seance in question, he went into the cabinet un-der test conditions. His hands were handcuffed on his back. One of Charlton's friends held the key, and he was handcuffed when he came out of the cabinet. Now how can a medium pa-James H. Hyslop, is one of the most rade around in the circle and pick up valuable acquisition to the literature the trumpets with his hands on his of Modern Spiritualism that has ap back? The man that Charlton called the helper who wound up the music its method, profound in its logic, and box, did not leave his sent while the above all sympathetic to the truth seance lasted. What I say I can prove whatever it may be and wherever it by a number of witnesses who sat in may be found. Price, cloth, \$1.50. 10 the circle that night. If anyone saw.

ents postage extra. | Cheese-cloth on the medium, why did "Spiritual Fire Crackers, Bible Chest- they not pull it off there and then, and nuts and Political Pin Points." By J. write him up afterward? I consider a S. Harrington. A pamphlet containing man innocent till he is proven guilty, 79 pages of racy reading. Price 25 cts. Dixon, Ill. B. S. SILLS.