

YOU CANNOT AFFORD to miss an issue of this paper, with its wealth of SPIRITUAL LITERATURE.

# The Progressive Thinker.

Do you know Spiritualism is supported by Truth? Then are you aiding in its advancement???

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

VOL. 33.

CHICAGO, ILL., MARCH 31, 1906.

NO. 853

## THOMAS PAINE.

A Lecture in Commemoration of His Transition,  
By Mrs. H. L. P. Russeque.

"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 that belongs to every child of nature."

To one who said of Thomas Paine, "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 reason has weighed well?

To prove all things, hold fast to good? then am I infidel.

Is it to trust with fearlessness the God within the soul?

Heeding the voice that speaks therein, spurning all false control?

Trusting to aspiration past, to inspiration now.

Selecting the wheat from out the chaff, where'er it comes, or how?

Believing heaven off fills the soul with promptings pure and high?

If this, all this, be infidel, then infidel am I.

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,

I 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.

Why nature singing in my soul, around, below, above,

never can be infidel to honor, truth and love.

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 hereafter in the light, and its love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true 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 as a positive, 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 uncovered only by fearless men. Theology has always, and ever will, fetter human reason.

Every age has produced men and women who were willing to stand for 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 and criticism, it means to weave for every defender of infidelity a crown of thorns. 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 infowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator for any one class of individuals, but it is the emancipator of all kinds of mental or individual slavery. It is the power that unbinds 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. We have had too little earnest and careful inquiry. We have known too little of the 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 truth.

Thomas Paine was a fearless man of his age. Savonarola was a fearless man of his age. Plato was a fearless man of his age. In our generation Emerson, and others equally strong, have been fearless in the defense of truths which they considered better for mankind. God comes nearer to the heart of humanity than he has ever been before. The angel world has been discovered unto the world that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, and that we may learn divinely inheres every life, and this was the purpose that inspired 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 there were fetters of slavery, there was he ready to defend the rights of man, and when on the way to what was supposed to be his death, he gave out to

the world the "Age of Reason," and 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 power 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 truth, for the maintenance of the growth of human reason, and human thought. 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 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 recognize a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? Can we ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him by saying we were infidels? 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 blasphemed 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 to the world helpfulness, has had to 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 conquering, with ignorance, with dogma, and love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true 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 as a positive, 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 uncovered only by fearless men. Theology has always, and ever will, fetter human reason.

Every age has produced men and women who were willing to stand for 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 and criticism, it means to weave for every defender of infidelity a crown of thorns. 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 infowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator for any one class of individuals, but it is the emancipator of all kinds of mental or individual slavery. It is the power that unbinds 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. We have had too little earnest and careful inquiry. We have known too little of the 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 truth.

Thomas Paine was a fearless man of his age. Savonarola was a fearless man of his age. Plato was a fearless man of his age. In our generation Emerson, and others equally strong, have been fearless in the defense of truths which they considered better for mankind. God comes nearer to the heart of humanity than he has ever been before. The angel world has been discovered unto the world that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, and that we may learn divinely inheres every life, and this was the purpose that inspired 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 there were fetters of slavery, there was he ready to defend the rights of man, and when on the way to what was supposed to be his death, he gave out to

the world the "Age of Reason," and 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 power 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 truth, for the maintenance of the growth of human reason, and human thought. 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 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 recognize a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? Can we ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him by saying we were infidels? 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 blasphemed 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 to the world helpfulness, has had to 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 conquering, with ignorance, with dogma, and love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true 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 as a positive, 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 uncovered only by fearless men. Theology has always, and ever will, fetter human reason.

Every age has produced men and women who were willing to stand for 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 and criticism, it means to weave for every defender of infidelity a crown of thorns. 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 infowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator for any one class of individuals, but it is the emancipator of all kinds of mental or individual slavery. It is the power that unbinds 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. We have had too little earnest and careful inquiry. We have known too little of the 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 truth.

Thomas Paine was a fearless man of his age. Savonarola was a fearless man of his age. Plato was a fearless man of his age. In our generation Emerson, and others equally strong, have been fearless in the defense of truths which they considered better for mankind. God comes nearer to the heart of humanity than he has ever been before. The angel world has been discovered unto the world that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, and that we may learn divinely inheres every life, and this was the purpose that inspired 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 there were fetters of slavery, there was he ready to defend the rights of man, and when on the way to what was supposed to be his death, he gave out to

the world the "Age of Reason," and 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 power 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 truth, for the maintenance of the growth of human reason, and human thought. 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 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 recognize a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? Can we ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him by saying we were infidels? 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 blasphemed 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 to the world helpfulness, has had to 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 conquering, with ignorance, with dogma, and love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true 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 as a positive, 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 uncovered only by fearless men. Theology has always, and ever will, fetter human reason.

Every age has produced men and women who were willing to stand for 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 and criticism, it means to weave for every defender of infidelity a crown of thorns. 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 infowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator for any one class of individuals, but it is the emancipator of all kinds of mental or individual slavery. It is the power that unbinds 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. We have had too little earnest and careful inquiry. We have known too little of the 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 truth.

Thomas Paine was a fearless man of his age. Savonarola was a fearless man of his age. Plato was a fearless man of his age. In our generation Emerson, and others equally strong, have been fearless in the defense of truths which they considered better for mankind. God comes nearer to the heart of humanity than he has ever been before. The angel world has been discovered unto the world that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, and that we may learn divinely inheres every life, and this was the purpose that inspired 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 there were fetters of slavery, there was he ready to defend the rights of man, and when on the way to what was supposed to be his death, he gave out to

the world the "Age of Reason," and 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 power 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 truth, for the maintenance of the growth of human reason, and human thought. 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 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 recognize a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? Can we ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him by saying we were infidels? 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 blasphemed 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 to the world helpfulness, has had to 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 conquering, with ignorance, with dogma, and love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true 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 as a positive, 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 uncovered only by fearless men. Theology has always, and ever will, fetter human reason.

Every age has produced men and women who were willing to stand for 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 and criticism, it means to weave for every defender of infidelity a crown of thorns. 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 infowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator for any one class of individuals, but it is the emancipator of all kinds of mental or individual slavery. It is the power that unbinds 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. We have had too little earnest and careful inquiry. We have known too little of the 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 truth.

Thomas Paine was a fearless man of his age. Savonarola was a fearless man of his age. Plato was a fearless man of his age. In our generation Emerson, and others equally strong, have been fearless in the defense of truths which they considered better for mankind. God comes nearer to the heart of humanity than he has ever been before. The angel world has been discovered unto the world that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, and that we may learn divinely inheres every life, and this was the purpose that inspired 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 there were fetters of slavery, there was he ready to defend the rights of man, and when on the way to what was supposed to be his death, he gave out to

the world the "Age of Reason," and 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 power 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 truth, for the maintenance of the growth of human reason, and human thought. 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 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 recognize a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? Can we ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him by saying we were infidels? 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 blasphemed 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 to the world helpfulness, has had to 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 conquering, with ignorance, with dogma, and love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true 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 as a positive, 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 uncovered only by fearless men. Theology has always, and ever will, fetter human reason.

Every age has produced men and women who were willing to stand for 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 and criticism, it means to weave for every defender of infidelity a crown of thorns. 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 infowing light and life of eternal truth.

Truth is the emancipator of the world; it is not only the emancipator for any one class of individuals, but it is the emancipator of all kinds of mental or individual slavery. It is the power that unbinds 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. We have had too little earnest and careful inquiry. We have known too little of the 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 truth.

Thomas Paine was a fearless man of his age. Savonarola was a fearless man of his age. Plato was a fearless man of his age. In our generation Emerson, and others equally strong, have been fearless in the defense of truths which they considered better for mankind. God comes nearer to the heart of humanity than he has ever been before. The angel world has been discovered unto the world that is found here amongst men and women, and we are seeking the angelic in human lives, in human hearts, in human souls, and that we may learn divinely inheres every life, and this was the purpose that inspired 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 there were fetters of slavery, there was he ready to defend the rights of man, and when on the way to what was supposed to be his death, he gave out to

the world the "Age of Reason," and 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 power 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 truth, for the maintenance of the growth of human reason, and human thought. 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 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 recognize a man who has accomplished all this for his country, by simply persecuting his memory, defaming his character, belying the good deeds he performed? Can we ever repay him by holding up human weaknesses, if he had them (of which we have no historical record)? Can we pay him by saying we were infidels? 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 blasphemed 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 to the world helpfulness, has had to 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 conquering, with ignorance, with dogma, and love to the higher, then we shall glory in the thought of our infidelity.

Whatever makes for the benefit of man, makes for the benefit of nations. Whatever contributes to the upbuilding of one individual, contributes its quota to the upbuilding of humanity; and if we find in the nation any wrong, the individual must be true to every person to undo that wrong.

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 spirituality, 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 nobler duties, of a better feeling, and deeper love that shall inspire all our lives for each other.

Religion is nothing more or less than the spirit that holds us in union, that we may do for the betterment of humanity. We have nothing to shield, we have no creed to protect it because the more we use it, the better and broader it becomes; the more we apply it, the more useful is its mission to the world. Religion is a growing beauty, a growing illumination, a light that brightens the world, that leads you to the performance of a better and nobler work for the world.

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 heart 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. The world is growing better, it is not growing worse. It is better for the honoring 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 us—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 brightness and beauty that belongs to them; if we are to begin here, we are to perform our work while we are here upon the earth, that we are not to get the door ajar.

Redemption from ignorance, means redemption from sin; redemption from sin means intellectual growth, the banishment of all that enslaves us, whether it be the slave of habit, or the slave of error, or the slave of ignorance, 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 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 lives.

What does it mean? It means that we are making the world better; that we are growing better ourselves; that we are rising higher, higher, nearer and nearer to a more perfect state of knowledge, happiness, and peace.

I am sure we are only infidels then to that which fetters our thoughts. We are infidels to the opinions of others, if we are living according to the correct mandates of our own minds, our own consciences, our own instincts. If we are not infidels to these, we are infidels to all. Thomas 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 portended 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 light 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 honor, justice, to universal love. Love God, and love humanity, for we cannot love God, if we do not do His works. He 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, for the light may shine out upon the universe 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 awakening the religious fervor of the world, and it is bringing hearts nearer to hearts, lives of mankind nearer to each other, nearer to God, nearer to the divinity that inheres human life, nearer to the heaven that we can build for ourselves.

## A Little Pilgrim.

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

### Chapter III.—Continued.

#### The Little Pilgrim in the Seas and the Unseen.

As she came forth again comforted, she found the Sage standing with his face lifted to heaven, smiling still at the sound, though faint and distant, of the children all calling to each other and shouting together as they reached 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 very gentle," he said; "then very gently, 'they are to blame; but no one will be found to blame them either in earth or heaven.'"

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 learned that though she could smile and give thanks to the Father in the recollection of her own griefs that were past, yet those that are present 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 own.

While she mused thus, there was suddenly revealed to her another sight. They had gone far before they came to this new scene. Night had crept over the skies all dark 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 had no color, towards the West—for the sun had long gone down, and it was night.

The two travelers perceived a woman who came out of a house all lit with lamps and firelight, and took the lonely path towards the sea. And the little Pilgrim knew her, as she had known the father and mother in the darkened house, and would have joined her with a cry of pleasure; but she remembered that the friend could not see her or hear her, being wrapped still in the mortal body, and in a close enveloping mantle of thoughts and cares. The Sage made her a sign to follow, and these two tender companions accompanied her who saw them not, walking dawning by the silent way.

The heart of the woman was heavy in her breast. It was so sore by reason of trouble, and for all the bitter wounds of the past, and all the fears that beset her life to come, that she walked, not weeping because of being beyond tears, but as it were bleeding, her thoughts being in her little way like those of His upon whose brow there once stood drops as it were of blood; and out of her heart there came a moaning which was without words.

If words had been possible, they would have been as His also, who said, "Father, forgive them, for they know not what they do." For those who had wounded her were those whom in all the world she loved most dear; and the quivering of anguish was in her as she walked, seeking the darkness and the silence, and to hide herself, if that might be, from her own thoughts. 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 had no man than this, to be slain and tortured by those whom he loves. When her soul could speak, this was what it said: "Father, forgive them! Father, save them!" She had no strength for more.

This heavenly pilgrim 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 soul—with 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 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 effluence and calm. There was nothing said that even they could hear, nor words that they could see; but for a moment the throbbing was stilled, and the anguish calmed, and there came a great peace.

The woman in whom this wonder was wrought was astonished, as they were. She gave a low cry in the darkness for wonder that the pain had

gone from her in an instant, in the twinkling of an eye. There was a 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 eyes; and the gray of the sea, and the low cloud that was like a canopy above, and the lightning of colorless light 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 before—to be healed of her grievous wounds, yet without cause; and while no change was wrought, yet to be put to rest.

"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 the wonder in her was hushed like the 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 ask one thing, and Thou givest another. I asked no blessing for me. I asked for them, my Lord, my God! Give it to them—to them!' with disappointment rising in her heart."

The little Pilgrim laid her hand upon 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 the soul, and understands and takes no offense,—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 soul. She did not know that they 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 meant by the answer of prayer. It is not what we ask; yet what I ask is according to Thy will, my Lord. It is not riches, nor honors, nor beauty, nor health, nor long life, nor anything of this world. If I have been impatient, this is my punishment,—that the Lord has thought, not of them, but of me. But I can bear all, O my Lord! that and a thousand times more, if Thou wilt but think of them and not of me!"

Nevertheless she returned to her home stilled and comforted; for though her trouble returned to her and was not changed, yet for a moment it had been lifted from her, and the peace which passeth all understanding had entered her heart.

"But why, then," said the little Pilgrim to her companion, when the friend was gone, "why will not the Father give to her what she asks? for I know what it is. It is that those whom she loves should love Him and serve Him; and that is His will too, for He would have all love Him, who loves all."

"Little sister," said her companion, "you asked me why He did not let the child remain upon the earth."

"Ah, but that is different," she cried; "oh, it is different! When you said that the secret was between the child and the Father I knew that it was so; for it is just that the Father should consider us first one by one, and do for us what is best. But it is always best to serve Him. It is best to love Him; it is best to give up all the world and cleave to Him, and follow wherever He goes. No man can say otherwise than this,—that to follow the Lord and serve Him, that is well for all, and always the best!"

She spoke so hotly and hastily that her companion could find no room for reply. But he was in no haste; he waited till she had said what was in her heart. Then he replied, "If it 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 so!'

"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 hearts."

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

"The little Pilgrim paused upon the way; and her heart rose against her companion, who spoke things so hard 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 looked up at him with eyes that were full of wonder and almost of fear.

"Then must they perish?" she said, "and must her heart break?" and her

voice sank low for pity and sorrow. Though she was herself among the blessed, yet the thorns and briars of the earth caught at her garments and pierced 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. "It is dim before me," she said, "and I cannot 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 patience 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 know 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 travelers it seemed almost in the joy of the new day as if the Lord had already come.

But there 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 was ashamed, and cursed the light.

The two went after him into a silent house, where everybody slept. The light that had burned for him all 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 he 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 mist; yet which was great and solemn as is the council of a king in which great things are debated for the welfare of the nation.

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. There 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 pleadings. 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 will of God, nor even the good desire

of humble nature, but only that which pleased his sick fancies and his self-loving heart. And they besought him with a thousand arguments to return and choose again the better way.

"Arise," they cried, "thou miserable, and choose great; arise, thou vain soul, and become noble. Take thy birthright, O man, 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 children, who murmured and cried, "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 to him as comrade, as lover, as friend, and reminded him of the delights which once had been so sweet to him, and of the freedom he loved; and 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 as a believer in old wives' tales and superstitions; that men had outgrown. 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. It seemed to the little Pilgrim that she could not keep silent, 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 say."

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 gave 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 his head dropped back upon his pillow, and he fell asleep. He slept like a child, as if there was no evil, nor conflict, nor 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; for the mind of the man was weary, and not able to form a judgment. It 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 it with awe. He said, "This is the burden of our nature, which is not like the angels. 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 men; and sometimes in great misery and trouble there will be a cause won and a judgment recorded which makes the universe rejoice. And in everything at the end it is proved that 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 highways and the hedges, could not be right, since it was not the Father's way, yet confused in her soul, and full of an eager desire to go back and wake that man and tell him all that had been in her heart while she watched him sitting on his judgment seat. But there came recollections wafted across her mind as by breezes of the past, of scenes in her earthly life when she had spoken without avail, when she had said all that was in her heart and failed, and done harm when she had meant to do good. And slowly it came upon her that her companion spoke the truth, and that no man can save his brother; but each must sit and hear the pleadings and pronounce that judgment which is for life or death. "But, oh!" she cried, "how long will how bitter it is for those who love them, and must stand by and can give no aid!"

(To be continued.)

"Immortality, Its Nature, and Its Possibilities, and Proofs." By J. M. Peebles, M.A., M.D., Ph.D. Contains the address delivered by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

"A Compendium Against the Republic." By Charles B. White, A.M., author of "History of the Christian Religion in the West," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

of humble nature, but only that which pleased his sick fancies and his self-loving heart. And they besought him with a thousand arguments to return and choose again the better way.

"Arise," they cried, "thou miserable, and choose great; arise, thou vain soul, and become noble. Take thy birthright, O man, 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 children, who murmured and cried, "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 to him as comrade, as lover, as friend, and reminded him of the delights which once had been so sweet to him, and of the freedom he loved; and 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 as a believer in old wives' tales and superstitions; that men had outgrown. 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. It seemed to the little Pilgrim that she could not keep silent, 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 say."

The Sage spoke softly, as it with awe. He said, "This is the burden of our nature, which is not like the angels. 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 men; and sometimes in great misery and trouble there will be a cause won and a judgment recorded which makes the universe rejoice. And in everything at the end it is proved that 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 highways and the hedges, could not be right, since it was not the Father's way, yet confused in her soul, and full of an eager desire to go back and wake that man and tell him all that had been in her heart while she watched him sitting on his judgment seat. But there came recollections wafted across her mind as by breezes of the past, of scenes in her earthly life when she had spoken without avail, when she had said all that was in her heart and failed, and done harm when she had meant to do good. And slowly it came upon her that her companion spoke the truth, and that no man can save his brother; but each must sit and hear the pleadings and pronounce that judgment which is for life or death. "But, oh!" she cried, "how long will how bitter it is for those who love them, and must stand by and can give no aid!"

(To be continued.)

## Are We All Immortal?

### A Critical and Comprehensive Analysis of the Question.

To the Editor:—No matter how unpalatable a truth, we must accept it.

Now comes Dr. Cross and challenges Dr. Peebles to his proof of the statement that some living exponents of Spiritualism advocate the doctrine that not all human beings are immortal. This statement is quite likely true, although I do not at this moment call to mind any such teaching among Spiritualists. Years ago, Elizabeth Stuart Phelps broached the same idea in an article published in the Atlantic Monthly, entitled "Spiritual Selection," wherein she applied the doctrine of natural selection, or survival of the fittest, to the spirit of man, and maintained that unless the individual spirit possessed qualities worthy of preservation the law of spiritual selection would not preserve it in the spiritual world, and the individual would become extinct at death.

I also remember to have heard William M. Salter, lecturer for the Chicago Ethical Society, some years ago, in a public address, declare that he saw no reason why the essentially bad should be preserved and perpetuated in a spiritual world; and no doubt the same thought has been expressed by many others.

If we accept Prof. Drummond's doctrine of Natural Law in the Spiritual World, and also apply the law of natural selection to the individual, it would seem highly probable that not a few mortals would become extinct at death. But the question is, Does the law of natural selection, if it be a law, dominate in either or both the natural and the spiritual world? Herbert Spencer has issued with Darwin on the sufficiency of natural selection to account for the origin and perpetuation of species, although giving it a certain important influence therein.

There is, says the former, a law of heredity which is useful to assume as existing in order to more fully explain the origin and perpetuation of species.

Here, then, is standing ground for the Spiritualist of naturalistic tendencies to maintain that all souls continue to live in a spiritual realm after the death of the body, viz., that there are inherited faculties of a spiritual nature of sufficient vitality to bridge the chasm, and this without reference to moral quality. The very fact that a being or thing is, or exists, is prima facie evidence that it is in great measure in harmony with its environment, and thus far good. That the environment may be imperfect is no fault of the individual. When there is inharmoniousness between the individual and his environment, one of two things is true, either the individual is better than his environment or his environment is better than he. If the former, the object of nature can only be attained 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 adaptive environment in which he exists. Such environment we possibly, and probably, have in a spiritual realm; the question being, in what must the superiority of man consist in?

### ADDRESS BY LYMAN C. HOWE.

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

Lyman C. Howe, of Fredonia, N. Y., gave an able lecture before the Spiritualists in the Odd Fellows' Temple, Sunday evening.

The following questions were written out and handed Mr. Howe by a member of the audience present to which the speaker made answer: Please explain Ex. 22:18—"Thou shalt not suffer a witch to live," or, as I have been asked in our modern language it should be read, "Suffer not a medium to live."

LEV. 19:31—"Regard not them that have familiar spirits, neither seek after wizards (mediums) to be defiled by them."

LEV. 20:6—"And the soul that turneth after such as have familiar spirits and after wizards (mediums), I will even set my face against that soul and will cut him off from among his people." I Sam. 28:7: "Saul 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 by them who are spirits of devils come in the form of our departed friends.

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 parallel, but the fact that God issued commands, (if he did), against communications with spirits, 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 of Moses, Aaron, Aaron and Daniel show that there was a class of mediums who received messages, and were guided by them, with the approval of the Lord. They come to Lot as men. They talked to Daniel in human language and showed themselves to 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 two classes of spirits communicated.

One class was forbidden to practice their gifts, the other was approved. This is a very different from the present. There is a class of mediums that are not commended by Spiritualists—although we do not put them to death. There is a class of spirits that Spiritualists do not endorse as safe and proper to invite into a medium's confidence. If we give it all them 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 practice. The same authority that would "not suffer a witch to live" forbids wearing garments made of diverse kinds, as woolen and linen; forbids kindling fires or cooking food on the seventh day of the week. The same authority says: "If anything doeth 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 order and sell diseased meat to an alien, and you would find him in Christian jail. No man to-day lives according to the Mosaic law, or the Christian gospel.

You endorse the example of the Nazarene, but if you had an orchard, or one choice tree and a stranger

order that he may avail himself of the higher environment provided by nature? Does it consist solely in an ethical quality, or does it lie in something other and deeper? Let us see. No one is morally perfect here in this mundane sphere. All are imperfect in both an intellectual and a moral point of view. Then how can the moral test be justly applied? Moral growth is needed and had by all in this earthly environment. Why should nature cut off the less perfect at death and grant further opportunity for improvement to those who need it the least in the higher, or other, environment? I fail to see why.

Further, we notice in the natural world that there is a law of evolution in the lower kingdoms—that species are created and preserved without reference to any moral quality whatever. Why should nature stop at man and provide for him a different law and make the test radically different than that imposed on her works below?

Nature is rigidly consistent in all her works. A great law dominates and governs everything, the law of evolution, growth, development, and as Spiritualists denigrate it when applied to man, the law of Eternal Progression. Nature provides new environments for those creatures in the physical domain that need them. Is it any harder for her to provide a new environment of a spiritual nature for those who need it than it is to provide a new physical environment? I for one do not believe it. But let me suggest a test of immortality for man. The reasonings of the brute are all confined to external facts and their immediate effects upon him. His memory is of objects around him and of the sensations he observes. No brute so far as yet observed, reflects upon the fact that he exists. He does not inquire into his lineage or his destiny. When he sleeps he does not say "I sleep," and when he awakes he does not say "I am awake." He does not say "I run" or "fight." His consciousness does not amount to a self-consciousness, because a self-consciousness necessarily is a consciousness of the self, the ego, the subject in contradistinction to the external objective, and is the stepping stone to reflective and abstract thought, that is, to the consideration of ideas independent of the objects which provoke them. We have no 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 such power?

So that, is this not the test, self-consciousness, the power of imaginative, reflective, abstract thought, or ideation? Morality, however, it must not be forgotten, is all essential to a happy and appreciative life in the spirit. The ethical is the objective of the Spiritualist. Of what use or good is knowledge except it be applied to the moral as well as to the intellectual improvement of the individual and of the race? But it would be a hard religion or philosophy indeed that would make the test of human existence in view of the common moral weakness and shift standards of morality revealed by the history of mankind.

Chicago, Ill. A. M. GRIFFIN.

should happen along in April before even the blossoms appeared, and because it had not ripe fruit of its own kind, 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 among clergymen, takes no thought for the morrow? If it followed this injunction they would all starve.

What or who is a familiar spirit? Christians talk to God as if He were quite familiar. Was Samuel a familiar spirit? He was a prophet, honored and loved by all the people, and his post-mortem prophecy through the medium of Endor was fulfilled. He was at least truthful, and had been a bad man would all Israel have mourned when he died? Is such a spirit entitled to be called a devil? Spiritualism do not call spirits up. They are already up. But no medium can command them.

It is never safe to follow human authority, ancient or modern, when reason and moral sense rebel. 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 called Abraham to offer Isaac. He believed God had power to rescue at the last moment. If a 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 a release from the command, no substitute provided, he raised the gleaming dagger and 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 savor'st not of the things that be of God." Belief in the infallibility of 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 to 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. They have restrained the vicious, reformed the inebriate, 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.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, 25 cents.

"Why I Am a Vegetarian." An address delivered before the Chicago Vegetarian Society. By J. Edward Moore. Price, 25 cents.

Free \$1.00 Coupon. This will entitle any one troubled with PILES to receive, by return mail, Dr. Van Vleck's wonderful Fold Treatment, which is curing so many cases considered incurable, and all the surgical attacks, and New Book No. 202, on this free coupon, signed and mailed to DR. VAN VLECK CO., Jackson, Mich.

I will use above treatment, which I have never tried.

Name \_\_\_\_\_ Address \_\_\_\_\_

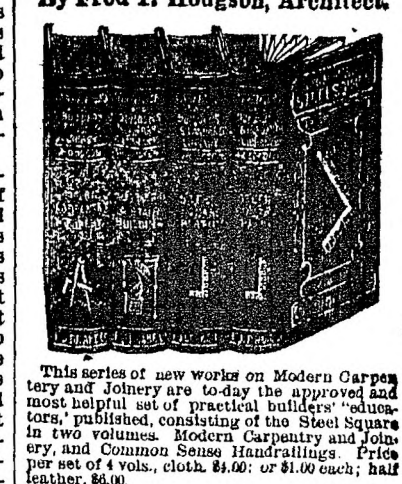
**Free \$1.00 Coupon**  
This will entitle any one troubled with **PILES** to receive, by return mail, Dr. Van Vleck's wonderful Fold Treatment, which is curing so many cases considered incurable, and all the surgical attacks, and New Book No. 202, on this free coupon, signed and mailed to DR. VAN VLECK CO., Jackson, Mich.

I will use above treatment, which I have never tried.

Name \_\_\_\_\_ Address \_\_\_\_\_

## Practical, Mechanical SERIES

The Carpenter's and Builder's Standard Library.  
By Fred T. Hodgson, Architect.



This series of new works on Modern Carpentry and Joinery are to-day the approved and most helpful set of practical builders' "text-books," published, complete, in two volumes. Modern Carpentry and Joinery, and Common Sense Handrails. Price, per set of 2 vols., cloth, \$1.00; or \$1.50 each; half leather, \$2.00.

## Modern Carp



## THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

The PROGRESSIVE THINKER will be furnished until further notice at the following terms, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	10c

REMITTANCES:

Remit by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TAXES AND POSTAGE:

At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write us, and any error in address will be promptly corrected, and missing numbers supplied gratis.

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

TO FOREIGN COUNTRIES:

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

SATURDAY, MARCH 31, 1906.

WORDS OF CAUTION.

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

SOMETHING YOU SHOULD HAVE.

IT WITH ONLY COST YOU FOUR CENTS.

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

TAKE NOTICE.

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

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 so-called 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 Semite 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 worshipping 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 written.

In all classic history Phoenicians are mentioned; but the Jews are not named 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 fabrications. They have been victims of persecution by every Christian nation but the American.

Though the Phoenicians had colonies all along the southern coast of the Mediterranean, with populous cities in Spain, yet they were called Jews when expelled by Christians in 1492.

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. Whenever thrown together they live in harmony, worshipping 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 theirs. Scholars on either side who make discoveries in the direction we here suggest, are ostracized 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 these questions. And even now he who calls in question the accepted 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 illuminate 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 every day."—Psalm 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 homo.

"The Universe." Dee pthought on Cosmic and Psychic Subjects. Price 6c.

## 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 own heart,"—Acts 13:22; I. Samuel 13:14—and Solomon with his 700 wives, lead the procession.

Neither priest, prophet nor "Son of God" has a word to say in denunciation 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 at the front of the fight, and might get killed so David could gain his wife. Incest and adultery can find patriarchal examples in the Bible in justification of these vile practices, strengthened with the declaration of the dear Jesus: "Neither do I condemn thee," addressed to the woman taken in adultery.

The Mohammedans justified their brutish practice and the debasement of woman, by saying: "The old patriarchs, the favorites of the Lord, they who received his special care, with whom he wrestled as an athlete, and talked with face to face, practiced it without reproach. 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 common in his time, and as he hoped to finally rest in Abraham's bosom, he of the good Sarah and Hagar gave, therefore they 'sealed' as many wives as they could support, to enjoy in eternity of bliss with them, when the calm and turmoil of earth life are over.

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

It has been attempted to destroy the force of patriarchal example by saying: "God only made one wife for Adam." 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 CHOOSE."

It was at this period, when the Lord was hob-nobbing and holding tete-a-tetes with our primal ancestors, that these things were done, and it is regretful he had not suppressed the accursed 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 appropriation. 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 identifying this worse than heathenish institution.

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 tatters, with cheese-cloth and other paraphernalia for simulating spirits."

"Well, the editor has no business meddling with such matters, then he won't know these cloth and other tatters 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 mediums, until the last one retires from business. No honest medium 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 a denier of the rights of man. It will think the thoughts and do the deeds it shall dictate. 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 POSSESSION."

The particulars of her last exposure will be given as soon as received.

New Theory of Electricity.

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 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 right angles 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 variation 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 end joined. Wind this several times around a small box 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 its polarity so as to be at right angles with the current.

Many persons familiar with this natural law obey its mandates, by arranging their sleeping rooms so as to have their heads to the north, thereby escaping many nervous ills which, otherwise, disregarding the law, experience. Persons sleeping with their heads to the electric current circle 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 months.

HOME CIRCLE MANIFESTATIONS.

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: "Child, I am 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 in the body, and this also in the home circle.

Some years ago we sat for development, a few of my friends and myself, and we used to get flowers of all description during the winter, cold season. I was a skeptic to the very core, but 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 force, where from? I realize only too well that many of the so-called 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 these 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. When I 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 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 spirit mediums and I don't regret it, but I do hope that every fake medium will be driven off the face of the earth.

JACOB KOPP.

Omaha, Nebraska.

## The Invisible World.

A Notable Essay Published in Everybody's Magazine.

To the Editor:—I wish to call your attention to an article in the March number of Everybody's Magazine, by Vance Thompson, on the "Invisible World." I would like to have it come under the eyes of the editor of the Question and Answer department, for comment. I would kindly suggest to a professor of astronomy who wrote an article in your paper a few numbers back, to also procure a number, if possible, 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 decries so much at the various conditions ruling in the investigation of the occultism of Spiritualism, who are also his scientific friends, who are also unbelievers in like manner as himself, and for the same reason, namely, because of the very many preparatory conditions required before even passing over the threshold of inquiry into nature's hidden unknown laws, that he the professor, and his friends 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 are devoting their lives; and this not from any invention of mechanism of their own, but effected by the keener perception of a Galileo Galilei, that person, who was impressed by the "Holy Office" of his native land for daring to assert the truthfulness of the Copernican system, and for using the same darkened tube to discover the rings of Saturn and the moons of Jupiter.

If any one, whether a doctor, a reverend, or a professor, is not prepared to make any many disappointments in the realizing of a pronounced opinion or theories as to how certain phenomena of nature should occur, they had better not start upon the road of inquiry.

As to the objection made to the evil communications and obsessions likely to be met with, and that only one in about nine hundred and ninety-nine are productive of benefit to humanity, let me remind again, that it is only in that, or a far less proportion, that good mortals are passing over the great "divide."

The whole purpose of adventure into the occultism of Spiritualism is to the truthfulness of phenomenal occurrences tending to prove that there is a continuance of life of the individual, and if there is, can that individual communicate with mortals yet in this life here, now.

The part of the aforesaid article in which this scribe is mostly interested, is to be found on pages 338 and 339 of Everybody's Magazine for March. I have thought somewhat along the line of which those pages treat, and have hoped it might be possible to stop for over the blind carping and ignorant, so-called instructions of reverends and priests who are keeping in abject mental slavery the people of earth, by proof, positive proof, of that personal, individual magnetic consciousness or aura, in its vibratory state of thought, by photography; thereby affording means by which individual judgments of the affairs and experiences of everyday life here on earth might be compared, one with another; opening up a field of research showing the effect of thought upon other thinkers, showing the beneficial effects of enforced erroneous so-called religious psychological instructions.

I quote from those pages the following: "Major Dargat of the third curriers, stationed at Jours, discoverer of the N-rays, has proved by his experiments the possibility of photographing human thought; he has forced its acceptance by his experiments to the satisfaction of the French Academy of Science."

In a dark room by pressing to his forehead a photographic film, and even without contact, he has produced a picture of the object on which his thoughts were bent. Also, when he laid upon a photographic film in a dark bath have been touched by his magnetic fingers a photograph of the coins has been produced.

The writer of the aforesaid article says: "I have seen a very strange photograph of anger, like a gray and swirling storm."

And now, what is acquired by this discovery? That a clear, tenacious or vital fluid makes its mark on a photographic film. When laid upon the dead film is unaffected, and in this way by use of the N-ray test premature burial is done away with.

The vital fluid seems to have its reservoir, as it were, in the brain, thence it circulates through the body by the nerve canals, anterior to the fingers; it seems to be both positive and negative, it envelops the body as mineral magnetism does steel, etc.

GEO BURNHAM.

BUDDHISM AND CHRISTIANITY.

They Are Alike in Some Points, Antagonistic in Others.

I think the discussion of Buddhism vs. Christianity in your columns is somewhat obscured by a misunderstanding of facts which are familiar enough to educated Buddhists, but are perhaps not very accessible to Western students, and certainly not, unless one has time to do more than dip into a few translations.

Permit me to give a few points which have been overlooked by the various writers. My authorities are: Prof. Rhys-Davids, Sir Charles Eliot and some others who are high up in the Buddhist philosophy, including Gautama, who has been somewhat neglected.

It seems to me that those are right who say Buddhism is very much like Christianity; and also those are right who say it is unlike and antagonistic. It depends entirely upon what sect or school of Buddhists we look at.

Buddhism is nominally the religion of one-third of the world, but it is not the same religion in all these different countries. The main change line is 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, Japan, Mongolia. It seems to be an aggregation of all kinds of native religions, ancient and popular mythology, united with a little Buddhism.

A 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 Gnosticism, and with Yogaism. This degraded Buddhism was carried to Thibet by the great conqueror of our era, and blended there with the native Bon religion, a system of devil worship, and the Lamaism of Thibet, so much like the Roman Catholic church, that the public service is almost the same. In this case Sir Charles Eliot thinks that the Lamae borrowed from the Catholic mission of China.

Then again, the Buddhism of Mongolia 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 of the sects in Japan have a Redeemer, and a plan of salvation, like Christianity. Perhaps sometimes one religion borrowed and perhaps sometimes the other, yet of course the Catholic church was the most prodigious borrower the world ever saw, and absorbed everything in the way of secret and subterranean cults and gorgeous ceremonies that the ancient empires had to show.

But the Little Vehicle, or purer form of Buddhism, is still professed by Southern Buddhists, especially, I think, the Burmese, and by many who are scattered all over the world.

The point I wish to make is that all the so-called religious beliefs which have been briefly indicated above, have nothing to do with that Buddhist philosophy, which has been an attraction for the last century, and which has brought to the world a new religion, and many more, who have begun 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 teachings, but belong rather to the popular Hindu mythology. However, Gautama himself held guiltless of one great wrong, he did establish the order of mendicant priests, though the brethren of the Yellow Robe, not vowed to celibacy for life, but may return to the world at any time.

It was my purpose to recapitulate what I think to be the chief points of difference between Buddhism and Christianity, but I have already written too long a letter.

FLORENCE MCGRAUGH.

Oberlin, Ohio.

"Talmagean Inanities, Incongruities, Inconsistencies and Absurdities," a Review of Rev. T. De Witt Talmage, by J. R. Francis, D.D., published by the Progressive Thinker, Price, 10 cents.

## Some Excellent Suggestions.

And Strong Proofs of Spirit Existence, Given at a Trumpet Seance.

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 of this country. Paris, the city of unbelief in the orthodox religions of the day, is "dotted over with Spiritualist temples," so says Mr. Thompson; and he further adds that Spiritualism there has been reduced to 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 conclusions.

While 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 proof is possible, need not be argued. And neither is it necessary to add that communication between the two worlds is a fact that has been 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—was heard. 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 sing three parts? Was it possible for 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 being who once lived, and who, 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 sing, but gave us, later on, a whole some lecture.

And there are some other facts quite as startling to be mentioned in connection. At the beginning of the seance the medium felt impressed to begin his work under test conditions, and this is how he did it: First, I took a large handkerchief, and having

And there are some other facts quite as startling to be mentioned in connection. At the beginning of the seance the medium felt impressed to begin his work under test conditions, and this is how he did it: First, I took a large handkerchief, and having

And there are some other facts quite as startling to be mentioned in connection. At the beginning of the seance the medium felt impressed to begin his work under test conditions, and this is how he did it: First, I took a large handkerchief, and having

And there are some other facts quite as startling to be mentioned in connection. At the beginning of the seance the medium felt impressed to begin his work under test conditions, and this is how he did it: First, I took a large handkerchief, and having

J. A. WERTZ.

Anderson, Ind.

ANOTHER ATTRACTION!

The Ladies' Schubert Quartette at Lily Dale This Season.

Lily Dale will enjoy an unusual musical treat this season, as the LADIES' SCHUBERT QUARTETTE of Boston, has been engaged by the Assembly, beginning Sunday, July 29, and remaining the balance of the season.

THIS QUARTETTE is unsurpassed by any ladies' musical combination in this country. Their voices are finely attuned and beautifully trained. The FIRST SOPRANO has a specially sweet, clear and melodious voice, while that of the second alto is of admirable weight and power, with the other two just rightly attuned to form a correct whole.

THE NORTHWESTERN BAND of Meadville, one of the finest orchestras in Pennsylvania, has been engaged for the entire season, so that the musical features will be of the same high order as the platform talent.

L. G. FIXEN.

W. M. IVANS' RINGING SPEECH.

Women Who Seek Nothing but Privileges.

Mr. William M. Ivans, the late Republican candidate for mayor of New York City, in his speech at the luncheon in honor of the 86th birthday of Susan B. Anthony, said in part:

"I am here to-day because I believe that it is my place. It is the duty of every man to uphold the hand of every woman in her efforts to redress a great and unappealable political wrong. How can any man with a heart and soul and an intellect look his wife or daughter in the face and say that he is entitled to any political right which she does not possess? That man has the soul of a hypocrite who tells you that he believes in himself entitled to the ballot for the protection of his life, liberty and property 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 the right by man, still less can I understand its denial by woman. Of all inconceivable things on earth, the woman anti-suffragist is the most so. They consider themselves qualified to discuss these questions, but not qualified to cast a ballot. They organize societies to clean our streets and promote good government of all kinds, yet refuse the ballot, which would enable them to choose servants to do these very things. They prefer privileges to duty. Let them do their duty by the side of men and women and not be so supremely unwomanly as to seek nothing but privileges."

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 no the right to vote by the side of men is the absolute negation of reason."

TO THE WORK! TO THE WORK!

Important Notice From the Illinois State Spiritualist Association.

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

Address your application to the secretary at 550 East 55th Street, Chicago, Ill. C. C. W. Secretary.

GEO. B. WARNE, President.

## Some Excellent Suggestions.

And Strong Proofs of Spirit Existence, Given at a Trumpet Seance.

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 of this country. Paris, the city of unbelief in the orthodox religions of the day, is "dotted over with Spiritualist temples," so says Mr. Thompson; and he further adds that Spiritualism there has been reduced to 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.

OUR GLORIOUS HERITAGE

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

If you had inherited one of the fairest kingdoms of the earth, and there were all the material things that your physical nature desired and your mind coveted, and you had not there the companionship of those whom you loved, would you go there? Some of you would, and some would not. You would go and try it, but it would be barren. For contrast: If you were thrown into a desert with those whom you loved, whom you LOVED, you would accept it and 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 want the heritage of perfect happiness, and perfect happiness means that which is enduring. Of course there is 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 what they ultimately need; yet both the seeking and the getting are stages of growth, stages of conquest, stages of victory.

People have talked about inheriting, possessing, of having the gift of immortality. The ultra orthodox theologians 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 to-day in true consciousness of life. (That is what Jesus meant; "Let the dead bury their dead.") Eternal life is the essence, the ultimate of fulfillment, of living. What matters it if you are immortal a thousand or a million years hence if you are not doing anything to-day? This is "life" that is going on all the while, and if you do not know it, that does not affect the fact of your immortal soul, that ever continues to be. You do not have to win it, 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 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, though it does not make you immortal. But there is a subtle meaning in it—it means those who know, those who know things and do things. There is no immortal idleness, there is no eternity of not doing things. Rest is the exact equiscope of work. It is in the absolute state of soul where there is realization instead of preparation, where there is rest instead of labor; the state of being, instead of the state of doing. But these must exactly balance one another.

The Nirvana of the Buddhists is not simply idleness; neither is that "Kingdom of Heaven" of which Jesus spoke—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 senses. 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 teapots, to build houses and to conquer physical life, it was because he has some other source of intelligence than that which is stamped by instinct upon the animal. Undoubtedly the birds who build their nests to-day do not build any better than the first ones did in the Garden of Eden, or wherever they might have been; nor does any animal provide better for its young.

The human being alone expects to make the most out of physical surroundings, and he proceeds to do it while here, he must do it. He must do and conquer everything for the purpose of knowing how valuable they are, all these things. Besides the provision for physical existence, there is a certain intellectual satisfaction in doing it. There is a great artistic satisfaction, if you please, in that which represents what is called the highest civilization; not simply to have tables and chairs in the house, but to have the tables match the chairs and the house so that they seem a part of the house, to have the chairs and furniture correspond, in fact, to have something that satisfies what you call your artistic sense. Then you abandon them and go and sit on the crooked limb of an old tree and have a

rich seat fashioned by a freak of nature. You abandon even your fine dwellings and make new ones scarcely discernible from the rocks and leaves and trees, as if they were a greater creation, a part of some ante-natal dream.

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 you spoil the world, then you go to work and try to reconstruct 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 part of them, not cutting them judiciously, not having intelligence enough to know that they would want the trees by and by for the modification of the climate, but cutting 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, and certain sections of the country are not adapted to 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, because the forests no longer protect them from the encroachments of the blasts in winter, and the droughts in the summer. So you reconstruct the world that has been destroyed by the hand of man. It is a great thing to do, that sort of thing. Of course, each age a crop of lives is harvested 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 bad things and do not are in the very worst state, because they do not consider themselves sinners, though they know they are not sinners. Undoubtedly, the poor man who was hanged the other day has a good deal better time than if he was not such an absolute sinner; because you know it is a glorious thing to know oneself to be actually incapable of doing any more or worse in the direction that one does a thing. When there is a culmination there is a reaction, and that is why Jesus said the publicans and sinners were nearer the kingdom of heaven than the scribes and pharisees. 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 these sinful desires.

"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 must soon be better. There are many people on the earth to-day who are turning their thoughts otherwise than simply to succeed selfishly at any cost. Whether a man invests in an enterprise to get money for himself alone, or whether he invests in it to get money for the purpose of doing good, of course there may be a difference in the motive, but the truth is the slaying of people by one another is continuous; even if you do let that poor woman take out a scanty half-starved substance by washing your clothes to support her invalid husband and her little children.

The great light of the world is, not how you or anyone else are to possess this spiritual heritage without doing anything, but how you are to arrive at the state of knowing. Some people think they are going to get it just by selfishly opening up communication with their friends and talking to them in the other world. This has no more to do with heavenly happiness or the immortal heritage than the postoffice has. It is a part of the great intelligence of the world, and the great happiness and unhappiness of the world, to have means of correspondence. But if there were no means of correspondence you could not have so many letters from your friends at a distance to make you feel happy, and no one could send you anonymous letters to make you feel terribly. Of course you do not blame the system, on that account, of communication between yourself and friends on earth.

The spirit state is only an attainment of another state of selfishness, if you make it so. You want to hear from your spirit friends; that is a great and wonderful thing, so is the telegraph. You know that you are going to exist after the change called death. But if you know, if the world knew the paucity, the poverty of the average spiritual possessions of the world, and that nothing else can do there, not the cottage, nor the farm, nor the palace, nor the rentals, (these vast rentals that come from houses, and stores and lands), nor ships, nor what you think you have, and that all the wealth thus gained parts company with you at the grave; you harvest only your spiritual state. If you really knew that accomplishment and achievement will be something else, and that does not mean that you are to get a circle together with a few friends and stand on tiptoe, and say: "Now I am growing

spiritually; every day, we are getting more and more messages, and they tell us how exalted we are, and when we go to spirit life we will be in such and such a sphere." And certain people call 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 hour. You do not suppose you have to "sit" and wait for your spirit friends? There are there uplifting your hands in your daily toll, out there on the street with the baby digging up the dirt; they are with that mother with her starving children, that person who is weak, and that one who needs them all the time; with this one helping the poor, and that teacher teaching the children how to grow in thought and telling them how this work is to be done; and then the great Boards of Education preventing you from doing it! That is often the discipline for the teacher, if somebody is gifted and has the genius of teaching. The time will come when no Board of Education shall tell you what not to teach or what to teach. Illumination 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 anywhere and you find God; penetrate human life anywhere and you find immortality, Eternal Life. Men do not hesitate to go down into the earth to find coal mines, or send other people; they do not hesitate to dig for gold in the earth; they do not hesitate to tunnel your cities, to the great imperilment of buildings like this (the Masonic Temple); they do not hesitate to drill for oil; they do not hesitate to seek for the North Pole; they do not hesitate to get all the whole oil they can and when that is exhausted to get all the petroleum there is; they do not hesitate to steal the lightning from the skies; they do not hesitate to use all they can of the power of thought. Undoubtedly they would intercept the great thought of an archangel if it was on its way to form a new solar system, if 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 and 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 older than he now is before he does it. He will not do it in that way. The soul answers for itself; it is not a chemical or mathematical equivalent; it does not make its escape from the visible human existence by certain tests; it often 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 do remain, the more palaces you have, the more you 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 an American appointed to a high office went there and resolved to live as the Japanese did and, fortunately, leaving his American furniture behind 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. Where he inquired about the lack of furniture and ornaments, the native explained, that there was a bed to sleep in, there was a low ottoman to sit upon, and when not needed in one room it could be taken into another, for he could not sit in both rooms at the same time, and he said, "Why have so many things and never use them? The nobility do not use their houses in Japan to make a show like a bazaar." Americans, please take lesson.

So do people build and get ready for the Kingdom of Heaven, for the great heritage of immortality. They think it is a stellar bazaar, they think they must buy and furnish it; and they consider that in this "inheritance" there is going to be something so glorious that all the 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," it is through the silent pathway of tears, it is the "attainment" and "conquest," that peaceful state that flaunts not itself nor its achievements to the world. It does not cry out either at Guaya or upon Olivet, "Behold what I have done!"

Beneath that wondrous tree when Buddha saw the light, when he reached the attainment and knew of eternal life, silence and wonder were around him there, and though with ministering presences and angels of glory, he did not go into the world thereafter and say, "I have attained it"; but he knew the meaning of sorrow, and he knew the need among the people of ministrations, so he taught and ministered all along the way. When his father, the king, heard of him and sent out his retainers and courtiers to es-

cort him in royal style he said: "I have no need of all this, I will walk." He went to the palace, not as a prince, but as a lowly teacher; ministering to the multitude, to the sorrowing and sick people as he went, a wanderer and a vagrant as far as the world is concerned. But he knew what he had found.

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 herald that the one is there that has attained immortal life, that has attained the knowledge of eternal life!

As said before, you cannot miss immortality, the continuity of existence. That which you can do is, that when the steps are taken that show how futile are all these earthly conditions, that the real life is there, you understand that the real life is there. It is in the sinews, the muscles, the nerves of the man who toils for bread for those he loves; it is in the heart and brain of the one who does the thing for humanity that he thinks highest and 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 great theme of immortality, we are not trying to lighten one of your burdens, or take from you one step of your experience, or declare to you who are on the way, that by going this way or that way you can evade or avoid them. We are simply explaining to you that these experiences are for you, that they are in the pathway of your victory, and that you are the one to conquer and to know, and that if you pierce this shadow anywhere you will find the Infinite. If you probe this great mystery anywhere you will find answer.

Seek for the divine beneath the surface of human conditions and you find the immortal soul.

Therefore, here and now, every day you may enter into the "joy of the Lord" by doing the thing that to the hands and thought is the nearest duty; well knowing that the ministrations 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 fearless in the dominion of the soul, are helping and aiding you.

When Saul, the king of Israel, heard the sweet music of David, the great attunement and adjustment came to his spirit, for his pride was melted, his stubborn heart gave way, then there were angels to the right and angels to the left of him; not because he was the King of Israel, but because the stubborn heart and the false pride and rebellious 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 beautiful symphony.

If you are a lover, they are speaking  
With the voice of love unto your soul;  
If you are peaceful and calm they are revealing  
Peacefully and calm their blent control.

If you are in the midst of the storm  
Of passion and of anger and strife,  
The waves are telling all the while  
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 life  
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 feet;  
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.

Restores Eyesight

Spectacles Can Be Abandoned

"Actina," a Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eyes has been discovered.

whereby all tortuous methods are eliminated. The eyes are treated by means of a powerful, harmless, and painless, and of people have been cured of all kinds of eye diseases, including cataracts, granulated lids and other afflictions of the eye and ear. The system is simple, and the results are permanent. The cases are incurable.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my wife's cataracts."

Susan Cartwright, Lincoln, Kan., writes: "I am 77 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. G. of Kansas City, Mo., 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 astigmatism."

Hundreds of other testimonials can be sent on application. Send for a booklet containing treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept. 8212, 229 West St., Kansas City, Mo., you will receive absolutely free a valuable book, "The Treatment of the Eye and Ear and on Diseases in General."

DR. BYE, Broadway, Kansas City, Mo.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

853

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

The Influence of the Zodiac Upon Human Life, With Character Readings of Persons Born Upon the Zodiac.

The principles found in this volume are both a science and a religion for a better and happier humanity. It points to the planets as an index to the human character and liability to disease; also of the general and colors suited to temperaments evolved under certain planets. But the author, ELEANOR KIRK, lays special stress upon the fundamental principle that "All maladies known to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, \$1.00.

HELIOCENTRIC ASTROLOGY,

Or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris to 1910. By Yarnio Vedra. With 48 illustrations, 35 which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." A new system of personally determining the primary fund of mind and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, \$1.25.

Womanly Beauty

ITS ATTAINMENT OF FORM AND FEATURES. The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, \$1.00. For sale at this office.

A NEW CATECHISM

BY M. M. MANGASARIAN.

Fourth Edition—Six Additional Chapters—200 Pages, Bound in Cloth, \$1.00.—Containing Likeness of the Author.

"A New Catechism" has enjoyed a remarkable sale both in America and England. It is the work of 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 superstition and mystery, 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 cyclopaedia of theology and reason in a nutshell.

Other Excellent Publications

BY M. M. MANGASARIAN.

HOW THE BIBLE WAS INVENTED.

A New Lecture.—Price, 10 cents. This little pamphlet should be placed in the hands of every American citizen. The attention of preachers, theological students, and all church members should be called to the wonderful story of the invention of the Holy Bible, which this lecture tells. See that at least one orthodox neighbor of yours reads this lecture.

MORALITY WITHOUT A GOD.

With letter to Right Reverend Bishop Anderson, of Chicago. Price, 10 cents.

JESUS CHRIST A MYTH.

A New Book.—Price 25 Cents. This book examines the evidence for the historical existence of Jesus, and finds it quite impossible to prove that such a man as Jesus ever lived. It is a most important contribution to Modern Thought. It is prefaced by a letter to the Christian Clergy, and concluded by an answer to an editorial in one of the Chicago morning papers, attacking Mr. Mangasarian's position. Send your orders at once, as the first edition will soon be exhausted.

WON IN: Four Centuries of Progress. A Lecture delivered at the Progressive International Congress, Chicago, 1906. By Susan H. Wilson. Price, 10c.

PREACHERS PROGRESSING.

Two Striking Instances Occur in the State of California.

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 are 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 Berkeley, Cal., 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 were employed. The conditions imposed upon the workmen by the mine owners became intolerable and a strike followed. Mr. Wilson saw the destitution among the men and their families, and the cruel tyranny of the coal barons. Being a man of keen sympathetic nature, his heart ached for the poorly-housed, half-starved, ill-clad, often sick women and children. He took an active interest in them. He talked with the mine owners, pleading with them to grant better terms to their employees. As many of the men were members of his church, he preached a sermon on the subject, but did not say anything of an offensive nature. He quoted from Jesus, and emphasized the doctrine of brotherhood, justice, mercy and the Golden Rule.

Some of the capitalists were also members of his church, and were liberal contributors to it. These were highly offended, and made the demand that their pastor refrain from expressing any sympathy for the families of these strikers. Wilson replied that his duty as a minister of Jesus Christ required that he should sympathize with the suffering poor. The mine owners then sent a message to the presiding elder of the district to come down and shut his mouth or remove him from the pastorate. The elder came and told the pastor that these mine barons were rich and influential, that they had, in fact, contributed largely to the erection of the church

building, and it would not do at all to offend them.

When Wilson replied that as he understood his duty as a Christian minister 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 "diplomatically" part, and of course soon lost caste among the barons and the elder. His idea of the life and teachings of Christ did not seem to meet with the approval of the high church officials, and in due time he gravitated out of the church. He is still preaching as an independent, and his theology has broadened and deepened, and he is gaining power and is doing a thousand times more good than he could have done as a regular Methodist pastor.

This incident reminds me of the boast of an old humorous doctor, whose wife was a member of an Episcopal church. The doctor asserted that "the Episcopal church was the very best church." When asked why, he replied, "Why, the Episcopal church does not dabble with politics nor religion."

The other broad-minded preacher I wish to name in this letter, is Rev. Burt Estes Howard. Fifteen years ago he was pastor of the First Presbyterian church of Los Angeles, Cal., the leading church of that city. He broadened in his theology and was so active in good works outside of the church, that the denomination, the Presbyterian denomination, that the rich, narrow, and self-righteous old fogies of his flock began to scold and lecture him, and threaten him, but Howard kept right on preaching progress, and lending his aid to reform movements outside of his church. Something had to be done, therefore the church authorities held a meeting and drew up a letter addressed to the pastor, telling him what he must and must not preach, and even dictating his political action. This letter they sent by a brother to the pastor, asking for an immediate reply. Mr. Howard read the epistle, and wrote out and returned his reply in substantially the following words and form: To the Trustees of the First Presby-

terian 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 every Sunday. But he encountered so much opposition, and had to deal with so much bigotry, that one fine Sunday morning, he announced that he would withdraw from the society, would resign the pastorate of the church, but would continue to preach at the theater building. About half the church membership followed him. Later they erected a beautiful church edifice, the finest in the city, and installed Howard as their pastor. They still thought they were Presbyterians, 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 church was at its most prosperous career, the pastor tendered his resignation 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 year or two the meetings were held there. Every Sunday thousands 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, that he had decided to resign the pastorate—in short had decided to stop preaching altogether, until he acquired more knowledge himself. We have too much preaching and too little practice," declared the speaker. "I have told you all I know, and I will stop now for a few years, and travel and study awhile, and try and add to my store of knowledge."

That was six or seven years ago. Mr. Howard spent some time at Stanford University, went abroad, and a year or more ago filled, for a time, a Unitarian pulpit in Boston. Recently

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

Burt Estes Howard is learned, eloquent 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 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 in 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 in the scientific fundamental doctrines of the Church. The public school, and science, and the printing press have so spread general intelligence, that the old dogmas of the fall, the Eden snake story, the personal all powerful devil, a disappointed and defeated God, total depravity, an endless hell, the trinity, and the "atonement" do not appeal to the intelligent members of the present generation. These doctrines are all the product of an ignorant age. The young man who has received instruction in astronomy, geology, chemistry and other scientific studies, if he is honest and is not constitutionally lazy, has little inclination to enter a theological college and have drilled into him a lot of pagan mythology.

All honor to the Wilsons and Howards, and the other clear-headed and lion-hearted young preachers who, if they cannot preach the brotherhood of man, and common honesty, and common sense, in the church, have the courage to leave the church. Alameda, Cal. R. A. DAQUE.

LIFTS THE VEIL.

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

Attend, sahils all, to the words of C. Jinarajadasa, B. A., who of the future know the A. B. C. From Colombo, Ceylon, he comes, and recently he addressed a large audience of Theosophists in New York on the theme "Heaven and Hell in Fact and Fancy."

He said: "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 still slip through walls without saying, 'By your leave.' At first, of course, they feel as though they are hampered 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."

According to the sage of Colombo, it requires several days for the person who has departed from the scene of his customary activities to realize that anything unusual has happened. "Then," resumed Mr. Jinarajadasa, "he sees his body put in the coffin and he cannot interfere. He realizes that he is in a different world and he cannot make himself felt. He sees others arranging his affairs in a way of which he does not approve and he does not like it, yet he can do nothing. Sooner or later he realizes that he is dead after all. His shape is the same as it was, yet he has no corporeal frame. He is not thirsty or hungry, nor does he suffer fatigue. For him there is neither sunlight nor darkness, although he is able to observe that, for those whom he sees on earth there is the alternation of day and night."

"Materialization." By Mrs. E. E. Esperance and Rev. F. F. Austin. Excellent. Price 10 cents.

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, Clashing the earth in love or throning 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 rout 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 down

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

Or calm alike fulfill it when it lies Still as a sleeping lion, while a swarm Of gnatlike evils hovers round its head,

Nor does it when in mad, disjointed times It shakes the torch of terror and its cry

Shrills over the quaking earth and in the flame Of riot and war we see its awful form Rise from the scaffold where the crimson axe 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 Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

## General Survey.

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to those in the next, but there 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 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 in mind.

**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 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 sometimes to two lines, as occasion may require.

**TAKE DUE NOTICE.** that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the 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 DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.**

Mrs. Henrietta L. Lichtig writes: "The Illinois Sunflower Club 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 be given. 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 dancing. Vogel's orchestra will furnish the music for the evening. Tickets can be purchased of the members of the club. Come, friends of the Sunflower Club, and swell the crowd and help the young child to celebrate its first birthday."

The Danville (Ill.) Commercial says: "Miss Abigail Price, the lecturer on Spiritualism, who appears at the Grand, Sunday evening, March 11, is a most earnest exponent of the genuineness of the phenomena she demonstrates and lectures about. She declares that there are many things unexplainable except by the Spiritualistic hypothesis. She says in an interview that 'it is a well known fact, and established beyond refutation, that telepathy has passed beyond the portals of theory. We know now that one mind which is an affinity of another mind may communicate with it, and even though they be apart thousands of miles, the thought, anxiety, perturbation, joy, and sorrow of its kindred spirit.'"

Mrs. G. Williams writes from Cleveland, Ohio: "The Ladies' Spiritualist Temple Fund Society of Fuller street, Cleveland, Ohio, had the pleasure of listening to a fine sermon on Women's Rights, last Sunday evening, by Mrs. George Kates of Philadelphia, Pa.; also receiving a very true and convincing message from the spirit world. This next Sabbath Mrs. 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 very reasonable. The anniversary will be held Sunday, April 1. We intend a cordial invitation to all Spiritualists throughout the state to try to come and be with us for our anniversary day, as we look forward to that day with great rejoicing, for our society is prospering and progressing far beyond our expectations. Everybody welcome. Seats free."

Harry J. Moore will assist in conducting the 58th anniversary services in Seattle, Sunday, April 1. He lectured for the Spiritualists of Seattle, Washington, during the Sundays of March. Address all telegrams and letters to him at 367 Arcade Block, Seattle, Washington, until further notice.

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

Ferd C. Suhrer writes: "The congregation of the Rising Sun Mission, on Sunday afternoon, March 18, had the pleasure of listening to a lecture by Sister Martha Price. 'Criticism' was her subject. Dr. L. C. Koehler also spoke on the same subject. Brother Charles Wynters, a rising young medium, made his maiden appearance in public at this service and his guides gave some wonderful tests. The evening service was largely attended. Dr. C. 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 mink ball occurred on Saturday evening, March 17, and was enjoyed by our members and friends until an early hour. This was another successful entertainment which attested the growing popularity of the Rising Sun Mission."

Miss Waldron writes from Chesaning, Mich.: "The Chesaning Progressive 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 whom are mediums. Last Christmas a large and well decorated tree helped to remind the children of the holidays. We are now planning for an entertainment to be given in the near future."

W. J. Colville has just delivered a 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 looks that city for a time. His lecture in the 'Sierra' March 29. His engagement in Sydney opens Sunday, April 22. Address all letters care of Henry Carden, 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 songs, 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 sessions 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 do so."

Correspondent writes: "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 interesting, and Editor Gentz delivered an inspirational and inspiring lecture on 'The Power of Thoughts and Feelings.' 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, 'Der Arbeiter,' 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 held meetings every Sunday afternoon at Flynn's Hall, from 2 to 4 p. m. 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 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 Winfield, Kansas: "The Spiritualist Society of Winfield have been enjoying many pleasures and intellectual feasts since I last wrote The Progressive Thinker. We have had the pleasure of having Moses Hall and wife with us. It was a great pleasure to see their dear faces once more and hear their voices still proclaim this blessed truth, and as we listen to them who wonder who will take their places when they shall have passed the veil. We feel there will be a vacancy for some time at any rate. Our 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 on Sunday. Every time he comes to our little society he feels that he grows better. Each lecture seems to fill us with new life, fondness, hope, and higher aspirations. We feel proud that such a man is our leader."

Maggie Henry writes: "At Spiritualist Mission Chapel (Old 77), both meetings were well attended. In the afternoon each one received a message or short reading. We had a large and intellectual audience and our speaker, Prof. F. M. Lockwood, was very interesting. We had several visiting mediums who gave some fine psychometric readings and messages; also readings from your correspondent. All are welcome."

Julia S. Smead writes from Milwaukee, Wis.: "Mrs. Adelle Gates Andrews and I commenced a series of meetings in February, at Fraternity Hall, 216 Grand avenue, and we have lectured and given tests and messages to large and interested audiences. 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 succeeding. We have had the following 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. Mitchell. The first of April we celebrate the fifty-eighth anniversary of Modern Spiritualism, afternoon and evening. All are invited to come and bring lunch and stay for evening services."

Maurguerie Mac writes: "Mrs. M. A. Burgess, who holds a regular monthly social at her residence, 1019 Vernon avenue, on Thursday evening, March 29, at 8 p. m. All are welcome. Prof. Leon, Madame Zaxelle and other good psychics as well as Mrs. Margie Henry, the palmist, will be present to help entertain with short messages and readings, and Violet, Mrs. Burland's little India, who can treat, always has something good to offer for the material, as well as spiritual food for the guests."

Brother Hendricks writes from Greensboro, N. C.: "The world 'dove' and evolution's ball games rolling. On last Sunday it made its appearance 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, and a progressive people to steer the Ship of Fate. I am glad to see the death blow struck at the snakes and frauds in our ranks. Let every true Spiritualist see to it that their doors are closed and barricaded against all fakirs, and they will soon have to look for other fields to practice their nefarious work."

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

O. J. Barnes has been holding trumpet circles with excellent success at Boonville, Ind. He goes from there to Mt. Vernon, Ind.

Evla L. Stewart writes: "The Hyde Park Occult Society was well entertained on the afternoon of the 4th by Mrs. Ada Zaxelle, who gave us the messages. In the evening, Mrs. E. J. Hanson lectured and gave messages, 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. They are to be with us again on April 22. In the afternoon of the 18th, Brother Elmo gave a short but interesting talk. In the evening, Dr. J. H. Randall gave one of the best talks we have heard from him. This coming Sunday we will have no afternoon meeting and no more for the present. In the evening, Dr. C. A. Burgess will be with us."

next went to Belvidere. The good folks here held their meeting in the beautiful and hospitable home of Mr. and Mrs. Fred Wolf, as they have not branched out into hall meetings, yet Mr. and Mrs. Wolf and mother seem to delight in having a surprise for Mrs. Cooley each time she visits them, and this time had arranged a dinner party, inviting some of my dear old friends from out of the city. Indeed, it was like coming home to see the familiar faces, and I enjoyed the treat. It was not one of those dinner parties where the medium 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 each place just as soon as I 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 produced in the dark circle, and have little or no faith in the phenomena when commercialized.

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 know several trumpet mediums who hold their seances in the dark, and whom I believe to be strictly honest, inasmuch as I have never found them tricking, nor have I caught them in a lie. More, I have had, through them, positive evidence of spirit return and communion. I also have sat on three different occasions in circles gotten up for one of those mediums, and where there were from \$5 to \$8 awaiting him, but he failed to get a communication, while at the same time I know he did not have as much as a dollar with which to buy food for his family. Would you, reader, consider him a trickster? Did it not prove his honesty? Had he been a trickster, do you not think he would have produced the spurious and taken the coin?

We all know there has been and is to-day counterfeit money in circulation. Are we to reject the genuine because the counterfeit exists? Every Spiritualist should study both the phenomena and the philosophy of Spiritualism, and if this is done the spurious within our ranks can be more readily detected.

The home circle is all right, and there should be ten home circles where there is only one in this country of ours, but if all were conducted as a certain home circle I know of in Canton, where grand results are had, I have been informed by a member of 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 to so-called commercial mediumship is driven from the field.

Our mediums as a rule are poor so far as this world's goods are concerned, 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 feed their families. They can't all be saints. 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 mediums, and when a medium is found to be a trickster drop him or her then and there, the bogus test mediums included. Let us have the truth, the whole truth and nothing but the truth, it matters not how little.

## An Astounding Offer.

Thousands of Books to Be Given Away!

We want to reach Spiritualists everywhere—those not now taking THE PROGRESSIVE THINKER, hence we make a SPECIAL OFFER, the absolute gift of Vol. 8 of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD. Its contents are indeed rich and varied, and will be read with ALL THE INTEREST that attaches to a novel. The CHRISTIAN as well as SPIRITUALIST will be deeply interested in its perusal. It is RICH IN FACTS and leads one gradually to a full realization of the spiritual plane of existence. Rev. M. J. Savage, one of the most brilliant of liberal minds now before the public, has four chapters of logical, soul-elevating facts which will do you good to read. He is followed by other master minds illustrating the NAT-

ure of DEATH and the grandeur of the SPIRIT REALMS. It will do any one good to read it. Its contents of 350 pages banish the STING OF DEATH and portray the beauty, the loveliness, the fascination of the LAND OF SOULS to which all are tending.

This book is elegantly and substantially bound in cloth, and externally will be an ornament to any center table, while its contents can not fail to benefit any reader, whatever his belief.

Send ONE DOLLAR for The Progressive Thinker one year, and ten cents in stamps to pay postage on the book. No attention will be paid to orders for this remarkable book unless accompanied with a year's subscription to the paper. This offer will hold good until May 1.

## 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.

Each cheek some time will stained be With scalding burning tears; Reflected there I surely see The coming brighter years.

J. W. R.

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

## IN TOUCH WITH SPIRITS.

A 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 EMBROSON ROBERTS, of "The Church of This World."

The society has paid him five thousand per year, and the rent of the theater in which he lectures is one dollar per minute.

It is seldom that I have the privilege of hearing such a speaker. I was pleased to learn, as I wrote Dr. Roberts after returning to the hotel, that perhaps he was not aware that he was delivering his lectures not only to earth people, but also to AN AUDIENCE OF SPIRITS.

My spirit friend, "Amelia Bauer," who accompanies me to nearly every place, told me that when I entered the theater, and the usher came and showed me a seat, that a spirit in the same capacity came to her and asked her what she came with. She pointed 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 that would make a theater packed with intelligent, self-thinking men and women, and the surroundings all filled with the same class of spirits who had returned to have a feast of sayings from one of earth's greatest speakers.

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, I learned that charges have been filed against the S. S. A. of Iowa, and Mrs. Noyes and I will not work as missionaries for that association until all disputes are settled satisfactorily to the N. S. A. 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 Ohio State Spiritualists Association Will Be Held Friday, Saturday and Sunday, May 25, 26 and 27, 1906, at the First Spiritualists Temple, Fullerton Street, Cleveland, O.

We urge that every Spiritualist in the state be represented at this convention, either in person or by delegates. A most cordial invitation is extended to the Spiritualists from other states as well as from our own to be with us. The list of speakers will be made known later.

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

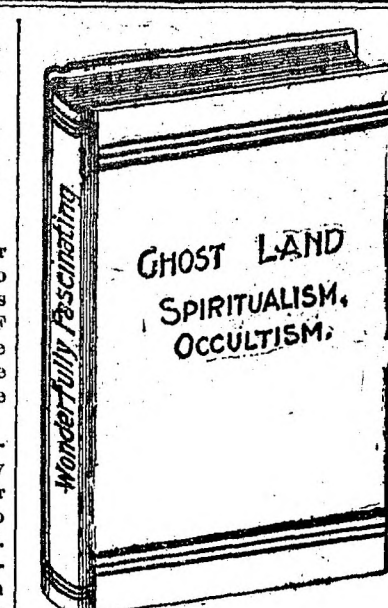
"Spiritism and Mrs. Leonard E. Piper, and Dr. Thomson J. Hudson's Theories in regard to it." By Ex-Judge Abraham H. Dailley. Demonstrates utility and inadequacy of Hudson's explanations of spiritual phenomena. Price, 25 cents.

## A New and Deeply Interesting Book

By the Author of "A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRINZIMAN." The Persian Mystic Emperor.

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Ahrinziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given of Ahrinziman's Studies in the Domain of Magic and its relation to obsessions and other perplexing problems of spiritual intercourse. Price, cloth \$1.00, Paper, 60 cents. Will be ready for delivery about April 1.



## Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, A.D. AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these TWELVE remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualistic and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlisle Peterslee, should be in every library. Read the following carefully:

- We have now TWELVE magnificent PREMIUM BOOKS, which you can select from.
- 1.—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.
  - 2.—Any two of the Twelve Premium Books you may order, price 70 cents.
  - 3.—Any three of the Twelve Premium Books you may order, price \$1.10.
  - 4.—Any four of the Twelve Premium Books you may order, price \$1.50.
  - 5.—Any five of the Twelve Premium Books you may order, price \$1.75.
  - 6.—Any six of the Twelve Premium Books you may order, price \$2.05.
  - 7.—Any seven of the Twelve Premium Books you may order, price \$2.35.
  - 8.—Any eight of the Twelve Premium Books you may order, price \$2.65.
  - 9.—Any nine of the Twelve Premium Books you may order, price \$2.90.
  - 10.—Any ten of the Twelve Premium Books you may order, price \$3.10.
  - 11.—Any eleven of the Twelve Premium Books you may order, price \$3.40.
  - 12.—Lastly, all of these TWELVE Premium Books here announced are sent out, all postage prepaid, for \$3.75, something never before equalled in this country or Europe.

Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of it before.

## OUR TWELVE REMARKABLE PREMIUM BOOKS FOR \$3.75.

- The following is the list of titles of the Twelve Premium Books:
- 1.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
  - 2.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
  - 3.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.
  - 4.—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.
  - 5.—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
  - 6.—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
  - 7.—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
  - 8.—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
  - 9.—The Religion of Man and Ethics of Science, by Hudson Tuttle.
  - 10.—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.
  - 11.—The Great Debate Between Moses Hull and W. F. Jameson.
  - 12.—Letters from the Spirit World, written through the mediumship of Carlisle Peterslee.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker.

## FROM INDIA

## TO THE PLANET MARS.

## A MOST REMARKABLE WORK.

## Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva. "This is an account of the experiments with the 'Genève Medium,' Helene Smith, in her trances she lives the dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena."

This is a work of thrilling interest. It has excited great attention in the country and in Europe. Price \$1.50.

## PROGRESSION

Or How a Spirit Advances in Spirit Life. The evolution of man. By Michael Faraday. Price 15c.

## Three Remarkable Books

- "The Divine Pedigree of Man."
- "The Law of Psychic Phenomena."
- "A Scientific Demonstration of the Future Life."

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thomas H. Dailley. A most remarkable work, demonstrating the existence of the soul and future life. It is a scientific treatise, and a most valuable work on "The Law of Psychic Phenomena" is also by him. Price \$1.50. This "Scientific Demonstration of the Future Life" should be read by all. Price \$1.50.



**LIFE and REMINISCENCES**  
OF  
**Col. Robert G. Ingersoll.**  
By Edward C. Smith.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experiences, as related to the gifted and inspired author. The question of soul mates; of the united male and female constituting the completed ego of angels.

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

stituting the completed ego of angel, that other world very near to us; the comfort it brings to those bereaved of the dear ones of the home and family is beyond all's power to describe.

ists, and interesting for everyone.      mteu.

## LETTER FROM A WORKER.

Seven Weeks of Missionary Work in Indiana.

The writer has just returned from a seven weeks' trip through Indiana where he has been working under the auspices of the Indiana State Spiritualist Association. It is my wish to thank the many kind friends and neighbors who have been so kind to receive me at their homes, and to say that I have 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 Spiritualist movement. During the forty-six days spent in the field the writer took part in sixty-one meetings, delivering fifty-five lectures himself.

Among the towns visited were Rochester, Peru, Muncie, Anderson, Elwood, Sheridan, Evansville, Chandler, Boonville, Seymour, Martinsville, Indianapolis, Wabash, South Bend, and other places. Some of the towns being visited twice en route. At each one of these places much interest was manifested; in Anderson and Evansville the Spiritualists are the possessors of beautiful temples, practically free of indebtedness. In fact the Anderson temple has long been open and unincumbered, and the Evansville church is so nearly so the amount is but a mere bagatelle.

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 Thronsen, were present and did most excellent work. Bro. Nicum is profoundly logical in his propositions, and earnestness shows all over his face and manner. Miss Harlow is one of our stars, and succeeded in cementing more closely the feelings of affection she has aroused in the hearts of the Indiana people toward herself; they look forward to her coming with much pleasant anticipation. Mrs. Thronsen also has a warm place in the hearts of the people there.

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

At Martinsville Spiritualism was comparatively new to many, but good meetings resulted; at this point Mrs. Thronsen was the featured medium. Here lives Bro. J. F. Carney, one time a 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, societies and camps need a good, forceful, eloquent and logical speaker, and I am 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 a church—or hall—which has never been used for other purpose than spiritual meetings. Space forbids mentioning in detail all the places visited and the good people met. I look back upon the trip as a bright spot in my experience, and my thanks go out to those who made it bright by their kindness. 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 3 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 society.

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 Thronsen of Indianapolis.

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

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

The following amendment was proposed by the Muncie society, Charter No. 17, and adopted by the convention: 1. 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.

2. In case said society fails to re-organize 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 church deserves special mention for their loyal assistance to the state officials and entertainment of visitors. Dinner and supper were served in the dining-room of the temple, and everybody was made to feel they were at home. Special mention is made by Mrs. Peter Millsbach, Mrs. Salsky, Mrs. Dennis for royal entertainment provided in their homes for the speakers, singers and other workers, and the banner of the Indiana State Association of Spiritualists wave in the breeze.

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 Spiritualism: President, Mrs. W. P. Parrow; vice-president, Wm. T. Place; secretary, Mrs. Wm. T. Place; treasurer, Robert E. Potts; trustees, Harry Lee, J. W. Nigh and Mrs. Anna M. Zoller Lees. Trustees holding over, Robert Lee, Aaron H. Thatcher, Edward E. Evans.

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.

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

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. 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 fearlessly and unsparingly rebukes and denounces all such, incurring of course the ill will of unprincipled charlatans.

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 hereafter.

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

## SOME CORRECTIONS.

Concerning Spiritual Societies in Portland, Oregon.

The old-timers of Portland, Oregon, are often amused at writers in their attempts to write the history of Spiritualism 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 appeared in a certain Spiritualist paper, in which the writer said, "The First Spiritual Society was over thirty years old."

I now copy from the incorporation papers of the First Spiritual Society of Portland, Oregon:

"In testimony whereof, we the undersigned 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, 1904, 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 Society, another division, and last but not least, Sister Selp has a New Thought Society."

Will Ben J. Atherton, president, told when he said I have copied, how many meetings the Ministers' and Mediums' Protective Spiritualist Society 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 it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

How many members severed their membership while it was prospering? Did he not cause that society to try Sister Selp for "wrecking" that society, while it was prospering? There are others who are not surprised at this kind of conduct.

## The Progressive Thinker.

A Paper that Never Falters, Never Pauses in its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

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 crew, Stood big, broad-chested Benjamin Drew.

Said he to Jem, "If you think you're right, Show it now by an honest fight!" "Fight!" cried the others; Jem fight? Not he.

He hasn't the pluck to fight with thee; He'll preach like parson 'til gown and bands, But he hasn't the pluck to fight with hands."

An angry flush spread over Jem's brow. "Ah," thought the miners; "it's coming now."

But no; they saw the fire in his eye Flickered and dwindled, then faded and died.

And then he spoke in a quiet tone, "I think we'll leave the fighting alone; I could, maybe, show what the fists could do, But it isn't the way to prove it true."

Three brief hours after—three hours, no more, Hark! what was it—that terrible roar.

What was the mighty onswelling cloud, 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 breath.

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. Then 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 fate."

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

Proudly and gallantly watched him sink Over the black pit's perilous brink, Then with bated and trembling breath, Watched the signal for life or death.

Silence! silence! at length it came, With start set features and eyes of flame, 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.

Dearest danger to bring their lives back To their sorrowing babies and wives, "Where's my man! Where's Benjamin Drew?"

Aln't ye found him—my husband—Ben? Stand back and let me look at the men."

"I'm going down—stand out of the way! I'm going down to my man, I say, But they held her gently back and said, '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 a roar, Trembling, triumphant cheer upon their cheer.

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 rest.

"Now, my man, can you give us a word?" "The dropped lids lifted, the pale lips stirred, "I thank the Lord He has proved me true, 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 serene of a soul at peace, Telling of gladness that should not cease.

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

—Blanch Mary Channing.

"Social Uplift" Including Co-operative Systems and the Happiness and Enlightenment of Humanity. By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture, and Dura, Paper cover, 16 cents.

## How Is Your Stomach?

Do Not Make a Drug Store of Your Stomach.

We Give Positive Treatment with just the "Right Amount" of the Right Medicine.

WE MAKE CURES!

Health Is Catching!

When you are under our care, send age, sex and a list of symptoms, and we will give you a free diagnosis.

Dr. Charles E. Watkins,  
HOTEL WESTLAND,  
Boston, Mass.

DON'T READ THIS.

Frances L. Loucks, one of the greatest Psychics living this side of the Atlantic, is now writing out her latest and most complete work on "The Psychology of the Human Mind." It is a book of 100 pages, and is a masterpiece of logic and reasoning. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it.

FRANCES L. LOUCKS,  
Stonham, Mass.

DR. J. S. LOUCKS.

One of the oldest and most successful Magnetic Physicians, has passed to spirit life, but he will be missed. Dr. Loucks was a wonderful healer, and his work was a masterpiece of logic and reasoning. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it.

TRUMPETS.

Dark Green, \$1.50; \$2.00 Light Green. The trumpet is a wonderful instrument, and its sound is a masterpiece of logic and reasoning. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it.

JAS. NEWTON, 401 Dor St., Toledo, O.

THE AUSTRALIAN HEALER.

UNPARALLELED OFFER.

Desiring to reach the people of other states, I have decided to send out a large number of copies of my book, "The Australian Healer," at a very low price. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it.

Mrs. Dr. Dobson-Barker,  
230 North Sixth St.,  
San Jose, Calif.

AN ASTONISHING OFFER.

Send three two-cent stamps, look of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker,  
230 North Sixth St.,  
San Jose, Calif.

The Esoteric System of Development.

When students, physicians, clergymen, teachers, mechanics, farmers, men and women in all walks of life, desire to know the truth about the human mind, and the laws that govern it, they should read this book. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it. It is a book that will give you a new and deeper insight into the human mind, and into the laws that govern it.

J. C. F. GRUMBINE,  
(Specialist in Occult Sciences),  
Chestnut Hill Sta., Boston, Mass.

PASSED TO SPIRIT LIFE.

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

Lyman Ogden of Union Township, Madison 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 officiated at the funeral, March 14.

S. Hursen, a Spiritualist and medium of Willsburg, Mich., passed to spirit life March 12, after an illness of one week. Dr. J. C. F. Grumbine officiated at the funeral.

J. M. Rose of Fowler, Cal., aged 82, passed to spirit life, March 13. He had been suffering with paralysis. He was a devoted Spiritualist, and a noble character.

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

MRS. ANNIE WILSON.

"After Her Death" The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. A beautiful spiritual thought, combining advanced ideas on the finer and other phases of Spiritualism, leading the mind onward into a purer atmosphere of exalted spiritual truth, the book for the higher life. Price, cloth, \$1.00.

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

"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Hunter. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

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

"Spiritual Songs for the Use of Churches, Camp-meetings and Other Spiritual Gatherings." By Mattie E. Hull. Price, 20 cents.

"The Universe" By L. R. Rose. This book contains a series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

"Materialization" What I Know of Materialization. By Mrs. E. E. Barrett. A series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

"The Universe" By L. R. Rose. This book contains a series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

"Materialization" What I Know of Materialization. By Mrs. E. E. Barrett. A series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

"The Universe" By L. R. Rose. This book contains a series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

"Materialization" What I Know of Materialization. By Mrs. E. E. Barrett. A series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

"The Universe" By L. R. Rose. This book contains a series of explanations regarding forces: the beginning of the world, the origin of life; immortality; psychic science; the soul of things, and ends with a poem entitled "Song of Psyche." By Emma Nickerson-Warne. Price, 25 cents.

## 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."

Should We Surrender Our Reasoning Faculties to Exorcise Spirits?

I was much pleased to see Brother Paul McArthur's "Ringing Words" in No. 851 of The Progressive Thinker, especially as I know the man, and know those words came from the depths of a fearless soul. Brother McArthur is the newly elected president of the Missouri State Spiritualist Association, which association is to be congratulated upon its choice of executive—and has been making a good fight for clean Spiritualism for some time past. I venture to say there will be a stirring up of old bones in the "Show Me" state as soon as President McArthur gets his full official board together, with the official board there bound to be "something" done down.

He strikes the keynote when he says: "The truth or nothing." We have plenty of good, sincere, honest men and women in the ranks, but they are afraid to have things stirred up a bit for fear the process will nullify against the success or progress of the movement. They do not know that the lone practice often does more to retard the forward march of a system than the only way in which we can get rid of old matter is to stir it up thoroughly and allow it to be sloughed off that the sore may heal.

It never pays to graft new skin on a sore without first cleansing it thoroughly.

I marvel more 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.

Repeatedly I have protested against the tendency to make a fetish of mediumship, and to regard the denizens of the spirit world as a sort of being endowed with the most absolute and profound wisdom.

Again I have asked: Why do we bow down and worship at the dictum of an exorcise soul? Is there any logical reason that we should regard them as necessarily superior to ourselves? If I surrender our reasoning faculties to be atrophied from these faculties become atrophied from non-use? And is not such a course diametrically opposite to the injunctions of those same exorcise teachers?

These are questions that will not rise up and answer of their continuing I have concluded that we have as much right to question the statements of those who have departed this body as we have those who are still inhabitants thereof. In other words, I regard the man imprisoned in physical form, for the time being, as being just as worthy and as worthy of veneration as are those who have made their exit from the fleshly body to me they seem to offer as many

spend problems for solution as do those from the other sphere of expression, therefore I dislike to see them subordinate their every prerogative to those who assume, either rightly or otherwise, to be superior intelligences from the realm of the unseen.

What attribute of mind has an exorcise soul that we are not endowed with? Are there men or women who have more senses than we? If there are, I fail to see them. Of course I grant that I may be wonderfully dense, and cannot comprehend such marvels of soul culture, but all the same I will be able to understand old-time precepts, a precept forbade thinking minds—or any others, for that matter—from asking questions and seeking to understand that seems to be mysteries. It saves too much of that injunction with which I was met, whenever I asked questions: "You must accept on faith, for that is one of the Divine mysteries which we are forbidden to question."

Forbidden! By whom, pray? Alas! by the blind devotees of a system that has its ecclesiasticism which said to the mind: "You must not think—we will do it for you." I refuse to allow someone else to do my thinking; I care not whether that someone be incarnate or exorcise soul. I reserve the right to think; to study and to question everything until I have facts and knowledge concerning it; then I will be able to say, "I know." I deny the right of any spirit—mortal or otherwise—to say to me: "You must accept all that you see; you must never question this medium or her manifestations; you must never question that which comes from the spirit world. . . . for that is revelation and is holy."

I do not say this because I am opposed to the assistance of our exorcise friends, or because I have any opposition to mediumship; I say it because I want the assistance of the denizens of that other sphere—and because for many years I have had the privilege of being a medium, as many can attest. It is because I have known the value of the guidance of spirit helpers that I speak and write as I do; and it is because I have found those helpers to be just men and women, sometimes wonderfully unfolded and profound, and sometimes wonderfully child-like and simple; and because I have always found co-operation to be productive of the greatest amount of good results, and slavish subordination to be productive of undesirable results.

Spiritualists, wake up! The eyes of the world are upon spiritual phenomena as never before; the thinking world is weighing out these phenomena more thoroughly than formerly than they have ever done, and sooner or later there is going to be a stirring up such as the world has not seen since the "Lord" gave evidence by a new and a few other representatives of the "animal kingdom, a bath unto death. It is time we became rational and saw things as they are. Let us all say Amen to Paul McArthur's plea for "the truth, the whole truth and nothing but the truth," then we will see