

THIS SUBJECTIVE MIND.

Its Work Often Ascribed to Spirit Influence—Any Organ of the Body Can Be Controlled by Suggestion.

Are psychometric demonstrations always an infallible proof of spirit communion, and is it possible to demonstrate this to the entire satisfaction of the average unbiased investigator? I for one, fear that this is not entirely possible. I cannot believe that these tests are always conducted, or even aided by spirit influence. I believe that these wonderful exhibitions of the unseen power of the mind, are many, many times simply the results of auto-hypnosis, or hypnosis induced by outside influences perhaps at times by spirit influence, but more often otherwise. I have had a number of experiences myself along these lines, with patients undergoing psychopathic treatment, upon whom I have had to induce the hypnotic condition in order to reach the subjective mind for the purpose of making my suggestions effective on the organs that I wished to reach.

This is well known to many operators who have had an extended practice in hypnotism in connection with psychic healing. We do not know just how the operator or subject is enabled to take an article belonging to another, and after going into a deep state of concentration and passiveness, or auto-hypnosis, or hypnosis induced by other influences, is enabled to delve into the subjective mind of the owner of the article and unfathom secrets that are totally unknown to anyone else, and oftentimes forgotten for years by the person being read for, and at times foretell future events that come to pass, and many other equally astounding things.

As I say, we do not know the exact modus operandi of this, but we do know that it is done, and not only so, but it is of frequent occurrence, and we are led to believe that it is often done through human agency. We know that we can often find subjects that are amenable, after being placed under the hypnotic influence, to the process of sending out the astral self, or astral body, to distant points, and there gathering information that is utterly astounding, and totally unknown to any one present with the medium or subject. This is very mysterious to one that does not understand this wonderful science, and we are ready to at once attribute the phenomena to the influence of spirits.

Now, I do not attribute this to spirit influence at all, and yet it is precisely the same kind of work that is done by the clairvoyant, while they are under auto-hypnosis, or spirit influence, as you may be pleased to call it, and do this work and give the credit to the spirit world, fully believing that the phenomena take place through the aid of their spirit friends, or controls. Now these mediums are not mediums, perfectly honest in their convictions, and are above reproach as to character and reliability, but many of them I fear are mistaken in the agency that is demonstrating through them; it is simply the work of highly trained subjective minds, acting under suggestions of self, or other minds.

We know that any organ of the body can be controlled by suggestion, given to the subjective mind by self or others, to act in accordance with suggestions given; we can dilate an artery, or accelerate or diminish the action of the heart to a considerable degree; we can have absolute control of all the organs of the body if we have a well trained subjective mind and can thereby control the human race to our health to our astonishment, I cannot attribute this to spirit influence. The time was when I firmly believed that it was through such influence that this was done. Before Liebhaut made his wonderful discovery concerning the objective and subjective mind, and elucidated it so plainly, everything of this kind was attributed to spirit influence, but since this discovery has been promulgated there are but few psychic demonstrations given that cannot be explained to the complete satisfaction of most unbiased investigators in a very rational way, scientifically explained on natural grounds that seem to be perfectly consistent and justifiable on our present knowledge of suggestion, and its control of the subjective mind.

Now, I am well aware that this is a broad assertion, and I expect will call down upon me severe criticism, but for this I do not care, I want the light of truth, and there is no amount of criticism that is going to harm true Spiritualism, or that is going to harm me, and I am not writing this for the critic, but for the true investigator.

If I can eliminate a falsehood, and plant a truth in its stead, I shall feel myself amply repaid. It is not that I doubt true Spiritualism in the least; God forbid, for it is the anchor of my soul, and I have absolutely nothing from me and my hope of a future existence. I consider it the grandest truth that has ever been promulgated, and in fact the only scientifically demonstrated proof of a future life. We as Spiritualists know whereof we speak, and we know that we are right.

Spiritualism is destined to supplant orthodoxy and raise the human race to the higher planes of manhood and womanhood as God intended they should be. The world is being leavened with the truth of Spiritualism, and all true Spiritualists should rally to the work of spreading this knowledge. Let us all come out into the light and let ourselves be known. We know that there is no death, then why not let our torch be lit by the torch from yours? It will not take a particle of light from you, therefore give forth what light you may, let it be ever so feeble, it will help in the illumination. Let us adopt the motto of our immortal Lincoln, which was this:

"Die when I may, I was it said of me by those that knew me best, that I was always plucked a thistle, and planted a flower where I thought a flower would grow."

C. E. INGRAM, D. M.
Danville, Ill.

ATTITUDE OF INVESTIGATORS.

Does It Tend to Produce the Best Results—Faith Opens the Portals of the Mind and Lets in the Light.

The hidden things of life are attracting more and more attention as time goes on, and thousands are learning to leave the beaten track occasionally and wander through the byways of meditation into the mountain paths of the soul. But many rush headlong into the unknown, and are disappointed and discouraged, and would do well to watch for the fingerposts along the way, that lead to paths of peace and beauty.

Faith is an indispensable guide. It opens the portals of the mind and lets in the light. Its opposite, doubt, closes them just as instinctively and securely as fear closes the shell of a clam.

Spirit communion is soul communion. And in order to gain any cognizance of its meaning, one must have at least a speaking acquaintance with his own soul. Otherwise test after test may be observed only to be almost immediately obscured by passing events. He must be able to draw up the impression from the subconsciousness at will, and ruminate over it until it becomes thoroughly incorporated with the mentality.

Investigators are sometimes disappointed because they expect too much and give too little; they think that a few dollars to a medium will throw open the doors of heaven and disclose all its wonders. But neither money nor curiosity is

"The golden key
That opens the palace of eternity."

Patient introspection and a spirit of thankfulness for what comes is the surest means of attracting a generous and lasting supply.

It frequently happens that the first intimation of communion with the world of spirit brings with it a sensation of awe and uneasiness; there seems to be something gruesome and uncanny about it. Unless one is willing to persist until such feelings are done away with, spiritualism would better be left entirely alone. It should be approached with a determination to overcome morbid suggestions of death and disaster, and studied until a full realization is reached of its beneficence and blessedness.

There are many who undertake to investigate the phenomena much as boys and girls investigate a hornet's nest with a long stick. They are careful not to probe too deeply, for they know "there is something in it," and they are mortally afraid of being found out while investigating.

Others might be compared to the California tourists who were delighted by the warbling of a wild canary hidden in a thicket of leaves. While they were endeavoring with much ado to discover its whereabouts and devising some means to entrap it, lo, the sweet singer had flitted away.

Some, too, have not the libraries where they pursue the ignis fatuus through volume after volume of mystic and mystifying lore, only to see it receding still farther in the distance. What an appalling loss has the eminent astronomer of Echo Mountain gone through in a fruitless quest! Is it not enough to make the angels weep to see mortals search through dusty tomes for evidence of their existence when all that is necessary is to look up and be still. "He will get to the goal first who stands still."

The seeker who watches for hours with every nerve trained, alert, and eye focused on distant worlds; the naturalist who silently waits for nature's secrets to be revealed, these have mastered the art of being still.

To study the secrets of the spirit world requires a condition of mind and body that is not easily attained. It is no visible object to hold the attention—except in clairvoyance. The imagination must therefore make up the deficiency. Then results follow, more or less satisfactorily, according to the attainment or receptivity of the individual.

Although spiritual perception may be cultivated to a certain extent, it is better, as Charles Dudley Warner said of culture "to be born with it." Yet the faculty in itself is no indication of superiority. Unless coupled with desirable mental qualities it represents a sort of precociousness that is of little value. The minds of non-progressive mediums have no sense of the important significance of the revelation that like shallow pools filled with broken reflections.

Professor Larkin has undoubtedly heard the voice of spirit speaking in rock and tree and in the battles of the clouds, else he would be as indifferent to it as are the majority of people. He can focus his mind upon the stars and on the ever-changing panorama of visible forms, but evidently not on those that are invisible.

It is a scientific fact that "reading makes a full man," and so does viewing nature in her varying moods. A mind becomes filled with pictures like a camera. An English scientist, so it is reported, has caused people to reveal their surroundings from old age to childhood; showing that scenes depicted upon the objective mind are indefinitely retained in the subjective. I have seen pictures clairvoyantly in the minds of others, that have been there in some instances a few minutes or hours, in others many years.

When the reading habit is over-indulged the investigating mind becomes clogged and paralyzed by the tyranny of print. The latter serves its best purpose when used as a stimulus to thought. Yet there are many who become so addicted to pre-digested mental food that nothing appeals to them unless it has percolated through some mental tube and found its way into print. This weakens the power to grasp ideas as they are tossed from mind to mind and spring in pristine purity from the source of all thought.

Psychical research has trying difficulties to contend with, but the bane of the average investigator is fraudulent mediumship. It is indeed an ugly blot on the fair name of Spiritualism. "The ornament of beauty is suspect, A crow that flies in heaven's sweetest air!"

and Deceit is its mate; they are seldom far apart.

Searching for frauds, however, is a thankless and wearisome task, and the searcher is likely to have his labor for his pains. After all, dishonest mediums injure themselves more than they do the public. When a sincere investigator calls upon an unscrupulous medium—which seems hardly necessary

THIS DOG HAS A SOUL.

His Intelligence Is Manifested in a Most Remarkable Manner—Has a Unique Accomplishment.

Dr. Charles H. Lodor of 3136 Indiana avenue, Chicago, has a dog with a unique accomplishment. His name, Duke, can sing. By "sing" is not meant the common canine ability to bark a couple of notes. Duke can carry an air and keep on the key as closely as the majority of singers with musical pretensions.

"The dog's gift is, to my knowledge, unparalleled, and not less than uncanny," said Dr. David Jordan Single, professor of physiology in the University of Chicago, who has known Duke for many years and who vouches for his extraordinary faculty. "I can best express its astonishing quality by saying that the first time we heard him both Mrs. Single and I thought for several measures that Dr. Lodor himself was singing."

"This is no reflection on Dr. Lodor's voice," he added, anticipating a possible suggestion, "for he is a notably excellent singer."

The dog's voice has had a compass of two and one-half octaves ranging up from lower D and would be called a baritone, but, unfortunately, some of his notes have recently become a little uncertain, for Duke is now 15 years old. His ear, however, is still quite as good as ever, and he feels keenly the fact that his voice has begun to fail. He has become diffident in consequence of singing before strangers, though when Dr. Lodor asked him the other day to exhibit his accomplishment and played the introduction to a French barcarolle, which has always been one of the dog's favorites, Duke complied with the request.

Duke began to sing in early childhood. His keen love for music drew him to the music room whenever Dr. Lodor struck the keys, and his master's attention was first called to the dog's gift by the perception of an unaccountable humming accompaniment to his own singing. The source of the humming accompaniment was soon found to be the animal, and in rapid attention before the piano.

A little experimenting soon showed Dr. Lodor, who is himself an accomplished musician, that the dog's harmony was not accidental. He changed his key as the pianist changed. It was at first a little hard for him to adapt his voice to another than the key of D, which seems to be the most natural to him; but after a little fiddling he was soon able to make the transition. His ear has always been perfect; false harmonies immediately distressed him.

Has True "Artistic Temperament."

After a little practicing, with Dr. Lodor's assistance, Duke gained enough confidence to progress from humming to singing aloud. He "hums" with his mouth closed, when he sings out loud he sings with open mouth, clear and strong as any human being, everything but the words. Duke has always had the sensitive artistic temperament and is conscious of his audience.

"I have always had to caution people who listened to him not to laugh," said Dr. Lodor, "because his feelings are easily hurt, and at the first sign of levity at his expense he would crawl under the piano deeply wounded. If he felt that his audience was appreciative, however, nothing gave him more pleasure than to be called upon to entertain them; and it is the cause of keenest regret to him that his voice now is failing."

Greatly Attached to His Master.

"Isn't that so, old man?" queried the doctor sympathetically, addressing the subject of his remarks, whose gentle eyes sorrowfully acquiesced.

Between the doctor and his dog exists the closest attachment. The latter is habitually addressed in conversation as if he were a human being. His gentle master deeply regrets the want of the rare talents of the gifted animal.

"It is a matter of common observation that nearly all dogs respond in key to one or two notes sounded for them, particularly on a violin," said Dr. Lodor, when asked whether he had ever known of any other similarly gifted canine. "It would seem that this habit harks back to the time when they were wild, and certain notes may recall to them the howls of their fellow animals and move them to respond in kind. Duke, however, is the only dog I have ever known with a perfectly developed ear for music, as music."

Chicago Tribune.

LIFE'S MYSTERIES.

I know it seems injustice,
In this strange world of ours;
When some live in dwell 'mid sunshine,
And others darkness showers;
But, as a compensation,
What vital lessons learned—
May spring from shadowed places,
More happy hearts had spurned.

Some live in ease and comfort,
Mid fashion, wealth and show;
Some drain the cup of sorrow,
And bitter dregs of woe.
Some rule as kings and masters,
Their brothers toil as slaves;
But death knows no distinction,
Time level makes all graves.

Some souls are born, inherit,
A nature pure within;
While others blindly struggle
With discord, doubt and sin.
What varies these conditions,
From joy to grief and shame?
Who mark their paths to differ?
And who shall bear the blame?

Sometimes amid the turmoil,
Half-doubtingly, we dream,
Of life made fuller, richer,
Across death's mystic stream.
For all is growth, eternal,
The tangles of to-day
May be trailing vines of beauty,
Still farther on our way.

ALICE M. WARREN.
Proctorville, Vt.

when there are so many honest ones—
he is perhaps not so much deceived as
is generally believed. His earnest desire for help, combined with the conditions of the seance room, since even the unscrupulous are usually mediums, bring about a degree of communication, and so he goes away comforted, for though the false words are in his ears, he carries the real message in his heart.

SUSANNA DRAKE BISHOP.
La Habra, Cal.

ARE WE ALL IMMORTAL?

Dr. Peebles Reinforces His Statement, With Apt Quotations.

Enriching the columns of The Progressive Thinker of March 31, is a brief essay from A. M. Griffen, which almost seemed like a voice from the tomb, such a long time having elapsed since I had seen anything from his sturdy pen.

Reading his article I was reminded of the long ago when in battle array there was a clashing of swords over the "political A. P. A. movement," which after a brief and restless life ended easy. In that discussion friend Griffen's arguments were weighty, and in a literary sense he was courteous and manly.

But to his article of the 31st of March, respecting Dr. Cross' pungent inquiry for the proofs of a statement of mine that "some prominent Spiritualists do not teach that all human beings exist beyond the grave, and if they do they are not necessarily immortal."

In proof of my statement, I could begin with the "Universum" now, and before me, edited by Prof. E. B. Brittan, quoting now and then from articles by Prof. Cummins, Amanda Spence and others down the succession to Hudson Tuttle. Doubtless two or three unimpeachable witnesses will suffice.

1. Prof. Cummins, a philosophical Spiritualist of William White's time, wrote the following in the Banner of Light:

"While it is a potent reality to all close investigators that some of the spirits of the dead communicate, the fact is no proof that all mortals consciously live hereafter; nor is it a proof that they are immortal, living eternally. As the spirit or soul is a divine being, it is not a condition born from matter and the physical nature, it is evident too that should it live after the shock of death, its component parts would under the law of atomic changes decline; and naturally disintegrate, matter returning back to matter, the force having been transferred. Souls are not and cannot be outside of law, and the dissolution of a dead soul would be just as natural as a dead wood," etc.

2. Spiritualists have had but few, if any, more brilliant speakers than Mrs. Amanda Spence. Many were our conferences upon the existence of God and the non-immortality of some human beings. Her method of reasoning was purely inductive, and running along this line: "There are millions more apple blossoms in the spring than permanently set; there are millions more that set but from frosts and chilly winds they wither and fall early, and millions more that are well grown yet do not mature, from worms, insects and worms, they become rot and decay, and fall from the tree by terrific winds to fall and rot away into the soil." She forcibly applied this and similar illustrations to false conceptions, to frail mortal life, to deformed or sickly children, to low savage races, and to semi-intellectual men of our age and lands that have no more thoughts of the spiritual or immortal life, than the brute animals—like animals they die back into the great vortex of non-organized matter, non-consciousness and non-immortality.

3. Other Spiritualists have taken similar positions. But to come more directly to our time, I will cite the teachings of Hudson Tuttle, our "Editor" and "Editorial" upon this origin and non-immortality of a portion of the human race.

His position that the human race was purely of animal origin, the two factors being force and matter, is well known. These are among his published words in his "Aeneas" and "Ethics."

"The Caucasian did not originate from the negro, nor is the negro of Caucasian race, but both came from oranges of different color and character, but while one has remained stationary the other has advanced." In accordance with these principles the immediate ancestors were very different from each other. Some were black, some were white, some were brown," etc.

In his "Ethics of Spiritualism" he further writes:

"As the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable is apparently drawn with difficulty. Not so, however, a certain degree of advancement is reached beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished after an indefinite time."

In speaking of "the process of formation from physical forms," he says: "The true, we are to seek the origin of the individual spirit within the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently (mark the phrase) remains after that support is taken away. A certain stage of progress or perfection must be reached before a result, else all living beings would be immortal."

Again he writes: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time, and then going out. Such is the condition of the lowest of mankind; they exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the apogee of the universal spirit essence, as the spirit of the animal is immediately after death."

If it be asked at what age the spirit retains its identity, it may be said in reply that no certain age can be given, for that varies with the development of the parents.

To make his position still plainer and more definite, he writes: "Until a certain development is attained is individuality retained after the death of the physical body." I have not fully sustained my statement that there were prominent Spiritualists who disbelieved that all human beings would retain their identity, existing consciously beyond the grave, and if existing this existence would not necessarily be immortal. If I have not nearly a year ago, I will make search for further testimony. But I think that the foregoing is enough.

Whatever thoughts and feelings

A BEAUTIFUL MIND.

A Comprehensive View of a Master Scientific Mind—"He Who Merely Is May Be a Dull Insensate; He Who Knows Is Himself Divine."

In No. 847 of The Progressive Thinker, under the title of "An Editor at Large," appears an article from the pen of Edgar L. Larkin, Lowe Observatory, Cal., in which Brother Larkin sets forth some brilliant reasons why he cannot believe in the accepted claims of Spiritualism, regarding the continuity of life.

Brother Larkin has a beautiful mind; a comet of reason flashing through the stellar sphere of action, blinding all inspirational knowledge by its dazzling trail of reasoning. He sees only the beauties of his surroundings through his constructive mind reasonings, and that which is truly spiritual and of the spiritual escapes his vision.

Reason is a Master Mason, working amid the debris of world-building, not knowing but eternally building and rebuilding air castles, so to speak, only to see them fall for want of knowledge in their constructive principle.

Inspiration is a fact. It knows, yet oftentimes cannot tell the whys and wherefores.

Inspiration furnishes creative conditions; reason grasps the elements of creation and formulates images, just in proportion to the capacity of the molds. Some are grotesque in structure, others beautiful in design, yet all crumbling at the touch of knowledge.

He who merely is, may be a dull insensate mind. He who knows, is in himself divine. That reason touches the shores of knowledge is true—it cannot help otherwise, being constantly employed in the preparation of construction, is frequently led into sombre forest, where groping, aghast, hears the music of spiritual waters, and bending low, quaffs from the source of knowledge—inspiration.

Reason, a child, wandering in the wilderness, unacquainted and without compass, oftentimes estranged from parents and friends, begging a morsel, gladly welcoming the raven that leads to knowledge.

Inspiration stands at the door and knocks. Open and it will come in and dwell with you. It fills the universe with all knowledge, and when tired reason has scaled the heights; gazed into the limitless sea of space; measured the velocity of speeding planets; computed the eclipse of suns, and then stopping on the brink, dazed, heart-sore, weary from toil, because of its inability to know by constructive action, is awakened by inspiration's gleam as it rolls back the scroll, and behold the great drama of life is presented upon memory's brow.

Brother Larkin is a bright light. His article teems with honest desires. "His wish to know contains not always the faculty to acquire." I know of no royal road that leads to "Nirvana." Be good, do good, and in so doing you will have attained your being so that the fraternal spheres will open to your sight the beauties that lie beyond.

Harsh and unkind thoughts are but constructive barriers, barricading the way to knowledge; and he who wills can lift mountains.

Brother Larkin, you have tried to solve the problem of life and destiny by a process of reasoning. It cannot be accomplished. The most fertile brains of mankind have speculated and groped for ages, ransacked ancient and modern history, trying to solve the mysteries of life, all to no avail. The whys and wherefores are still uppermost, and only as knowledge comes by a gleam of inspiration do we know. The phenomena of demonstrations are as mysterious to-day as were they two thousand years ago. We can reason on their cause and effect without any apparent knowledge, yet the mystery still remains—we simply walk the endless chain treadmill.

If the voice of inspiration speaks to thy brother, and he not act in accordance with thy views, he is not alarmed—or hurt. He may be doing the divine's will—who knows? Who is there that shall say, I am right and you are wrong?

I. N. RICHARDSON.
Delphos, Kans.

THE DAY OF UNDERSTANDING.

I have no dread as time draws near
When I shall leave you for a while;
And well I know that sometime, dear,
You'll look back to it with a smile.

When all these mysteries are clear,
And you shall follow me above,
I know you will be happy, dear,
And there we'll find eternal love.

It seems so hard for us to part
And leave this world of earthly care,
But you will come to me, dear heart,
Where everything is bright and fair.

And when you see Death's angels near,
And hear them singing soft and low,
You will be with me soon, dear heart,
And like myself, you then will know.

EDNA JOHNSON WARREN.
Rutland, Vt.

THE EASTER LILY.

Naught of earth does it resemble
Save the snow of saintly hands,
And it ever seems to tremble
On the verge of fairer lands.

Just a little more of spirit,
Just a little less of clay,
And the perfect flower would vanish
From our mortal sight away.

When it fades from earth it blossoms
On the other side, I know—
Sister of the flowers immortal,
Exile in the world below.

Earth could spare this flower but
Lily,
Heaven's favorite it seems;
For the angel bears the lily
Scepter-like thro' saintly dreams.

CALLA HARCOURT.
Chestnut, Ill.

A MODICUM OF CHURCH HISTORY.

What the Church Has Done and Is Still Doing.

Many men who try to hoodwink the public by posing as the possessors of the departed great, manifest none of the qualities of mind and soul that constituted their greatness. The power to string words together that have no soul back of them does not make a man great, even if he stands in the place of a former great man. A vast majority of minds that have been thrust through the theological mill are nonentities as far as individual thought and reason are concerned—mere repeaters of things they have been told. Some preach peace in times of peace, but stand ready to preach war in times of war—they are generally found on the side of the strong or popular, especially when it pays.

The Christian church offers no valid reason for its existence. It is not abreast of the issues of the day, and is behind the times on every vital question. Natural forces are at work bringing about its disintegration. If the church had to answer for its sins as it has preached the individual sin must be met, and never escape the eternal punishment to which it so complacently commits the individual.

Where has the church stood in relation to any important reform that has been effected in our country in the last fifty years? Always obstructing and hindering the work of progress. Of slavery, civic reform, universal suffrage, the rights of women to think and act for themselves, the righteous distribution of wealth, the ownership of economic utilities by the people, the church has been the foe, or has acted as a clog upon public sentiment.

It has sent its missionaries to Hawaii, India and China, not to carry a gospel of peace and good will, but to stir up and foment disturbances. In Hawaii, when the missionaries "got through 'civilizing' the country, it was found they and their descendants had the largest part of its resources; and, not content with this, they were ready to hand over its people and whatever was left to a Government that the people neither needed nor desired.

In India, the inside history of the Sepoy rebellion would tend to show that missionary effort—the desire to proselyte, the means taken to do it, and the effort to suppress another people's religion—was largely responsible for that insurrection.

Few years ago Lord Salisbury, in addressing a missionary association, declared that within recent years the missionaries had brought about more turbulence and actual warfare than any other known cause; and the aged premier of England undoubtedly knew what he was talking about.

The troubles in China which have cost thousands of lives and millions of dollars are directly traceable to the influence of church organizations operating through missionary societies. I wonder what would be the consequence if a body of Spiritualists should claim protection to equal rights and privileges with "the Christian Denominations" in China. I wonder what would come to pass if China should "enact exclusion laws" against Americans entering China as "Our Christian Nation" has excluded them. Christendom has made for itself some dishonorable, disgraceful history by forcing upon the Chinese a religion they do not want—a religion dependent on legalized robbery and warfare for its propagation.

Whatever power the church has had, it has not been used to promote peace, but rather to engender hatred and strife. A few years ago the majority of ministers all over the land were crying for war—for the destruction of the unspeakable Turk. The state of affairs in Armenia was deplorable and cruel in the extreme. However, it was claimed at that time that the missionaries were responsible for this condition of things.

The only vitality in the church that seems to have permanent expression is the power to raise money; and even this is waning, for a body cannot go on indefinitely receiving all and giving nothing. Men that have made millions through the unblinking robbery of the economic rights as well as the products of manual labor have allied themselves with the church by contributing bountifully to its sustenance. And this is not to make their calling and election sure in heaven; most of them think that through an alliance with the church they will be better able to continue and perpetuate what is without doubt the vast majority of economic conditions of affairs.

The robbery is made respectable, the pulpit is silent, the preacher is gagged and the unholy alliance goes on. Let the world once realize that the church is a dead institution; that it is made up of Pharisaical cant and theological hypocrisy—let the garment of respectability that covers its bloodstained robes be torn away, and there will be none so humble as to do her obeisance. We have only an external organization which exists for commercialism. The people have asked for bread and have been given a stone. External authority of book and church has kept human life in a state of bondage wherein symmetrical growth and development are impossible.

The church of to-day has nothing new or vital in it. One section of it is still quarrelling over "predestination," and is in doubt whether Jonathan Edwards was right when he declared that hell was paved with infants' skulls and that God for his own honor and glory elected the vast majority of mankind to abide eternally in a home of torment. Another section which had its origin in the teachings of John Wesley, is still trying to determine whether women have any rights in the government of a church of which they form the major part. This sect is still alive and energetic in passing the collection plate. A member of another section of the church announced with considerable satisfaction that he thanked God that his church never dabbled in religion or politics.

A. H. NICHOLAS.

Shun passion; fold the hands of thrift; sit still—and truth is near—Emerson.

Instead of the workers of each nation trying to oust each other from the means of existence, let them know each other more intimately, and war would soon become impossible.—Hoyden.

A ruffed mind makes a restless pillow.—Aron.

TIMES HAVE GREATLY CHANGED.

And in Changing the World Has Advanced to a Much Higher Plane of Thought, as Illustrated in an Editorial in the Chicago Evening Journal.

Those of us whose memories reach back to the time when Prof. Swing and Dr. Thomas were expelled by their churches for what was declared to be a dangerous heresy, or even to the time when Prof. Briggs was the center of the theological cyclone, can hardly believe our ears when we listen to the criticisms made by church authorities on Prof. Foster's treatise on "The Finality of the Christian Religion."

It is true that Prof. Foster's book has raised a good deal of vigorous protest in many quarters. But it has not attracted the widespread part of the attention that the churches that Prof. Swing or Dr. Thomas attracted, in their day, by uttering opinions which, compared to Prof. Foster's were as extreme in their old-fashioned orthodoxy as they were considered then to be extreme in heresy.

They merely expressed mild disapproval of certain purely doctrinal tenets, not in the least involving the question of Christianity's divine origin, to say nothing of the existence of a personal deity. But their opinions stirred the entire evangelical world, subjected them to something very like abuse and persecution, and ended in their ostracism by all orthodox Christians.

And now, only thirty years later, comes a man holding a chair in a Baptist university, and seriously questions the existence of a personal God. Says Prof. Foster, was that it resembled "an ocean steamer, intrusted to the buffeting of the winds and waves, but under the purely personal control of its pilot, and that pilot God."

"This view," Prof. Foster asserts, "the modern scientist must reject. For him there can be no pilot. Force is not without the world, but resident within. The world is self-dependent, self-lawgiving, self-originating; and if it has any end, it is its own."

Such is materialism, says Prof. Foster. He does not go along with the old fire distance. He prefers to synthesize it with the old view, "standing again in sacred worship, as of old, but finding himself a living co-worker in the universe—a learner that must become master. The strong man, the truly religious man," he concludes, "knows only one yearning—the yearning to feel infinitely and eternally in his own being in order that he may renew the world without from his world within."

In the last analysis, of course, this does not differ much from the old Christian spirit, which yearned for union with God as reward for faith in good works. But it absolutely obviates the need of a personal deity, which alone Christianity rests as its foundation. And yet the churches merely shrug their shoulders when this Baptist professor attempts to destroy that foundation, and let the matter pass!

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ANNIVERSARY EXERCISES

Held at Hamilton, Ont., and Washington, D. C.

Sunday, March 25, I conducted anniversary exercises in Hamilton, Ont., where I had been speaking for two months, until the last Sunday. Many were turned away for lack of room. The hall was tastefully decorated with flags and flowers. The choir sang their sweetest songs, and great credit is due to Mrs. Goodwin for her efforts in that direction, and to all who assisted upon that occasion. A young girl, Miss Myrtle Madgett, recited a poem, after which came the address, then the beautiful baptismal service, when Miss Myrtle Madgett, assisted by the little brother Edson presented themselves at the altar when the ceremony was performed with flowers and water, and at the same time an earnest prayer was offered that the baptism of the spirit of truth and love would descend upon the children, who are both mediums and used by the higher powers to do a vast amount of good in the world. A memorial chair covered with a profusion of sweetest blossoms, was a loving tribute to our arisen friends, several of whom appeared before me clairvoyant vision, and whom I described to the children present; and with greetings of love from our spirit friends we all felt it was good to be there.

At the close of the meeting, which was the first of the kind held in the city of Hamilton, many came forward and with cheeks bedewed with tears, invoked God's blessing to follow me through life for the comfort the guides had brought into their life and with a God bless you, their life and we hope you will again, I left them to come to Washington, D. C., to conduct the services commemorative of the 58th Anniversary.

The hall was decorated with palms and flowers. Lyceum convened at 10 a. m., superintended by Mary J. Stephens, who is interested in the welfare of the young and well qualified for the position. Several recitations by the children, which spoke well for their instructors. Little Madeline Collins, aged 7 years, recited a poem with great credit to herself and comfort for one of Mrs. Collins' guides wrote the poem for her father's work, and as little Madeline is a sensitive she did remarkably well, as did little Miss Goldie Swan, who seemed swayed by some unseen power that touched all hearts as she portrayed the return of the angels through three little children, and with a beautiful I am told that she is a young medium. Several children gave beautiful recitations and songs suitable to the occasion, but I did not learn their names, they all did well, as some of the older ones, after which I was introduced and added my message to the occasion, and the Lyceum was closed by the society, its teachers and instructors, and I hope the time will come when every society will feel the need of introducing the children in the great truths of Spiritualism.

At 11 a. m., regular services, the president, Mr. W. M. Lockwood, presided as usual, making the stranger feel at home and at peace with all of the world.

My guides gave the address, following with messages which were recognized, and with questions and consultations were in order.

Evening services consisted of an invocation by Mrs. M. T. Longley, which seemed to bring the angels just a little nearer. Mrs. Krueger, a Washington soloist, sang by request, "Lead Kindly Light," with such pathos and truth that it attracted one of my spiritual guides who spoke of the great spiritual light that had illumined the souls of millions of people bringing them out of the darkness of ignorance, bigotry and superstition. I then followed with tests or messages. Mrs. Krueger attracted a number of spirits, Mrs. Longley, which she described to the great satisfaction of the recipients. Then Mrs. Collins while entranced gave a poem and several most convincing messages, which brought alike tears and smiles of joy to those who received them. She is an unselfish soul, as she gave her services for test work free of charge during the month of March, as did Mrs. Longley, for the benefit of the society, and upon two occasions has opened up her beautiful home, furnishing the refreshments free to over one hundred people, the proceeds to be used for the benefit of Spiritualism. She is a fine test medium, and doing much for the cause in this city.

As it was my first experience in Washington, I am well pleased with all whom I have met, and sincerely hope that the month of March, during my stay in this city may produce good results.

From here I go to Elkhart, Ind., for May, then expect to return to my home and family for the summer.

MRS. NELLIE S. BAADE.

THE CAUSE IN PITTSBURG, PA.

Prof. W. M. Lockwood Engaged There for April and May.

We desire to inform the many friends of progressive thought in and around Pittsburgh, that Prof. W. M. Lockwood, the widely-known physicist and lecturer, of Chicago, Ill., has been engaged to speak for the First Spiritual Church of this city during the months of April and May in which time and place he will give a special course of five lectures upon Natural Philosophy as the basis of Spiritualism and its phenomena.

It should be generally known that he is the only physicist in the United States and probably in the world, who has made important discoveries in physical and chemical science, who affirms and demonstrates that Continuity of Life is a truth in Nature's Order of Evolution, and that this truth like all cosmic truths is beyond the jurisdiction of man, or any syndicate or syndicate of men.

He affirms and demonstrates that the spiritual plane, the spirit world, holds to the physical plane, is in strict accord and agreement with the relation we hold to each other on the earth plane; and that this truth is fully proven by an analysis of "The Molecular Correlation of Force," and "Conservation of Energy."

He postulates a spiritual universe of invisible energies infinitely correlated by psychic polarities—hence all phenomena in Nature are psychic phenomena from the materialization of a picture in photographic development, to the materialization of a flower, or tree; from the materialization of a shadow from invisible modes of motion as is witnessed in photogenic art, to the materialization of a visible form—as is seen in spirit ephemerization.

Prof. Lockwood demonstrates that the visible is the result of a change of chemical spectrum, in chemical reactions, from which data he deduces

ANNIVERSARY EXERCISES

Held at the Hall Presided Over by Mrs. Georgia Gladys Cooley.

The meetings held by the Independent Church of Truth, at Grand Boulevard Hall on the afternoon and evening of Sunday, March 25, will live long in the memory of those who were fortunate enough to gain admittance. The services were held in celebration of the 58th anniversary of Modern Spiritualism.

We were honored by the presence of those heroic workers, Mrs. Lucinda B. Chandler and Dr. Juliette Severance. Brother Stillman recited an original poem of great merit which was well received.

Dr. H. A. Cross was as entertaining as usual and referred feelingly to this being the farewell meeting of our beloved leader.

Mrs. O. B. Wilson also favored us with a few remarks. She is better known to our friends, and for the good she does for the cause.

The speaking closed with a fine address by Mr. H. F. Arnold.

Some good work was done in the way of spirit messages by Mrs. Weakley, of Aurora, Ill., and Mrs. H. L. Lewis, of Chicago, Ill. Mrs. Cooley had announced that she would save herself for the evening work, but Mayflower said that she would not be shut out and she was at her best.

The floral decorations were fine, and we were fortunate enough to have the light of Chicago, in charge of the musical program and he filled the position to the entire satisfaction of all. His singing helped in a large measure to the general success of the meetings. An adjournment was taken for luncheon, and about fifty remained to participate in the many good things provided by our friends.

Mrs. Cooley's famous sandwiches and Mrs. Wilson's lemon pies were soon exhausted.

The attendance at the evening services taxed the seating and standing capacity of the hall, and over two hundred were turned away.

The services were opened by an address given by Mrs. Cora L. V. Richmond, whom we are always proud to have with us, and she fully sustained her reputation as an eloquent speaker. She was followed by that tried and true worker, Mr. H. F. Arnold, who, as usual, gave a most inspiring address.

We all regret that we are to lose her, and she will be missed by all who have known her. Our spirit friends always tell us that their work depends on the conditions we make for them. Then how important it is that the medium should be free from all cares and anxieties.

Without the mediums there would be no communication of the great truths of Modern Spiritualism, as that dates from the phenomena produced by the Fox sisters. Our beautiful philosophy would have to be taken on faith if it was not for the phenomena. If these phenomena HAD NEVER existed, the world would be a different place, and the way of life would be a different one.

The Physical Research Society has to depend on the mediums for its results, so the foundation of Spiritualism rests on the phenomena. How important it is that the foundation should be solid and true.

Then let us put our shoulders to the wheel and do what we can to put our faithful mediums in a position that will develop their highest powers.

There should be enough who believe in organized effort to make a start in this matter, and the success of one such combination would stimulate others to do likewise.

F. J. MUNSON.

that what we call "physical" is limited to visibility, since its functional attributes are known to the scientific investigator as invisible modes of motion, therefore are psychic.

Prof. Lockwood is the only speaker who employs philosophical and scientific apparatus to analyze the principles and demonstrate the facts underlying the spiritual philosophy and its phenomena.

The vast amount of historical, metaphysical, philosophical, and scientific data introduced into these lectures, comprises a school of valuable information to the auditor, and no one can listen to them without being benefited.

Prof. Lockwood as a speaker is forceful, but courteous. He is radical, but truthful. The facts he gives, the truths he demonstrates, are for all mankind—they are non-sectarian. Come out and hear him, and you will want to join his class.

COMMITTEE.

I have lived and I have loved; I have won and I have lost; I have felt the pangs of pain And the thrills of flame and frost.

I have lived and I have loved, I have joyed and I have wept; I have seen the dawn unfold And the night that closer crept.

I have lived and I have loved, Worked with hope and with despair; Looked on midnight's spell of sleep, Seen the morning's beauty fair.

I have lived and I have loved, (I who now must wail apart); I have lingered lip to lip Hand to hand and heart to heart!

I have lived and I have loved; It was long and long ago, But the resolution still Cheers my journey through the snow.

I have lived and I have loved; Cut the words upon my stone: "I have lived and I have loved"—More has any mortal done!— Arthur Goodenough.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual realm. 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.

A BIRTHDAY GREETING.

Given from the Spirit Side of Life by Mrs. M. T. Longley, in Honor of That Grand Worker in the Cause of Spiritualism, Theodore J. Mayer, on the Occasion of His Sixtieth Birthday Anniversary.

We come to-day with hearts aflame, Dear friend, with love for you. We bring you joy in friendship's name From hearts so warm and true. We come to greet you here this hour With word and song of praise, And wish for you an added power To strengthen all your days.

We know this anniversary day Is one of great import; We know that here across the way You hold an earthly fort; For much of labor awaits you, Through your good night and will. They love you with affection true, Their zeal doth you inflame.

For three score years on earth, your life Has been a tower of good, With blessedness and beauty rife, And when you're understood The world shall praise you more and more.

For works that you have done, Your name shall ring from shore to shore, From rise to set of sun.

Your triumphs are of soul, dear friend, They shall not pass away, And now from heaven the angels bend To bless you here this day;

They bring you benedictions sweet, Congratulating you, saying, They lay before you shining feet Rare flowers of delight.

Sweet blossoms fair of radiant bloom To brighten life this day, The air is rich with choice perfume Along your mortal way.

And angel voices here and now, In soulful, solemn tone, Repeat in harmony this vow, That though you walk alone,

Your path with wondrous light shall glow, And you with added strength Shall onward march o'er pain and woe.

While victory at length Shall plume your banner with its power, And crown your life with light, So, in this anniversary hour, We recognize your might.

Oh! you have nobly done your part To conquer human ill— Yes, by the Spirit's magic art, The soul's diviner skill.

For Error hath been smitten sore, And Doubt hath sped away, And Earth is brighter evermore, That you are here to-day.

And, oh, we wish a glad new year, This anniversary day; With songs of harmony and cheer We smile upon your way, For from the courts of yonder heaven,

Where shines no taint of sin, This promise beautiful is given, Life's victories you shall win. Washington, D. C.

ANNIVERSARY AT LILY DALE.

Artistic Attractions and Varied Talent—A Pleasant Time.

It was my pleasure to meet the growing souls at Lily Dale and help commemorate the 58th anniversary of the advent of Modern Spiritualism. I was royally entertained at the home of Mrs. M. T. Longley, who has blessed many who were groping in the valley of doubt.

Editor Bach shared with us in a quiet visit during which we analyzed some of the puzzles of the inner and outer life, and their reciprocal relations. The editor of the "Spiritualist" was well pleased, and the artistic displays prepared for the occasion, were charming. Music by Mrs. Bach, Mrs. Maggie Wildrick, Miss Bernice Baldwin and Miss Frances Carroll, led the air with harmonies and blended vibrations with the floral songs fresh from the garden of nature, and the far off years that sleep in cosmic memories hung their spiritual wealth along the mystic silence into the living now, and the growth of the world unrolled like a magic map before our delighted vision.

The evening was a most successful one, and the light of the spheres. Several girls, and some boys that counted 80 to 85 years of earth life, lent the bloom of their buoyant youthfulness to the occasion, while the shadows of several of the pioneers looked out upon the decorated and silent altar. Of these were T. J. Skidmore, and Marian Skidmore, and others were in memory with greetings, and the feeling was to have all of them represented in real art. From the hall I repaired to Miss Olmstead's, where a sweet social time was enjoyed with a delicious and most interesting body and inspired the spiritual interests with wholesome pleasure.

Eating is not an animal function. The gusto of appetite is deeper than the physical nerves, and radiates pleasure in the immortal organism. Miss Olmstead, who was to both in liberal measure. Miss May Huntington shared in the feast and added much to the intellectual treat and the spiritual overflow.

In the evening a good audience assembled and various talent enlivened the exercises. Le Morse, the poet, read a valuable essay analyzing the spiritual ideals and work. Mr. Grenan spoke eloquently and grouped in many phases of spiritual variations. Miss Olmstead read an original article with artistic genius and striking effect. Mr. Bach, editor of the "Spiritualist," talked of the Easter symbols, and the correspondence of its ideals with Modern Spiritualism. Inspiration grew with each new utterance, and the verdict seemed to be that this was the best part of the meeting, and a happy occurrence.

Mrs. Dr. Hyde did not give us the benefit of her rare talent in this evening interchange, but was a quiet presence in the afternoon. She might have added a good deal to the quickening of thought if she had joined us, for she is an easy talker and independent thinker.

There are some who regard Spiritualism a stale common-place; that should be left out of the active efforts of "New Thought" associations. Such must have a very limited idea of the character and mission of Spiritualism. Nothing has ever been so profoundly advanced thinking and radical reforms as Spiritualism. I have never found a "new thought" among those who claim so much for the superiority of such new; named fads. But with the cosmopolitan spirit we may all work together for a common end.

LYMAN C. HOWE.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 73 pages of racy reading. Price 25 cts.

MORRIS PRATT INSTITUTE.

The 58th Anniversary Is Appropriately Celebrated.

Spiritualism received due honor at Morris Pratt Institute on Sunday, April 1, when the 58th anniversary of its birth into modern times was celebrated right royally.

The early morning, truth brought Judge William Smith and wife from Jackson to give their sister, Mrs. Smith from Milton, Ohio, friends came in from the city and country for services at 2.30 p. m., bringing with them baskets laden with good things to eat. After the "feast" of reason and flow of soul that occupied the time for two hours in the beautiful little chapel of the school building, which was furnished by Judge Smith and Prof. Weaver as speakers, and enjoyed by all, the tables were spread in the long dining-room and 36 guests sat down to enjoy another feast provided for two hours in the beautiful little chapel of the school building, which was furnished by Judge Smith and Prof. Weaver as speakers, and enjoyed by all, the tables were spread in the long dining-room and 36 guests sat down to enjoy another feast provided for two hours in the beautiful little chapel of the school building, which was furnished by Judge Smith and Prof. Weaver as speakers, and enjoyed by all, the tables were spread in the long dining-room and 36 guests sat down to enjoy another feast provided for two hours in the beautiful little chapel of the school building, which was furnished by Judge Smith and Prof. Weaver as speakers, and enjoyed by all, the tables 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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, APRIL 14, 1906.

WORDS OF CAUTION.

You should not send money in a let-
ter. You may do so a dozen times a
day, and then the next remittance may
be lost or stolen. Secure a postal order
for five cents, and then you are per-
fectly safe, and will save yourself an-
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SOMETHING YOU SHOULD HAVE,

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last
N. S. A. Convention are for sale at 600
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thirty-five cents per dozen. Every Spirit-
ualist should send for one. Address
Mary T. Longley, Secretary.

TAKE NOTICE.

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

Paul a Careless Teacher.

"But if any man think that he be-
haveth himself uncomely towards his
virgin, if she pass the flower of her
age, and need so require, let him do
what he will, he sinneth not: let
them marry."—I. Corinthians 7:36.This quotation from Paul, like
thousands of others in the inerrant
book, needs priestly interpretation to
make it acceptable, or even tolerable,
to modern intelligence and morals.
The same language, employed to-day
by a teacher would be grossly offensi-
ve, and would subject him to just
censure and punishment.The Revised New Testament, in its
rendering, adds the term "daughter"
in italics after the word virgin, but
instead of removing objections to the
passage, it seems to add to its gross-
ness. It had no authority in the
Greek for such rendering.Christians insist the Bible, with all
its errors and false teaching, shall be
received as a text book in our com-
mon schools. It is used in the theo-
logical seminaries where the preachers
are made, and there is no class of ed-
ucated men—lawyers, doctors, profes-
sors in colleges—who are so largely
represented in our penitentiaries as
the clergy. Whence the cause for this
condition of things, amply sustained
by criminal statistics, if it is not their
familiarity and ambition to live up to
Bible teachings?A book is late from a New York
press, with upwards of 200 pages,
filled from cover to cover with ac-
counts of the criminal acts of clergy-
men. It is a fearful exposure of the
pretentious hypocrisy, whose goodness
consists in the acceptance of a worth-
less creed; in denouncing all who can-
not subscribe to that narrow creed;
and in making long prayers to be
heard by men. The book, price 35
cents, can be supplied by The Pro-
gressive Thinker.Some thirty or more years ago the
writer became acquainted with a
couple who were living as husband
and wife. They were zealous church
people, and stood well in church cir-
cles. It chanced they fell out and
desired to divide their holdings, partly
of real estate, and employed a lawyer,
a close friend of the writer, to ex-
ecute the necessary papers. It proved,
years before that partition had made an
exchange of husband and wife with
co-religionists, deriving their author-
ity from I. Corinthians 7:5—"Defraud not one the other, except
it be with consent for a time, that ye
may give yourselves to fasting and
prayer; and come together again, that
Satan tempt you not for your incont-
inency."Now that may have been the exact
thing to do in Paul's day, but they
who accepted the text as their guide as
here related, removed to new local-
ities, and among strangers established
new homes, and were as silent as the
grave as to their real relation to each
other. Consensus? Paul's authority
would not protect them from criminal
prosecution if their guilt was known.
A preacher, prosecuted for bigamy
some years ago in Illinois, absolutely
defended himself in court, by claim-
ing he had written a "bill of divorce-
ment," agreeably to the direction of
the Lord, 24:1, and had given it to
his wife in strict harmony with the
words of Jesus; therefore, as this is a
Christian government, he claimed to
have committed no offense. But the
court required him to do a term of
service to the state for observing his
Bible too strictly.Ninety-five per cent of all the im-
migrants in state penitentiaries are
proved to have been attendants of
Sunday-schools! Here they derive
their first lessons in crime from the
"Inspired word?"In Japan, and in all countries that
imibed Buddhism, crime is little
known. They have no Holy Bible as
we. Does this account for their
most entire freedom from crime?
Here is a field for the casuist to apply
his genius.

That Council of Nicea.

The writer concedes his astonish-
ment on reading Mosheim's Ecclesiast-
ical History, Century 4, Part 2, Chap.
5, Sec. 12, which we quote as follows:
"The Council assembled by Con-
stantine at Nice, is one of the most
famous and interesting events that
are presented to us in ecclesiastical
history; and yet, what is most sur-
prising, there is no part of the his-
tory of the church that has been un-
folded with such negligence, or
passed with such rapidity. The an-
cient writers are neither agreed con-
cerning the time or place in which it
was assembled, the number of those
who sat in the council, nor the
bishop who presided. No authentic
acts of its famous sentence have been
committed to writing, or, at least,
none have been transmitted to our
times."In a note Mosheim refers to Euse-
bius Ecclesiastical History, and then
says, "THE HISTORY OF THE
COUNCIL WAS WRITTEN BY A SYRIAN,
BUT IS LONG SINCE LOST."This writer has maintained for
many years; that if a Council was
held at Nice, as claimed, convened and
presided over by Constantine, a pa-
gan, who died a few years later and
was buried under pagan auspices, was
a convention of pagans, otherwise
overseers of pagan temples, of which
in a laborious search he found up-
wards of 300 such temples, which,
properly, would be represented in
such a body; he found the Catholic
Council of Trent, some 1230 years
later than the pretended Council of
Nice doing exactly the same work in
every essential particular, as was
credited to the former body.Eusebius, though said to have writ-
ten his Ecclesiastical History in 324,
is believed to have been a literary
monk of the 14th or 15th century.
The work appeared in fragments
about that time, and it was claimed,
as was Josephus, and Tacitus' Annals,
and many other productions of the
church fathers, to have been found
under like conditions, to be an ancient
production. They are all believed to
be forgeries of the dominant religion
to strengthen the claims of the most
corrupt hierarchy the world ever
knew.This is a good subject for persons
properly equipped to investigate;
but don't be deceived by forged sec-
ulars, writing, and citing each other
as though their fabrications were
genuine. He who has made the law
of evidence to study will be the most
successful in the search.

Declaration of a Natural Law.

It is an easy matter for the fiction
writer to make virgins the mothers of
Gods and of men; but they are events
impossible of realization. Botanists
tell us the masculine and feminine el-
ement of even vegetable life must be
blended to produce fruit and perpetu-
ate its species by seed. If the mascu-
line germ from the corn tassel does
not fall upon the fertilizing silk, the
cob will be barren of kernels. He
who has any knowledge of animal
physiology has no occasion to be re-
minded of this fact in regard to hu-
manity.The romancer can draw on an active
imagination, revel in its delights, cre-
ate men and monsters at will, pile
glories on them mountain high, and in
fancy make them Gods; the loftiest
panegyrics may be pronounced in
their praise, while monks, priests and
prelates for a hundred generations
may exhaust their genius in extolling
their virtues, but when truth, simple,
unadorned, unadorned truth, is re-
lated, the tales were gross fabrications,
whether pronounced by pretended prophets,
or their modern representatives, the nov-
elists.It seems almost impossible that
such stories, projected by ignorance,
in a barbaric age, and belied by the
unthinking credulous, can be accepted
as a fact in the light of twentieth
century knowledge. It can only be
accounted for on the hypothesis of
thoughtlessness, thereby enabling, as
Dryden put it, for—
"The priest to complete what the
nurse began."

Truth Tho' the Heavens Fall.

The New York Herald says forty-six
ministers and laymen, seventeen doc-
tors of divinity, eight professors in
colleges, and 8 doctors of philosophy
have published an open letter de-
manding the test of "higher criticism"
be applied to the New Testament.
They caused to be nailed to a church
door five theses in the same direction.
All scholars who have directed
attention to the subject well know
that the application of the New Testa-
ment literature will show grave de-
fects on each page. The four Gos-
pels conflict in statement in nearly ev-
ery material assertion.The age and critical mind of to-day
is ripe for the proposed task. Let
it come, the sooner the better. Noth-
ing is gained by deceiving the world.
Give us the truth though the heavens
fall.

Remission of Sins by Blood-letting.

What would churchmen have said
if the action of the Methodists near
Bluefield, West Virginia, over a money
controversy, growing out of the erec-
tion of a new church, at Coal Dale,
had been a Spiritualist affair instead
of a Methodist? A news dispatch of
recent date says: "One man is dead,
one woman fatally injured, four others
are more less seriously wounded."
Wonderful, isn't it, how these de-
voted followers of the "Prince of
Peace" love each other. But it has
ever been the same way. Their quar-
rels are as unrelenting as are those of
the unconverted.

WRANGLE NOT.

I charge you, wrangle not o'er creed
or cult;
Some men the toys of childhood
still require,
Dens them, and disaster may result.
They're unprepared with minds for
knowledge higher.From want of discipline, the stalwart
or
Will sometimes drain the udder of
His early appetite progression mocks;
And men repeat his action, o'er and
o'er.
J. C. SMITH."Religious and Theological Works of
The Father," contains his celebrated
"Age of Reason," and a number of let-
ters and discourses on religious and
theological subjects. Cloth binding,
480 pages. Price \$1.

Not In Our Class.

The Illinois State Association Worthy of Support
for the Enemies It Has Made.

Not In Our Class.

It is an old adage that "experience
is a dear school, but fools will learn in
no other." At the risk of being con-
sidered shockingly profane, by some
sensitive souls, The Progressive
Thinker will amend the old adage by
adding that, d—n fools will not learn
even by experience.For instance, one has only to read
the published accounts of supposedly
compos mentis persons who are
robbed of big sums of money, and
other valuables, by rank swindlers
posing as mediums. We hardly need
to say that these "dead easy" gullible
victims of insatiable frauds, are of the
class that will not read The Progres-
sive Thinker, "would not have it in
the house," etc., "because it is opposed
to mediums."It almost seems a waste of human
sympathy, to pity these unfortunate
victims of frauds' greed and of their
own invincible stupidity and wilful ig-
norance. All such should turn to
the Light of Truth for sympathy—and
a few crocodile tears of pity.No one who reads and heeds the
counsels of The Progressive Thinker
will be entrapped, beguiled and
robbed by these conscienceless trick-
sters and rascals who carry on their
nefarious operations in the assumed
guise of spiritual mediums, "stealing
the lives of heaven, to serve the
devil in."Such are wolves in sheep's clothing,
proving for fresh gullible victims;
and they are the worst possible en-
emies of honest mediums and true
Spiritualism.But they will flourish as long as
they can find wilfully blind and igno-
rant, gullible victims ready to swallow
whatever the dominant religion
strengthens the claims of the most
corrupt hierarchy the world ever
knew.Yes—Experience is a dear school,
but fools will learn in no other—and
there be some fools that will not
learn in that school. Such are not in
The Progressive Thinker's class.

A FAIRER VISIT TO CHICAGO.

AND HOW IT ENDED.

The Illinois State Association Worthy
of Support for the Enemies
It Has Made.Under date of December 4, 1905, a
loyal Spiritualist and upright medium
of Chicago wrote the president of the
Ill. S. A.: "A gentleman from To-
ledo, Ohio, called on me to-day,
claiming to be a materializing medi-
um, and his wife an excellent trumpet
and test medium. He said he was re-
commended by Kansas trumpet medi-
um of Toledo, O. At the end of our
talk he advised me to arrange one or

COL. INGERSOLL'S DEATH.

A Refutation of the Lying Stories Told
by Ministers of the Gospel in Re-
ference to His Death.There are so many Christian preach-
ers in the country who think the
truth is God's will, that they will
through their lying that stories of the
recantation of his infidelity and con-
version to Christianity of the late Rob-
ert G. Ingersoll are being published
with a frequency which shows the zeal
of the pious ones of the earth. The
Ingersoll family have had such stories
sent to them by the dozen, with a re-
quest for the facts, and by letter some
score or two within the past few weeks.
To set the matter at rest, and to have the facts
in shape for use by Colonel Ingersoll's
friends and by future historians, the
family have prepared the following
statement:
State of New York, s. s.
ROBERT G. INGERSOLL.The True Story of His Illness and
Death.On November 16, 1896, while on a
lecture trip, at Janesville, Wis., Col-
onel Ingersoll had a cerebral hemor-
rhage. He continued to lecture for a
few days, but at the solicitation of his
family went to Chicago and consulted
Dr. Frank Billings, who advised him
to return home and rest for two
months, which he did. He then, Janu-
ary 24, 1897, resumed his lecturing
and continued up to the time of his
death. It was at this time, early
in 1897, that he developed angina pec-
toris, from which he suffered greatly
and which was the cause of his death.
Since his death we have learned that
he knew exactly his condition. In
other words, his physicians had told
him that he was likely to die at any
moment, but according to his earnest
entreaties they did not tell his fam-
ily. In spite of the fact that death
was ever beside him he was always
very cheerful, and when asked as to
his health invariably replied, "All
right." During the night of July 20,
1899, he had an attack of acute in-
digestion and shortly thereafter he
came to breakfast the next morning,
and afterwards sat on the piazza, as
he was wont to do, reading and talk-
ing with the family. At about ten
thirty he said he would lie down and
rest a little, and would then come
down and play pool with his son-in-
law. Mrs. Ingersoll accompanied him
to his bedroom and remained with
him while he slept. At about 11:45
he arose and sat in his chair to put on
his shoes. Miss Sue Sharkey came
into the room, followed by Mrs. Sue
M. Farrell. Mrs. Ingersoll said, "Do
not dress, papa, until after luncheon;
I will eat up stairs with you." He re-
plied, "Oh, no; I do not want to
trouble you." Mrs. Farrell then said,
"How absurd, after the hundreds of
times you have eaten up stairs with
her." He looked up laughingly at
Mrs. Farrell, as she turned to leave
the room, and then Mrs. Ingersoll said,
"Why, papa, your tongue is coated;
I must give you some medicine." He
looked up at her with a smile, and as
he did so closed his eyes and passed
away without a struggle, a pang, or
even a sign. No one else was present.
It is said that he recanted. This is a
cruel and malicious falsehood, without
the slightest foundation in fact. His
recantation on the subject of religion
remained absolutely unchanged. He
died as he had lived: an Agnostic.

EVA A. INGERSOLL.

SUE SHARKEY.

SUE M. FARRELL.

Several affirmed to before me this

Not In Our Class.

two seasons for him and his wife, and
said if successful he would make me
a present. He said to me: 'Don't
invite Mr. Wame, or any such peo-
ple.'"The latter named gentleman at once
replied that in his extensive acquaint-
ance with workers in the field of
Spiritualism he knew of no mediums
named Francis, and that the parties
were no doubt appearing under other
than their rightful surnames, but to
let them hold a seance and keep
watch.The Chicago worker answered that
under no circumstances would she
be in the room, and that she was used
for questionable manifestations.Soon the couple located at the home
of a lady on Prairie avenue, who is an
easy mark for workers of false phre-
nomena. The female partner adver-
tised as "Mrs. Lillian Francis, Trance,
Trumpet Medium, Full Form Material-
ization, France Readings," etc. King
Solomon of ancient days, came at
the medium's beck, it is reported,
and twice as natural. He is evidently
still building temples in the New Je-
rusalem and requires gold there just
as much as when he had door hinges,
candlesticks, snufflers, tongs, fire pans,
cups, spoons and altars of gold in his
sacred structure on Mount Moriah, of
curly hair."Mr. and Mrs. Francis" suddenly
fled like the Arabs, but with them
there is alleged to have also vanished
\$500 in gold and diamonds worth
double that sum, kindly contributed
by the generous-hearted landlady.The trickster contingent of Chi-
cago now insist that that entity "Mr.
Francis" is in reality one Francis
O'Hara, well known to some of them
before he came to Chicago.And that is mediumship! How
much physical phenomena is there of
an honest type? Where are the me-
diums for the more material phases,
who, conscious of their own integrity,
dare to openly demand a parting be-
nefit in the form of goats in their
line of manifestation?Will the Ohio S. S. A. kindly keep
such of its "angels" at home? Illi-
nois has enough of that species al-
ready.In addition to the above, note this
record: A hard-working woman of Des
Molines, loses \$1,500, her entire sav-
ings; a janitor of Steinhay Hall, Chi-
cago, parts with \$2,000, and left al-
most penniless; a man impersonates
President Barrett of the N. S. A., and
beats a Kansas City woman out of
\$1,300; a comparative stranger in
Grand Rapids, Mich., swindled out of
\$4,000 or \$5,000. Sometimes the
robber was a man, at others a woman,
but in every instance claimed to be a
medium for the spirit spheres. Why
should the public respect our cause?
Why should we expect the enact-
ment of laws for law mediums?

GEORGE B. WARNE.

President Ill. S. S. A.

17th day of March, 1906.

JOHN H. HAZELTON,

Notary Public.

New York County, No. 69.

Several copies of this document
have been exhibited and placed in safe
keeping for the use of future histori-
ans, and to use in refuting the lies
which have been and will be told as
to Colonel Ingersoll's death. The
pulpit has not only made Colonel In-
gersoll recant but one priest told his
parishioners that the Colonel sent for
a Roman Catholic priest. The fore-
going statement has been made in the
interest of the truth. The Sue
Sharkey, whose name is affixed to the
affidavit, was a servant in the family,
and is a Roman Catholic in religion.Is never one of our readers sees
in his newspaper a repetition of the
idle tale that Colonel Ingersoll re-
canted we hope he or she will copy
this and embody it in a letter to that
newspaper, and tell the editor that if
he is an honest man he will print it; if
he refuses to print it, tell him he is
just a little less honest than a horse-
thief, and stop taking his paper.

A Test Recognized.

Mrs. Nellie Davis:—My attention
was called to a letter in The Progres-
sive Thinker, from my father, James R.
Beeman. I will say it sounds very
much like him. It regard to the pa-
pers he mentioned, we found the old
magazine he mentioned, but the lost
paper is not there; but we have found
in his old pocket-book, as he said we
would, the note made to Wm. Culver,
and we are so glad. I wish you would
tell him that the paper is not in the
magazine, and I feel sure he will find
it for us. My mother's name was
Lena, and she has been dead nineteen
years. I was born in 1877, and this is
the first time I have heard of it. I
only mistake that he made it. If he
comes to you again, please publish it,
and we all feel so grateful to you for
helping us. I hope you will receive
this all right. Yours forever,
MRS. ROBERT GRIFFITH.

TO THE WORK! TO THE WORK!

Important Notice From the Illinois
State Spiritualist Association.The official board of the Illinois
State Spiritualist Association is ready
to lend a helping hand at all readily
accessible points in the Prairie State,
where an earnest effort is to be made
to spread Spiritualism by holding
Parlor, Hall, Grove, or District Meet-
ings. It also aims to establish stated
neighborhood circles, charter perma-
nent societies, and aid by counsel and
guarantee all regular local organiza-
tions 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 sec-
retary, 569 East 56th street, Chi-
cago, Ill.

H. A. CROSS,

Secretary.

GEO. B. WARNE,

President.

How to Train Children and Pa-
rents.Mrs. Elizabeth Towne takes
the position that in many cases it is the
parents that need the training more
than the children. Her views are set
forth in a book, "How to Train Children
and Parents," which is a book of 25
cents could not be better spent than in
buying this little book. Anyone that
has the care of children should read it.
Price 25 cents.

"Spirit Echoes." By Mattie E. Hven.

This pretty volume contains fifty-seven
hands of E. M. F. McKellar, the gen-
eral. Neatly bound in cloth, and with
portrait of the author. Price, 75 cents.
Cloth, \$1.

Shook Hands With a Spirit.

No Medium Was Present—It Was a Spontaneous Manifestation—Items from
Forest Park Resort, Cal., Written by an Eminent Lawyer, Geo. W. Lewis
A. M., of San Francisco, Cal.Nestling in the Santa Cruz Moun-
tains, about eighty miles from San
Francisco, is one of the most beautiful
valleys in the state of California. At
a distance, lofty cloud-capped mount-
ains arise on every hand. Overhead
is the azure vault of heaven's high
dome.And beneath one's feet, over the
broad expanse of that beautiful val-
ley, upon a tapestry of fragrant flow-
ers and beautiful roses, stream down
the golden, and almost perennial rays
of the sun.The surrounding scenery is grand
and beautiful beyond description.
This is Forest Park Resort. A little
over one year ago this beautiful val-
ley was substantially vacant, unoccu-
pied land; it is now dotted with many
beautiful residences, and contains
many prosperous and happy homes.Something over one year ago certain
parties entered into contract with the
owners for the purchase of one hun-
dred and seventy acres of this rich and
beautiful valley and mountain land.
They were without means and unable
to consummate the deal.Mr. and Mrs. Michener, and Mr. and
Mrs. Shreve, liberal, progressive and
far-sighted people, were ready and
willing to lend a helping hand to the
benefit of humanity, advanced the
money to make the first payment un-
der this contract. A few liberal-
minded and progressive Spiritualists
became interested in the purchase of
this beautiful valley, where homes
could be bought at a nominal cost,
and permanent residence, summer
and winter resorts could be estab-
lished for Spiritualists and all liberal-
minded men and women. Here insti-
tutions of learning are to be estab-
lished for the promulgation of liberal
thought, for scientific and psychic re-
search. A paper is also to be estab-
lished here for the promulgation of
the facts and philosophy of science,
psychology and the higher Spiritual-
istic thought.But as the holders of the original
contract of purchase were unable to
fulfill the stipulations of their agree-
ment, Mr. Jas. S. Drake, and his good
wife, Mrs. Maud Lord Drake, the au-
thor and medium of the "Spirit Echoes,"
were called to the rescue. They
immediately came. Mr. Drake, on
looking over the situation, determined
to carry it to a successful termination.
He at once organized a corporation
under the laws of the state of Califor-
nia, bearing the name of "Forest Park
Company." This corporation, with
Mr. Drake as President and Manager,
took over this contract of purchase.
And during the last year he has de-
voted his whole time, his best en-
ergies and ability, and invested his ca-
pital for the purpose of establishing
homes and a resort for all honest Spir-
itualists, and liberal-minded people.By his shrewd management, con-
stant attention and persistent efforts,
Mr. Drake has placed this enterprise
on a sound financial basis, and paid
off a large proportion of the purchase
price, leaving a small balance which
will soon be liquidated from the pro-
ceeds of sale of a few of the remaining
lots. In the sale of lots, the pur-
chaser is given a deed conveying to
him title in fee, to his lot, on payment
of purchase price. Mrs. Maud Lord
Drake, from the first, has through her
medium, predicted great things for
"Forest Park Resort." And the re-
sults of the last year have far sur-
passed the highest expectations of the
most sanguine. During the last year
fifty lots have been sold, and many
beautiful residences erected. And
several lots have been sold during the
present year. The results are now
in great degree, and in this beautiful
valley, and within the next six months
prices will materially advance. Many
are purchasing lots and taking up
their permanent residences there.
Many in the East are purchasing lots
and building residences where they
can temporarily reside during the win-
ter's rigid blasts and the summer's
torrid heat.Others, in San Francisco and else-
where are establishing residences at
Forest Park, where they can pass the
holidays, or rest from their labors
during vacation. Here they can re-
turn from time to time for rest and
recreation. A condition subsequent is
incorporated in every deed, that no
smaller than the established, or
liquors sold within the exterior bound-
aries of Forest Park Resort. Under
the laws of California, the lands of any
person in whose deed this condition
subsequent is incorporated reverts, on
violation of this condition, to the For-
est Park Company.A Club House has been erected by
the Company, and is now open, and
three and four o'clock in the morning
I awoke. The incidents of the even-
ing had passed entirely from my mind,
and I lay for half or three-quarters of
an hour thinking intently on some
very important business in San Fran-
cisco that I would have to attend to
the following week. While thus
thinking, I was overtaken by a sleep-
iness, some one, or something, gave
three very strong pulls at my bed cov-
ering, pulling the clothes nearly to
the floor. The thought then suddenly
flashed upon me that, possibly, it
might be Kaola fulfilling his promise
of the evening before. I then said,
"Kaola, is that you? I then immedi-
ately I was grasped by the hand, and
several hearty shakes were given.I heard no footsteps, no entrance
into, no egress from, the room.I immediately arose, struck a light,
and examined the fastenings of door
and windows, and found them exactly
as I left them on retiring. The hand-
shaking was as palpable and real as
that with any living person I had
ever known. The reality of the hand that clasped
my own and gave the shake, there
could be no mistake, and the possibi-
lity of any living person in material
garb, entering my room was abso-
lutely out of the question. The next
morning, Mrs. Maud Lord Drake,
through her controls, stated decidedly
that my niece would not, nor would
any of the party, who had contem-
plated the trip, go to Europe; that
death would prevent.

And now for the sequel.

On the 27th of February, my niece
at Cambridge wrote me, and from her
letter I quote the following: "We
have been working like slaves to get
away, but it was all in vain. Mrs.
P. was called by her brother's ill-
ness and death. It was a terrible dis-
appointment." . . . "We worked so
hard to get things in readiness to go
away, besides we lost our passage
money which was nearly a thousand
dollars. I had the address in Athens,
Greece, where you could address me."
They had all purchased their tickets,
and early in the morning of Feb-
ruary 24, 1906, as they were about
ready to go aboard the steamer, Mrs.few, if any, in the state of California

100 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 insufficient 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 editor's attack 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.

