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THEOSOPHY AND MEDIUMSHIP.

A Theosophist States His Views, in a Letter to Charles Dawharn.

Mr. Charles Dawharn—Dear Sir:—I have read with interest your article in the Progressive Thinker for November 17, 1906, on the subject of Theosophy and Mediumship. I have frequently seen in said paper, unscrupulous attacks on Theosophy, showing that the writers had assumed a position in which they were in no sense open to conviction, and the idea of attempting to reply to such attacks has always seemed to me to be a foolish waste of energy and time. Your article, however, is framed in an entirely different spirit. You seem to have taken the matter up in a very honest way, and have expressed opinions based upon your own unprejudiced thinking and upon such facts as have come to your notice, and it seems to me that such a paper, unscrupulous as it is, and which I cannot have read, and which I cannot have with, are due not to prejudice and general bias, but rather to the want of possession on your part of some facts touching the subject which you have dealt with.

I think the discouragement to the part of theosophical writers on mediumship, arose from the fact that at the time this character of admonition was insisted upon, Spiritualism was in its infancy, and those participating therein, were especially open to some of its dangers more fully than now, and so a note of warning was thought to be needed. There is the higher mediumship and the lower mediumship, and I think that all of the theosophical warning toward mediumship referred to its lower phases. The theosophical ideal is to develop the latent powers of the human soul so that the higher self may adequately be expressed in the world of men, rather than to acquire certain negative psychic capabilities, which would enable all kinds of entities to manifest on the physical plane unconsciously to the medium himself. In the one case, we have a conscious, highly organized and developed being, reaching into the inner world with one hand and grasping the treasures and handing the same consciously down to the outer world. In the other case, we have a blind, inert channel entirely at the mercy of the manifesting entity. So I think the condemnation was not of mediumship as a whole, but only of the phase of it, for which the higher phase is still many miles off, since the instrument stands as a medium between that which is unseen and that which is seen.

Theosophy in no sense rests upon the phenomena produced, but embraces a broad and comprehensive system of facts, which upon close investigation seem to lie at the foundation of all the great world religions and sciences. The few trifling phenomena that are produced during the séance, or the automatic writing, or the channeling, or the world by some startling, thought simple facts, the reality of the truth that there are unseen powers which could be utilized to produce results in the known world. At that time, there was a strong tendency toward the belief that there was a conscious existence that could not be apprehended by one of the five senses, and these phenomena, together with the phenomena of Spiritualism did much to reverse the entire current of that thought.

One who desires to know the real H. P. Blavatsky and not merely the "Madame" who produced phenomena, should read her monumental work, "The Secret Doctrine," and I think he will get a very impressive view of the personality. I am not sure that her most eager admirers understand the scope of her being, and I feel that many years will yet pass before the real depths of her greatest work will be understood. As reincarnation and karma, I do not think there is any proof of either which ought to be acceptable to any man, except such as may come as the result of his own personal investigations. To many, the twin doctrines of karma and reincarnation are accepted as a working basis, since many more problems may be solved through them than without them. To others, these truths are definite facts. They have proved them true again through investigations made into the Akashic Records, or Memory of Nature. Until each one of us can by the evolution of his own powers learn to look back into the past through the medium of the living pictures visible to the mind of the clairvoyant, and trace out the life history of any living Ego, showing the various bodies it has taken into itself from time to time, for the purpose of its evolution, we shall not be able to obtain firm proof of the truth of reincarnation and the great law which accompanies the same, karma, and until then, we must either reject the doctrine, or accept it as a reasonable working hypothesis. The doctrine of reincarnation affords a very noble inspiration to those who have the intuition to see it in its true light, and I do not think that a wise man would forsake any of his assumed duties of life and go into seclusion merely to prepare for his next visit to earth, any more than he would do this to prepare for a life in some invisible sphere. This sort of action is no part of the teachings on the subject, of reincarnation, but would rather be an action conceived in ignorance and carried out to the prejudice of the very object sought to be attained. The teaching is that the highest results in future lives are attained through the perfect performance of duties in the present life, and any one violating this proposal, totally misunderstands the true spirit of the teaching.

You speak of one's sacrificing every responsibility in life for the sake of one's own karma. Has it not occurred to you that by doing this he would incur bad karma? Has it not occurred to you also that if you should see some person suffering, it would be far more logical for you to conclude that it might be your karma to relieve the burden of the sufferer, than to conclude that you must keep hands off, upon the assumption that the other is merely meeting his just deserts of nature? Who is just? Who is other? Who am I, to decide when that man's karma ceases? It may

SPIRIT RETURN IN A CHURCH.

Spirit Return Comes to the Whole World, Regardless of Any Sect, Cult, Church or Religious Organization—A Lady Is Controlled in a Revival Meeting, and Talks the Language of the Kalmucks.

The following comes from Lincoln, Nev.:

For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another prophecy; to another discerning of spirits; to another kinds of tongues; to another the interpretation of tongues.

Claiming that after long prayer she has received the "gift of tongues" promised to believers in the twelfth chapter of I. Corinthians, Mrs. G. C. Shumate of 825 North Sixteenth Street, was shaken with a strange power at a revival meeting and began to speak rapidly in a language that no one could understand.

The services, under the leadership of Evangelist C. F. Ladd of Mendota, Ill., had been going on for two weeks at the little meeting house of the First Advent church. The church seats hardly 100 people, but prayers had been offered for the gift of tongues with unflagging hope.

Mrs. Shumate is unable to explain her wonderful gift. She firmly believes that it comes from God.

"That evening could hardly wait until the evangelist had finished," said Mrs. Shumate. "A strange feeling came over me, and I rushed to the altar and fell in a swoon while something seemed to be grasping my throat. Then came the rush of words. I don't attempt to explain it. I only know that it is an answer to my prayers for weeks."

Only two words could Mrs. Shumate translate. "Elen," she says, means "amen," and "Lasea" means "Jesus."

It was not until Lazarus A. Mallett, a Persian who had been a missionary to south Russia, heard the strange language, that it was identified. Mallett speaks ten languages.

"It is the language of the Kalmucks, a nomadic tribe lives in the government of Stravropol, east of the sea of Azof. The word 'elen' does mean 'amen,' and 'Lasea' means 'God' or 'God as revealed to man.'"

The gift of tongues has also come upon Mr. Reeder at the meeting. He speaks a strange language very slowly. Up to this time it has not been identified.

NATIONAL THANKSGIVING HYMN.

O, Thou to whom a nation brings The gift of grateful prayer and praise, Whence every blessing springs.

Who guidest all our earthly ways— Enlarge the scope of our desires. Make firmer our fraternal ties. May all souls seek out council fires. The world prays for our charities.

Grant, Mighty One, to us the skill To conquer every giant wrong. The power to do thy sacred will. The power that moveth side by side With honor, mercy, justice, faith! With human hopes and rights to bide; In league with life in face of death.

As free to think as birds to soar; And grateful as the streams that run To carry to the toiler's door The meed his honest hands have won.

Thanksgiving for the right to hold Opinions and their just defense; Allied to nature and the bold, Sweet souls who kept their innocence.

Who dared the evil powers of hate. The happy ignorance that drew The rich, warm blood of hearts, elate. With gentle instincts true and true, O, bless the world with love and true. They learned of freedom in its morn. As shells that murmur of the main. Forever to the ocean-born.

From man to Thee, from star to star, From where white daisies kiss the sod, We hail the golden links afar. That binds us to our Father, God! Give us more light the Truth to sing, From still Alaska to the sands. What choir of scarlet banners fling. To all the dark and stricken lands. HELEN M. RICH.

St. Joseph, Mo.

be that you, or I, were the chosen instrument of nature to put an end to the sufferings which—had befallen such a man. Your reasoning, therefore, seems to stop just short of the truth in this matter of karma.

It is not quite accurate to speak of Colonel Olcott's "Old Diary Leaves" as the "gospel of Theosophy." This work is merely a chronicle of events which took place during the history of the society from the standpoint of one of its members, and does not in any sense pretend to show forth the philosophy of Theosophy.

For this, one would need to turn to the "Secret Doctrine" of H. P. Blavatsky, "Ancient Wisdom," and numerous other works of Annie Besant, "The Growth of the Soul," and the various writings of O. W. Leadbeater, not to mention the more scholarly works of G. R. S. Mead. I think if you would read these through thoroughly, you would get such a wide and deep view of the subject, that would prove impressive to a mind as apparently open and genuine as your own. A. P. WARRINGTON.

Norfolk, Va.

NAMES WANTED.

Okla. Com. to the Front.

The Oklahoma State Spiritualists' Association desires to get the names and addresses of all Spiritualists in the State, for the purpose of securing cooperation in the good work of spreading the truth. Please send us your names and addresses.

CHAS. S. SIMMONS, President O. S. S. A., Cache, Okla. R. G. LEE, Secretary, Hedrick, Okla. Rev. Alice Baker, State Missionary, Dallas, Texas.

How oft the sight of means to do ill deeds make ill deeds done.—King John

When the People Are Intelligent, the People Will Rule.

An Essay by Henry Morrison Tefft, of Norwich, N. Y.

God always finds an instrument to do His work. He commands men for His purposes, the most unlikely, from human reasoning to bring about the desired end. To demonstrate His power He goes into the ranks of the enemy, takes Naaman, the leper, and the commander-in-chief of the Syrian army, and cleanses him of his leprosy and converts him from a worshiper of Rimmon to a believer in the true God. He stopped Saul on his way to Damascus, breathing out threatenings and slaughter against the followers of Christ, and changed him from Saul the persecutor to Paul the apostle and defender of the faith. He takes a moral coward like Jonah, and not only compels him to do His work, but for trying to evade it, he is held up for all time as a type of disobedience and moral cowardice. He finds David, a boy tending the sheep, and moulds him into one of the world's greatest characters. The son of a carpenter becomes the religious leader, prophet, and teacher of the people for all time and all ages.

One man shapes the thought of a nation for ages and gives it a rule of life, in a philosophy, or a religion, as Confucius in China, Zoroaster in Persia, Buddha in India, Mohammed in Arabia, Christ in all Christendom.

One man, sometimes on certain lines, gathers up, concentrates, or precipitates in his writings and teachings, the whole thought or tendency of his time,—as Voltaire did in France.

A great genius often, by word, or speech, or deed, can only give the people hints, suggestions and outlines of his meanings. He merely shadows forth the truths that are in his heart to utter because the deepest thoughts can only be represented by types, figures, illustrations, and symbols. But what does it avail a person to read of the great events and conditions of the world,—of its battles and wars, of the rise and fall of kingdoms,—of its revolutions,—of its religions,—of its light and darkness,—unless one can read the meaning and purpose of all these monstrous movements of society, of state, nations and races.

The Crusades, the Reformation, the French Revolution, were necessary facts in history, the same as Peter the Hermit, Cromwell, Luther, Napoleon Bonaparte were necessary men in their time and age and for the work that was in hand to be done. Neither the epoch makes man or the man the epoch; each is dependent upon the other; they are born out of the same reasons, elements and conditions. There never was an age of more strenuous life than now, nor an occasion when the forces of society were more adverse to each other. There seems to be a breaking up of all the old landmarks of society that heretofore guided and directed the minds and consciences of men.

In times of great unrest and turmoil of the world a man has always appeared upon the scene equal to the time and the occasion; but to-day no prophet walks the earth. The signs indicate that we were again nearing a time when the advent of such a character was inevitable. "He will be conceived in the passion of contemporaneous events and born of the sorrow and tragedy that walk the earth. His genius will be in the cosmic movement that has produced this tumultuous hour."

A deadly disease has to be treated with strong medicines. No great evil was ever wiped out without heroic treatment. Evils accumulate, corruption flourishes, oppression rules, until some mighty upheaval of society clears the political and moral atmosphere. Luther's reformation comes along and tears up the religious soil; the French Revolution comes along and breaks up the political and social ground. The world at times needs a Cromwell; a Luther; a French Revolution to overturn the existing orders of things.

It needs a Hercules to clear out the Augean stables of vice, corruption, immorality and injustice that fill the land. It takes the struggle of all the elements to add the rich flavor to the fruit, to make the sweet fragrance of the flower, to clothe and adorn the world with foliage and life, and to fashion, sculpture and form the hills and the dales, the cascades and fountains which nature produces.

If the sun had been always shining the geography of the heavens would not have been mapped out. It is only in the darkest night that the beauties of the skies can be seen. The sweetest song, the most inspiring oratory, and all that is great in sculpture, in painting, in literature, has been inspired by suffering.

No people ever won their liberty until thousands had been slain. No nation was ever purged of its crimes without the shedding of blood. Worlds are produced from nature's unrest. If there are eruptions and plumes upon the skin, it shows the system is out of order and the blood is impure. Murders and assassinations are only symptoms and indications that beneath the surface of society there lies deeply imbedded some diseased condition of the body politic, some disturbance of the social organism that must be removed before these unusual and unnatural conditions will disappear. The common people never destroy constitutions, nullify laws, or override the constituted authorities.

A NEW PARABLE.

Illustrating the Absurdity of Orthodox Teaching.

Chris Gottlieb, a hoary old giant, who enjoys the reputation of being a just and holy man among his friends, and has beside a large, but ill-behaved family of children, a big and vicious dog that is forever running loose without a muzzle or license, the which he seems to keep just for the pleasure it affords him when menacing everybody, including his own family.

This man saw fit the other day to crown his impiety policy by an act of heartless brutality which would be a credit only to a low savage cannibal.

It appears that some of his family were about to kill the dog as the only means to get rid of him, for uttering the youngest one among them, but on seeing his pet dog in danger, he on seeing the old man that he grabbed a big club and was about to knock the offenders down with it, when Joshua, the eldest boy, who by the way, is the best in the whole family, sprang forward pleading to spare his little brother, and rather to strike him in the head, and swinging around, the now infuriated man flung the boy with a single blow and left him there lying in a pool of blood, unmoved by his outrageous act.

Jesus spoke in parables as the best method to express His truth most forcibly in but few words, and thus, by setting his hearers thinking helped to unfold their understanding.

He thoughtless man will cheer and hail And fight for error, truth and naught, While truth is trampled low.

Who made the witch to kill? A demon or a God? Was it a kind creator's will To steep his hand in blood?

O, blasphemy! O, shameful lie! To hide your crime, stain of the hand, You are accusing the most High Of giving foul command.

Hail to the witch! if wise and true, Oblivion to the fake!

There is nothing higher, grander and more potent than truth. There is nothing more essential to human life than truth. Truth is immortal; truth is God. "Ye shall know the truth, and the truth shall make you free."

Now if this be a fact, we can readily see how essential it is for us to make our search for this immortal uprightness in our minds and life work. We should be willing and ready to die for truth, and make any sacrifice in the world to obtain the truth, however small it may be. As Burns has said, "No man is worthy of the truth who is not willing to die for it."

The question that will naturally arise in the mind of the average man is, how shall one proceed to obtain the truth? In what direction shall he go? In whose footsteps must he follow? To what sects out of the numerous sects shall he subscribe his name. Such questions have come from the human heart ever since man began to leave his cave and shed his first tear over the remains of his first dead.

There is but one rule to follow in our search for truth, and that is to follow the dictates of our own conscience, and to be broad and far reaching in our investigations. Follow in no one's footsteps, adhere to no particular church creed or religion, as no human soul gives expression to all truth, and all religious institutions, so-called, contain but a small fraction of truth. Therefore, our search must be an individual one. We cannot organize an association, however powerful it might be, intellectually or financially, that can do the work for us. We must do it ourselves. Some one has said that you might as well capitalize a syndicate for making love, as to organize a concern for praising God. You must do the praising yourself.

In the first place we must free ourselves from any and all objective influences, which claim to have the only plan or scheme by which we can escape the penalty of violating nature's laws, and be ushered into a located heaven, no one knows where. We must look out for the soul's freedom at all times. We should declare an individual declaration of independence with as much earnestness and power as an immortal declaration that near forth from the flaming Sinai of old I dependence Hall. We should forever keep the flag of freedom floating over the fortress of our souls.

The great trouble has been in the past, and is to-day, that we are too much in harmony with the world, and too little following the spirit's leading, hence the truth has not come to us first hand, and unless it does come to us through our own souls, it is not a truth to us; hence, of value. In other words, the truth is the truth, unless we are conscious of it, and we cannot be spiritually conscious of anything unless it comes from our soul's awakening.

We complain and prate wisely about idol worship. We perhaps travel thousands of miles to convince other nations, who have a history much older than ours, that they are idol worshippers, and must accept our particular religion, etc., in order to be saved, when at the same time we, as a people, a nation, are just as much idol worshippers, and perhaps more so, just so long as we worship some God outside of ourselves, or some individual however exalted he may be, we are idol worshippers; and just so long as we are living an imperfect life instead of the Christ life, just so long as we minus the truth, that is, we are only through a spiritually conscious life.

Now there is a method by which we can arrive at the truth first hand, and that is by going into the holy and eternal silence and communing with the God within. As I said before, we must be conscious of truth before it is the truth to us, and this spiritual consciousness only comes through soul growth and soul awakening. The above method of going into the silence will sooner or later bring about the desired results, and this makes our progress more rapid and definite towards a more perfect civilization which means in time the universal brotherhood of man.

How well Jesus the Christ understood the significance of going into the silence when he said "When thou prayest enter into thy closet, and when thou hast shut the door, say to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." (Matthew 6:6).

In this solitary communion with the spirit of life and truth, we come into the sublime vision of beauty and good, in society and the everyday affairs of life, we are compelled to mingle more or less with degrading conditions that tend to destroy the vision of the ideal. But when we enter this solitary communion, with the eyes closed and the objective world shut out, then if we would look with open vision upon Reality and realize the vespers songs of truth and beauty.

I care not how busy a man may be with the affairs of life, he can, by a little practice, go into this silence, even in the very midst of the day, and behold the beauty of the lofty music of the soul. When we learn this great truth, then life will be easier. The sounding of the hammers and the whirling of the wheels will be music to us. As someone has said, "Man is gifted with a divine insight, which if he would follow, it would lead him into paths of perfect peace and happiness."

W. V. NICUM.

Dayton, Ohio.

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There is but one rule to follow in our search for truth, and that is to follow the dictates of our own conscience, and to be broad and far reaching in our investigations. Follow in no one's footsteps, adhere to no particular church creed or religion, as no human soul gives expression to all truth, and all religious institutions, so-called, contain but a small fraction of truth. Therefore, our search must be an individual one. We cannot organize an association, however powerful it might be, intellectually or financially, that can do the work for us. We must do it ourselves. Some one has said that you might as well capitalize a syndicate for making love, as to organize a concern for praising God. You must do the praising yourself.

In the first place we must free ourselves from any and all objective influences, which claim to have the only plan or scheme by which we can escape the penalty of violating nature's laws, and be ushered into a located heaven, no one knows where. We must look out for the soul's freedom at all times. We should declare an individual declaration of independence with as much earnestness and power as an immortal declaration that near forth from the flaming Sinai of old I dependence Hall. We should forever keep the flag of freedom floating over the fortress of our souls.

The great trouble has been in the past, and is to-day, that we are too much in harmony with the world, and too little following the spirit's leading, hence the truth has not come to us first hand, and unless it does come to us through our own souls, it is not a truth to us; hence, of value. In other words, the truth is the truth, unless we are conscious of it, and we cannot be spiritually conscious of anything unless it comes from our soul's awakening.

THE VISION OF THE IDEAL.

There is No Religion Higher Than Truth.

There is nothing higher, grander and more potent than truth. There is nothing more essential to human life than truth. Truth is immortal; truth is God. "Ye shall know the truth, and the truth shall make you free."

Now if this be a fact, we can readily see how essential it is for us to make our search for this immortal uprightness in our minds and life work. We should be willing and ready to die for truth, and make any sacrifice in the world to obtain the truth, however small it may be. As Burns has said, "No man is worthy of the truth who is not willing to die for it."

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PSYCHIC PROOFS IMPORTANT.

It Is These That Convince People of the Truth of Spiritualism.

Unity of purpose, unity of action and loyalty to leaders is good. Jealousies, friction and selfish ambitions are certainly detrimental to individual or society.

However it would seem to me, from what Mr. William John Ward gives us in his ideal of the advancing of the cause of Spiritualism, in *The Progressive Thinker*, No. 886, that he has embodied the entire combination in his article.

It would seem that he has set an ideal, to which all should bend, the lance, or bludge, in being a participant in any other way, or following any other teaching, save that given forth by some installed official of a Spiritualist church.

Not! Let us not blush for shame, but shout for joy! Individuals may be free from the bonds of monks and priests, preachers and teachers; free to think for themselves and work out their own salvation.

To the papal church, the ignorance of their people as regards the cause which they profess is an indispensable necessity to keep them in subjection to their teachers, pope and priest.

Of course this seems good teaching to the pope and priest, for if their people were given freedom of thought and action, they would be free to leave them in subjection to their own will, and the pump and power of papal rule would vanish into everlasting oblivion.

The infallible priest and the immortal pope have been the stumbling block for millions of souls all through the ages, who have been robbed of their right to reason and think for themselves, but have been taught that the priest should do their thinking for them, so far as their soul was concerned, of course they could handle for the money.

The Protestant confessions of faith and catechism have been the stumbling block for millions of another sect, who have also been taught to feed their teachers on chicken, house, hen, and turkey, pay them rich salaries, and pamper them to every fancy and whim, all for the purpose of having someone to pray for them and draw imaginary pictures of heaven, and tell them how to be good.

It goes without saying that all faiths teach good teachings, have good principles and do good; although they may be adverse to the teachings of other faiths than their own, and claim to have reserved seats to the highest places of heaven, and even going so far as to damn those of other beliefs than their own, into the place of everlasting torment; make war on them, confiscate their property, take their men for slaves and their women for concubines. Such has been the result of authorized teachers, anointed priests and installed ministers, all down through the ages of time; here is the true embodiment of jealousies, friction and selfish ambition, which have resulted in the bloodiest of wars and persecutions, the world has known.

Church and state alike rely on the training of youth as standard bearers of their respective causes, and whatever that youth is taught, that he is, unless by some chance he is liberated from the bonds in which he has been held, and reaches out into the universe of knowledge—reads, thinks, compares and considers views; then he becomes an individuality. Previously he was a part of a body of ideas and rituals; now he is an individualized being, living, breathing, thinking and forming of his own mind, and is awakened to the responsibilities and opportunities of life.

Who can set up a teacher or formulate a set of rules to meet the requirements of a body of individuals, who when developed are a universe of thought in themselves, and each must find out for himself what is best, and must be convinced of the future state by his own experiences and convictions; whether it is by the whoop of an angry Indian or the fitting of an angel enshrouded in its robe of elect, or by the voice of heaven, it comes, the individual must see and hear for himself to be convinced.

I wish to cite this particular paragraph from Mr. Ward's article.

There are those who having some faint development of psychic faculty, are prone to give teachers, give wrong impression of Spiritualism, to the serious detriment of the cause; that class of people should be severely discouraged; they are vagrants."

Someone may say, in the coat of its suit, it is just what I am doing. There may be those who presume to know and understand the philosophy of Spiritualism from A to Z; while I honestly admit that I have not as yet mastered the letter A in this beautiful theme.

Notwithstanding this, I do know that the most eloquent language used by the ablest and most versed person in the philosophy of Spiritualism, would fall far short of convincing a single man or woman of a future state of life, while a message from heaven, from friend or relative given them by a poor washerwoman would be the most positive proof.

The great volume of proof of the future life, aside from secular ideas, has come through the organism of persons ignorant of the philosophy of Spiritualism as an American child would be of the Chinese language. I think one may safely add, that as little has been given by those setting themselves up as able teachers, as could possibly be given.

This being the undeniable fact, I cannot see how any one can take the stand that those having a faint development of psychic faculty should be discouraged and labeled vagrants. The very foundation of our belief rests on the facts proven us from this source, and not on fluent oratory heralded forth from a rostrum.

An association with teachers to further the cause of Spiritualism, to awaken the dormant spiritual senses of the people, to aid in the development of good, true and honest mediums, and bring them before the general public, every one will acknowledge is good, and lend their moral and financial support.

Mr. Ward says Spiritualism is to start on a new hitlerian; we have paid much attention to the mere fact of communion with spirits, with all its attendant phenomena.

Now if paying attention to this particular thing hasn't proven future existence, and isn't of use to instruction, to impress us and to guide us in this life, and is of minor importance, then we had better revert back to pagan and Protestant teachings, which have been presented to us by the most able and eloquent orators from all time.

What have we that is more important than our brothers who have been preaching future life these thousands of years, if our communion with spirits and its attendant phenomena are of minor importance?

Modern Popery Is Ancient Paganism

In the first issue of the now well known magazine, "The Forum," in March, 1886, there was an article by Rev. R. Heber Newton, D. D., the famous minister. The article supposes a certain group of persons to be visiting Rome—the group consisting of "Ecclesiastic," a papal priest; a Broad Church Episcopalian minister; a disciple of Ingersoll, called "Philistine;" and an Egyptian resurrected from his sleep of many centuries, and called "Pagan." The article is headed: "Is Romanism Baptized Paganism?"

(Continued from No. 889.)

Hindus.

Litany of our Lady Nari, Virgin: Holy Nari, mother of perpetual fecundity.

Egyptians.

Litany of our Lady Isis, Virgin. Holy Isis, universal mother.

Roman Catholic.

Litany of our Lady of Loretto, Virgin. Holy Mary, Mother of divine grace.

Hindus.

Mother of an incarnate God. Mother of Christna. Virgin most chaste. Mirror of Supreme Conscience. Queen of Heaven and of the universe.

Egyptians.

Mother of Gods. Mother of Horus. Virgin sacred earth. Mirror of Justice and Truth. Queen of Heaven and of the universe.

Roman Catholic.

Mother of God. Mother of Christ. Virgin most chaste. Mirror of Justice. Queen of Heaven.

A little assemblage at the baptistry attracted our friend's notice, and we wandered thither; Ecclesiastic duly discoursing of the supernatural origin and mystic powers of this sacred rite. Pagan watched the ceremony with great interest, and when it was over, remarked: "Baptism is one of the oldest rites of religion, and was observed in ancient times by most nations in their mysteries. From the very earliest period known to history, water was used as the outward and visible form of a religious sacrament, the symbol of a spiritual regeneration. Candidates for initiation into the higher life were plunged in consecrated water at the hands of the officiating priests. In India, under certain forms of Brahmanism, there was such an initiatory rite. An oath was made by the would-be initiate, pledging him amongst other things to purity of body. Water was then sprinkled over him; he was invested in a white robe; a cross was marked on his forehead and he was given the mystic word A U M. Sometimes this Brahmanic baptism was performed by the bank of a sacred river, into which the priest plunged the candidate three times; praying over him, 'O Supreme Lord, this man is impure like the mud of this stream, but as water cleanses him from this dirt, do Thou free him from his sin.' Buddhism, in some of its forms, had a similar ceremony. The new-born babe was dipped in sacred water three times and a name given to it. The ancient Persian carried his babe to the temple shortly after its birth, and presented it to the priest, who baptized it after a similar fashion; the father then giving the child its name. The Mithraic Mysteries had such a service for adults, in which the forehead of the initiate was signed with the sacred sign—the cross. Our own Egyptians had the same rite of baptism, and the Mysteries of Isis thus received the initiate. This rite was known as the 'water of ablation,' and the person mystically purified was said to be 'regenerated.' Our devout churchmen, in ancient times, developed the same sacramentalism which I recognize in the words of my friend Ecclesiastic. This holy rite was held to have a mystic power independent of the state of mind of the initiate; a superstitious opinion which a certain Greek historian sneeringly rebuked thus: 'Poor wretch, do you not see that, since these sprinklings can not repair your grammatical errors, they cannot repair the faults of your life.'

To all which Broad Churchman responded: "What you say is confirmed by so sound an ecclesiastical authority as our own Dr. Lundy, who, in his great work on Monumental Christianity, remarks, 'John the Baptist simply adopted and practiced the universal custom of sacred bathing for the remission of sins. Christ sanctioned it; the church inherited it from his example.'"

Turning away from the baptistry, Pagan proceeded to decant upon the sacred sign of the cross, which he had observed in use in the baptismal office and which he had noticed everywhere in the sacred building. "If you have learned archaeologists and numismatists, they must have told you that the cross was a universal and world-old religious symbol, and that it was used in most, if not all, of the ancient sacred mysteries. Hindus, Assyrians, Egypt-

ians and Romans alike employed this sacred sign. A cross hung upon the breast of Tiglath Pileser in a colossal tablet from Nimrod that was in the Museum of Alexandria.

"The cross was the symbol of the Hindu god Agni, 'the Light of the World.' It was found in our Egyptian temples, and was worn from necklaces around the throats of our plous ladies, just as I have observed your good women wearing it here to-day. One of its common forms which I observed here, the cross and orb, is an exact reproduction of a familiar Egyptian symbol, the mystic Tau. The origin and significance of this singular symbol was much discussed in our times. By many it was held to have been originally a Phallic sign, which in the gradual spiritualizing of religion came to stand for the mystery of life spiritual rather than life physical, for regeneration rather than generation.

"Our occultists and mystics had various subtle and ingenious explanations of the higher significances of the sacred cross, which I dare say your learned men still reproduce." Whereupon Broad Churchman interposed again: "This fact of the antiquity of the cross as a religious symbol is clearly recognized by our modern scholars. Bishop Colenso, in the 'Pentateuch Examined,' writes thus: 'From the dawn of organized Paganism in the eastern world to the final establishment of Christianity in the West, the cross was undoubtedly one of the commonest and most sacred of symbolical monuments. * * * Of the several varieties of the cross still in vogue, there is not one amongst them the existence of which may not be traced to the remotest antiquity. They were the common property of the eastern nations.' And if his opinion be that of a theological 'suspect,' it is amply buttressed by more orthodox authorities. 'Chambers' Encyclopedia declares: 'It appears that the sign of the cross was in use as an emblem, having certain religious and mystic meanings attached to it, long before the Christian era; and the Encyclopedia Britannica observes: 'It is curious, on the other hand, that a cruciform device having diverse significations should have occupied a prominent position among the many sacred and mystic figures and symbols connected with the mythologies of heathen antiquity. Such certainty was the case in Egypt, Assyria, Persia and India, and also among the Scandinavian races of the North. Our own most orthodox presbyter, Dr. Lundy, confesses: 'We actually find among all the ancient nations that had astronomical systems * * * the cross as one of their most cherished and precious symbols.'"

What more Broad Churchman might have proceeded to say was cut short at this point by the entrance of the ecclesiastical procession, the hour for high mass on this great day of the year having arrived. Pagan was quite impressed by the scenic beauty of the pageant, and complimented Ecclesiastic greatly on the artistic perfection which had been reached by the 'door-manager'—his terms became a little mixed at this point—and on the admirableness of the 'properties' generally. The pageant was so much like his familiar ecclesiastical mis on scene that he almost felt himself transported back to some great Isis day at Thebes. Turning to Broad Churchman, he asked him if he did not remember the eloquent description of the priestly procession on an Isis day given by Apuleius; or Juvenal's description of the sacred image, 'escorted by the tanned, surplized train.' Broad Churchman, nodding assent, went on to give the Ancient a free rendering of Dean Stanley's account of the historic origin of the ecclesiastical vestments which appeared in the priestly parade, trading surplice and alb and chasuble and cope and all their kindred regalia to the one-time common dress of the Roman citizen, which, as it became antiquated, grew sacred. Pagan smiled in quiet approval, remarking: "The good Dean was doubtless right; but much of this ecclesiastical regalia has a far more ancient origin. Your bishop's mitre and crozier were once the high cap and hooked staff of one of our gods. The tiara of your pope—who, by the way, bears himself superbly in this sacred pageant—is a perfect copy of that of the Dalai-Lama of Tibet. Your pope himself," he observed, turning to Ecclesiastic, "is our old Pontifex Maximus, who, in his turn, was a western production, greatly modified of the Grand Lama, the infallible head of the true church."

TAKEN IN BY TRICKSTERS, AND HEAR YOU SWEAR THAT IT IS GENUINE. IS IT ANY WONDER THAT THEY TURN AWAY IN DISGUST?

Societies, appoint your committees to wait on those who have a faint development of their psychic faculty, point out to them the great good they can do humanity by developing their gift and using it honorably; assist them in every possible way to develop for the phenomena under conditions which will bar all chance of deception. This would give that feeling of confidence, and security, which could not be otherwise but productive of harmony, when there is no doubt that what one sees and hears are genuine manifestations, phenomena under these conditions will make Spiritualists thick and fast, and make them for keeps.

If mediums can develop to give us phenomena in the dark, they can develop to give us in the light, from the reasonable fact that phenomena come spontaneous in THE LIGHT OF DAY, and in the darkest of night, it can be demonstrated once in the light, it can be demonstrated again.

Here are the two irrevocable facts, that phenomena coming in the light, where all objects are discernible, are convincing and harmonizing, and into which the most delicate woman or child might enter. Where, on the other hand, the dark seance gives every possible opportunity for the perpetrating of fraud; nothing you can see or hear can be absolutely convincing to a rational thinking person. No harmony can possibly exist under such conditions, and it is a nerve-racking entertainment to even those of strong nerves. It is true there are a lot of those whose senses are so adverse to reason, as to be overjoyed at embracing some foul-breathed, liquor-soaked, vulgar form; topped up, in rubber mask, whiskers, wig, and checked cloth drapes; but these procedures cannot be considered by sensible people.

Every effort of organization to purify, elevate and advance the phenomena and advocate the philosophy of Spiritualism, cannot but be heralded with joy; but to assert that the communion with spirits and the phenomena are of secondary importance, and that the source from which the containing facts of spiritual belief have been established, shall be throttled

and discouraged, by appointed or aspiring so-called teachers, is a step right into the jaws of tyrannical self-aggrandizement for the few, who would set themselves up on soft cushions as teachers of philosophy, no matter how deeply their psychic faculties are veiled in obscurity of the life beyond.

The trouble with the axle just now is that there is too much rotten stuff in it; get a good axle, good; clean, pure phenomena—insist on it, examine it well, give it the test; if it doesn't stand it, throw it out.

A little sixty-cent electric pocket lamp is a good thing to take into the dark seance. By simply pushing the button, you can take in the situation; by letting go of the button you are in darkness again before anyone knows what's doing; the spirit will not hurt you, as the lamp will not hurt the spirit, but it will reveal whether it is the medium in artificial tins, or the spirit of your friend. It will detect how the trumpet gets battered around the room and against the walls and ceilings; it will show you who is making the music in the dark. It comes in right handy in the dark seance room.

If you don't happen to have a lamp, when the white-robed spirit lifts around, take a good hold of a portion of the etheric fabric; if it is etheric it will fade away; but if it isn't, you can hold it, providing you are stronger than the medium. W. MANN.

Hersey, Mich.

"Life and Love," "Arms of Conscience," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and terseological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era; and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus R. K. Wright. Price 25c.

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WHAT IS LOVE?

The Subject Analyzed by Dr. Janet M. Severance.

We hear a great deal about love, but very little understanding is expressed of what love really is. Like God, it is said to be the hands of most people an "unknown quantity."

To my understanding, love is simply attraction, and there are as many kinds and degrees of love as there are kinds and qualities of matter. It is the attraction of particles to particles that forms the rock, a love corresponding to the matter manifesting.

There are two forces everywhere manifesting, called centripetal and centrifugal forces, push and pull, attraction and repulsion, love and hate. In the human being, who has embodied within him some of the elements of all nature below him, "an epitome of the Universe," we find a great variety of characters, which are called faculties.

It is a law of nature that like attracts like, hence we have as many kinds of love as there are human faculties.

The emotional faculties love emotional things; intellectual faculties intellectual things; the spiritual faculties spiritual things.

To think love to the emotions alone is a sad mistake. Every faculty of the brain has a love peculiar to itself. The social faculties, Amativeness, Philoprogenitiveness, Imitativeness, love family and home. The faculties of Time and Tune, love rhythm and harmony. Acquisitiveness loves to gather to itself, to hoard up. Benevolence loves to dispense to others, to do good. Ideality loves the beautiful. Conscientiousness loves right because it is right. Reverence makes us worship with a vast, reverent wonder. The reasoning faculties, Causality, and Comparison, love logic and analytical reasoning in things cognized by the senses, or perceptive faculties.

The emotional and perceptive faculties are the first developed in the child or the race, the reasoning the very last.

When an individual or race has these well developed they reject all authority and become a law unto themselves.

A man is a thief simply because his love of acquiring is stronger than his love of right doing, and he is a thief in any conflict controlling the weaker, as surely as the stronger man the weaker in physical combat. As love is simply attraction, so hate is repulsion; and as every faculty attracts to its own kind, so every faculty is repelled from its opposite. Do not make a finely developed musician hate discordant sounds, or a logical reasoner hate sophistry as strongly as he loves logic?

There is only one faculty that attracts the sexes to each other and that is the amative. We can love our own sex musically, logically, or ideally, but when attracted sexually it is under the magnetic law of opposites and this is what is usually meant by love, and the lack of understanding of the necessity of being adapted to the other parts of our being—intellectually and spiritually—is the cause of so many marital wrecks all about us.

Let me illustrate by a case I had to deal with in practice: A man and woman, both musicians, often met in a musical way and were much attracted to each other. After a time they married, and learned to their sorrow, that musically they were adapted, but in no other part of their natures. There was more of their nature repelled than attracted. They struggled along, as many do in similar conditions, until the man's reason gave way, he being the more sensitive and spiritual of the two. They finally separated, and under more favorable environments he regained his mental balance.

Dulce et decorum est pro patria mori. A couple are united and attracted in the greater part of their faculties the repulsion will be stronger than the attraction, so soon as the magnetic sex-forces become equalized, and sad results are sure to follow.

Ignorance is the cause of all the sorrow of the world. Let us try to learn the laws of right living.

JULIET H. SEVERANCE, M. D.

OUT OF DARKNESS INTO LIGHT.

Some Facts Succinctly Stated by One Who Has Made the Journey.

In 1905, when spirit voices (God's messengers) in my own house, informed me that my religion was largely myth, I decided to cast myself out of my previous teaching and search for truth, guided by my own reason. I studied not to brace up preconceived opinions, or to find popular belief, or to find what any religion had done for the world, but what is the truth about religion?

I found the following had been taught B. C.: Immaculate conceptions, births heralded by stars and angels, together with men, ruler killing infants, the trinity, resurrections and ascensions, miracles, atonement, confessions, penitences, sins, baptism, the sacrament, Christmas and Easter, and the flood, had been taught prior to the time of Moses.

The immaculate conception, physical resurrection and miracles of Christ, were not recorded for over 100 years. A. D. Apparently Paul never heard of said doctrines or of the four gospels.

Twenty-six Christian writers from A. D. 120 to A. D. 170, failed to mention either the gospel of Matthew, Mark, Luke or John. (See a history of the Christian Religion to the year 200 by Waite.)

Older and more reliable gospels that said Christ was a good man, were eliminated in order to substitute the four gospels with a view of establishing churchianity instead of the truth, though the reason given was "because there are four universal winds, and four quarters of the earth."

The early writers seemed to think it necessary then to scare people, and that was done more in the interest of priestcraft, than to extend truth.

Are not all men sons of God and never lost?

Paul was right: "Whoever a man says, that shall he also reap," has always been true and always will be, an unchanging natural law. Conditions of remorse and penitence, and the transcendental delights of people working in harmony with God and his billions of celestial, intelligences—extending love, brotherhood and substituting justice for injustice, no mortal plan can describe.

For 40 years I was a mental slave wandering in the wilderness of superstition and tradition, and like millions of honest souls, did not know it. Once I was blind, but now I can see the light of the world is knowledge sweetened with the Christ spirit of love.

Myths are falling from religion's tree, and aided by legions of angels, man begins to know his need—mental freedom.

WILLIAM H. ANDREWS, Washington, D. C.

"Worry, Hurry, Scurry, Plurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price, 25 cents.

HEAVENLY TREASURES.

How Earthly Treasures May Be Transferred to Heaven.

Jesus, our elder brother, is reported to have said, lay up for yourselves treasures in heaven where moth and rust do not corrupt or thieves break through and steal.

Who is more capable of giving good counsel to earth children than he who spent his life force in healing the sick, lame, halt, blind and doing good generally by teaching people to be forgiving, charitable even to giving vast fortunes to benefit the poor, that the earthly possessor might enjoy heavenly happiness?

Earth life would be the ante-room to paradise, if the golden rule was honestly put into practice. Heaven is a vast storehouse of earthly treasures.

We all need a sufficient amount of this world's goods to satisfy our natural demands for food, clothing, homes, traveling matter, art and means to travel to inform the mind by object lessons, associations, and make our lives more progressively useful to each other.

Heavenly treasures are laid up by doing good to benefit the needy. Gold is transferred to heaven by using it to help those who need assistance.

Rich people on earth are poor in the spirit world, unless they have thought and transferred their surplus values to spirit life by helping others to be more comfortable, useful and happy.

Wise ones say our soul life is eternal with an infinite variety of progressive changes. We know our earth existence is brief and that the enjoyment of earthly treasures is like a fleeting moment of passing time, as compared with a vast eternity of pleasurable thankfulness for having one's duty on earth, by aiding the sick, lame, halt and blind, with our hopeful counsel, strength, and interest-bearing bonds and surplus values.

Earth life is too short to lay up gold treasures by miserly depositing of hoarding man, woman or child of what they honestly earn and ought to have to make them comfortable and happy.

Some people seem to have enough means for all earthly necessities, and more, but still grasping for a greater abundance to satisfy their love for earthly treasures. Report says that such people are too poor in heaven or spirit life where it is desirable to be rich, have a good home with all modern improvements. To be in heaven or soul life with our treasures on earth would make one feel poor indeed when they can be so easily transferred to heavenly life by using them to educate others, by distributing literature, or lifting a mortgage from a struggling family.

If one desires to think and act, there is almost an infinite variety of ways to do good and dispose of millions of earthly treasures to heavenly courts where we will need them in our business enterprises in soul life.

Earth life ought mainly to be a pleasure trip from the cradle to the grave, and would be if our unwise selfishness would slough off, and wise helpful usefulness to each other take its place in the economy of our social life.

Our aim should be to do good for the benefit of mankind, that a higher civilization may be unfolded, and all may enjoy a greater degree of happiness in this world, and be better prepared to take an active part in progressive usefulness in the spirit world.

GEORGE F. BAKER, Granville, N. Y.

LETTER FROM JOHN WARD.

In Which He Wisely Pours Oil on the Troubled Waters, and Smooths the Rough Places.

To the Editor:—Let justice be done though the heavens fall. I not only allow my good brother McArthur's criticism but I am thankful to him, and esteem him for it. In my zeal for order and progress, I was severe in my criticism—made a mistake and I part, and I cheerfully acknowledge it, and as cheerfully apologize to my sincere comrades in St. Louis.

I would not consciously hurt an insect. Indeed, many a time have I rescued a straying fly, and restored it to the outstretched arms of its anxious parents. How, then, could I wilfully hurt a co-worker? No! I want their esteem and good will, and I feel that I shall hereafter have it.

Our brother doubts the utility of large central temples; but I gently inuenduate that the erection and use of such temples are inevitable as a logical outcome of growth, and the present crude methods will as inevitably be outgrown and discarded as a youngster outgrows and discards his small shoes.

One is reminded of the early reformers meeting in makeshift places; and it is not for want of money that we do not have beautiful, commodious temples; it is for want of courage and ability.

Is the "Holy office of the Inquisition" still in force, or is it a case of the tail wagging the dog, to the glorification of the tail, but to the serious detriment of the brains?

Hudson Tuttle says in *The Progressive Thinker*, No. 887, that all that is true in Christian Science has been "distilled from Spiritualism." If it is true, I should be ashamed to say so, for they have certainly put us in a back street with the courageous and wise speculations of their plierings from our Bank; and the magnificence of one of their latest temples in Boston leaves nothing to be desired. But nevertheless, there is plenty of room for opinion. We shall make the port somewhat tattered, but all the more glory; and when that time arrives, we shall have refined that which we are now pleased to call our "Independence."

We shall have learned the value of intellect, knowledge, and we shall appreciate those who, by patient research and toil, through caumy and hostility have enough to serve us; in a word, we shall have reached a state of culture comparable with which we are now Barbarians.

In conclusion, let me say that Clinton has its troubles, but I am in honor bound to defend the local society, of which Mrs. Alice C. Barry is the able pastor. The criticism of "self-elected officers" cannot apply. The lady is too well known for her sincerity and justice, and together with the officers, and members, are above reproach. But the brother didn't mean it. I take it back. He takes it back. We shake hands all around in mutual and brotherly forgiveness. And go ahead with the work in hand with a more hearty determination to succeed.

WM. JOHN WARD, Clinton, Iowa.

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ROBERT BROWNING.

Spiritualism the Heart of the Teachings of the Great Poets.

"Browning, (as set forth by the Harbinger of Light,) was the greatest spiritual force in English poetry of all the centuries, and thus from the position of English poetry, the greatest spiritual force in the literature of the modern world.—Mr. H. B. Higgins, M. H. R., in his lecture on Browning."

Before the lecture on "Browning—His Mind and Art," by Mr. H. B. Higgins, M. H. R., barrister, and newly elected president of the Australian Literature Society, was announced, the following article by a close student of Browning in Perth, W. A., was sent to the editor of the Harbinger of Light. This gentleman is a Spiritualist, and as it is the aim of this journal to show the universality of the truths put forward in the new Gospel of Spiritualism, it is proposed from time to time to show how all illuminated minds RECEIVE THEIR LIGHT FROM THAT GRAND RESERVOIR OF TRUTH FROM WHICH WE DRAW OUR SPIRITUAL SUSTENANCE. Those who have not studied the life of Browning will point, possibly, to "Sludge the Medium" as irrefragable proof of his disapproval of Modern Spiritualism. It is, however, the experience of many besides Browning for their first introduction to a Spiritualistic circle to cause a feeling of revulsion, and if the medium is a public one, to be certain that they are being deceived, so strange are these potent unseen forces now being investigated by thoughtful people all over the world. D. D. Home was the medium against whom Browning's wrath was directed. But F. W. H. Myers in his "Human Personality" and papers contributed to the proceedings of the S. P. R., says he was convinced after careful and exhaustive investigation of the absence of trickery in Home's manifestations, and quotes the testimony of Sir W. Crookes and the Master of Lindsay (now Earl of Crawford and Balcarres) in support of his conclusions. That Robert Browning and his gifted wife, Elizabeth Barrett Browning, differed in their estimation of Home's mediumship is matter of history. Mrs. Sutherland Orr, in her admirable biography of Browning, says about these sittings with Home at Florence, that Browning "absolutely denied the good faith of all concerned. Mrs. Browning as absolutely believed it and no compromise between them was attainable." But Mrs. Orr tells us that this experience soon passed out of the foreground of his conjugal life and that Mr. Browning "never denied the abstract possibility of spiritual communication with either living or dead. The tremendous potentialities of hypnotism and thought reading, now passing into the region of science, were not then so remote," Mrs. Orr adds, "But that an imagination like his must have foreshadowed them. The 'natural' basis of the seemingly supernatural had not yet entered into the discussion." It is safe to say that if Browning had been living now he would have been among those who are studying the laws that lie at THE BACK OF SPIRITUAL PHENOMENA—now almost unknown—and would hail the dawn of the New Psychology whose mission it is to waken people to the fact of the psychic powers latent in the soul of every person born upon this earth. There is no scaling the depth and height of Browning's spiritual philosophy until the inner vision is opened, and excellent as was the address of Mr. Higgins and the added criticisms of Professor Laurie, Mr. Murdoch and Mr. Strong, they lacked the illumination that transcends all merely intellectual acquisitions and did not furnish, as in the subjoined article, the full ethical and spiritual meaning to be found in Browning's poems.

Spiritual Intimations From Browning.

Browning's Religion and Philosophy of Life was pure Theism, combined with a loving tolerance and a great compassion for human weakness. He believed in a God of love and power and in everything working together for good by orderly, unhurried processes.

The particular poems and writings in which his true spiritual views are embodied are, among others, "Pippa Passes," "Paracelsus," "La Salsaz," "Rabbi Ben Ezra," "Christmas Eve and Easter Day," "Reverie," and "Epilogue" (his swan song). Others might enlarge the list and include such as that little piece "Pisgah Sights," "Evelyn Hope," with its hint of reincarnation, or "The Guardian Angel at Fano," each enshrining a valuable thought.

If any weak ones desire to lean on a stronger brother, let them turn to Browning with confidence, for in him they will meet with a strengthening help and encouragement to "PROJECT THEIR SOUL ON ITS LONE WAY," as he says in Rabbi Ben Ezra. "Pippa Passes," written as far back as 1841, when the poet was only twenty-nine, shows how a word or action spoken or done at the psychological moment may unknowingly reverse the whole course of action in another. The simple, pure little Italian factory girl does this four times in the course of her one day annual holiday.

Browning strikes the keynote of his philosophy—his unconquerable optimism—in this play, and takes up the stand which he maintained all his life. On her awakening he makes Pippa sing—

"Mornings at seven
The hill-side dew peeped,
God's in His heaven,
All's right with the world."

Later, she sings—

"All service ranks the same with God,
God's puppets best and worst
Are we; there is no last or first."

Therefore, no act is greater or less than another, as God orders each one.

"Say not a 'small event!' Why small?
Costs it more pain than this ye call
A 'great event' should come to pass
Than that?"

The action of the piece then unfolds and Pippa passes by certain places where men and women are at crises of their lives and about to commit some terrible crime. By her careless singing some snatch of song apt for the ear of the hearer, an evil deed is arrested and remorse and right action substituted.

The monumental "Paracelsus," written even earlier than "Pippa," 1835, when Browning was only twenty-three, contains much to digest, the central fact being—as Paracelsus the ambitious discovers only as he dies—that neither knowledge nor love singly is sufficient, but that both must be combined with humility of mind to be perfect. Paracelsus cries when he attains in part V.—which should be specially studied—"God, thou art love, I build my faith on that." Looking at the inconsistencies and apparent contradictions in life, he asserts—

"Truly there needs another world to come!
If this be all—I must tell Festus that!
Another life awaits us not—for one
I say 'tis a poor cheat, a stupid bungling,
A wretched failure. I, for one, protest
Against it and I hurl it back with scorn."

Here are to be found many pregnant thought-compelling passages as he sums up life before he dies. His experiences, he says,

"Taught me the worth of love in man's estate,
And what proportion love should hold with power
In his right constitution; love preceding
Power, and with much power, always much more love."

Paracelsus closes with these fine dying words, full of Browning's certitude as to the future—

"If I stoop into a dark tremendous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom; I shall emerge one day."

"La Salsaz," a beautiful poem throughout, contains the most argumentative and didactic statement of Browning's views of religion—the disclosing of his ripened conclusions. A large part of it is cast as an argument, pro and con, between Fancy and Reason as to the existence of God, a future life, and consequently how man should order his probationary period on earth. The poem opens with a beautiful little introductory lyric,

"Good to forgive;
Best to forget!
Living, we fret;
Dying, we live.
Fretless and free
Soul, clap thy pinton!
Earth have dominion
Hody, o'er thee!"

Browning says he will probe the mystery of life to the bottom without fear of hoodwinking himself,

"I will ask and have an answer—with no favor, with no fear."

He sees two things—
"Call this God, then; call that soul, and both the only facts for me."

When we turn to "Rabbi Ben Ezra" we find the noblest psalm of life in the English language. From every point of view one of the highest and finest of Browning's achievements, either for form, subject or handling, it is based on an historical Rabbi, who lived at the close of the 11th century in Southern Europe, one of the most distinguished philosophers of the time. The poem breathes the old Hebrew patriarchal spirit—tinged with the philosophy of the time.

The poem breathes the old Hebrew patriarchal spirit—calm, elevated, full of serene trust in God, life, and man's place and mission in the plans of God. It contains and condenses all that may be found amplified elsewhere in his works. Throughout the thought of life—its lessons and objects—is lofty, sustained and strong. Our trials are for a purpose, and he bids us

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God; see all nor be afraid.'"

With regard to life's trials, he exhorts us—

"Then welcome each rebuff
Which turns earth's smoothness rough,
Each sting that bids nor sit, nor stand, but Go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge, the three."

He beautifully calls our body a "rose-mesh," enclosing the soul. Learning from these experiences of life, he says,

"And I shall thereupon
Take rest, ere I begone
Once more on my adventure, brave and new,
Fearless and unperplexed
When I wage battle next,
What weapons to select, what armour to induce.
The Future I may face now I have proved the Past."

"For more is not reserved
To man, with soul just nerved
To act to-morrow what he learns to-day:
Here, work enough to watch
The Master, work and catch
Hints of the proper craft, tricks of the tools true play."

He declares that we cannot judge others for we cannot know all surroundings and influences and weigh all the subtle points which count with the only judge in "making up the main amount." Among them

"All instincts immature, all purposes unsure,
Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This I was worth to God, whose wheel the pitcher shaped."

Browning never uses loosely the terms soul, body or spirit as interchangeable terms like so many writers and poets, but in their proper limited and exact meanings as Spiritualists or Theosophists would apply them. Thus, in "Rabbi Ben Ezra," he likens the individuals to a cup designed for the purpose of slaking the Master's thirst, and works out a beautiful metaphor thereon. He closes with a grand apostrophe to the Master who has made him—

"So take and use Thy work;
Amend what flaws may lurk,
What strain of the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!"

"Christmas Eve" and "Easter Day," two long poems, the one pendant to the other, as their titles suggest, are generally religious reflective poems having little in particular bearing on their titles. There is much of helpful import in them. The plot of each is original. "In the first mentioned, Stanzas V. and VIII. deserve particular notice. Here again power and love are united in God,

"In youth I looked to these very skies,
And probing their immensities
I found God there, His visible power;
Yet felt in my heart, amid all its sense
Of the power, an equal evidence
That His love there, too, was the nobler power."

And further on

"So gazing up in my youth at love
As seen through power, ever above
All modes which make it manifest
My soul brought all to a single test—
That He, the Eternal First and Last,
Who in His power had so surpassed
All man-conceives of what is might,
Whose wisdom, too, showed infinite
Would prove as infinitely good."

Then he sums up and says—

"Take all in a word; the truth in God's breast
Lies trace for trace upon ours impressed."

In "Easter Day" he opens with the exclamation,

"How very hard it is to be a Christian!"

That is, to really realize all that the word means. He crosses a lonely heath and meets a mysterious form, who offers him certain gifts. In his ambition he desires mental qualities and at each request the form reproves him and disapproves his vain choice in scathing words. At last in humility he asks for "leave to love only," and the spirit approves, saying at last he has chosen rightly, and departs.

Towards the end of his life Browning returns to these ideas, in his little volume "Asolando," published on the day he died. It was as though to reiterate his statement of life. In this little volume we find the echoing call in "Rephan" and "Reverie" and closing with his swan song, "Epilogue," wherein the old battle cry of "Prosperity" rings out again. The first-mentioned piece is a fanciful idea. It is narrated by a former inhabitant of the star Rephan, who comes to earth to obtain a development he cannot obtain on his own planet; a beautiful imaginative thought. In Rephan all's perfection—a place of evenness where nothing more is to be learned. There things fall on the narrator, who grows discontented and is told

"So wouldst thou strive not rest?
Burn and not smoulder, win by worth,
Not rest content with a wealth that's dearth?
Thou art past Rephan, thy place is earth!"

He comes to earth and learns the old lessons sung by Browning earlier in "Rabbi Ben Ezra," the meaning of life, its struggles both good and evil. "It is, however, not where or how a repetition of 'Ben Ezra.' Again he reiterates

"I know there shall dawn a day
Is it here, on homely earth?
Is it yonder world's away,
Where the struggle and new have birth
That Power comes full in play?"

He is sure that if he can decipher one page of life's law he can unravel that of the cosmos. He therefore starts on himself—

"So; my apapals thus begin;
With body to life awake
Soul, the immortal twin
Of body which bore soul's
Slings mortal and not akin."

Mind soars gathering in the treasures "from the ranged

expanse—to wit, Nature," and learning "all is effect or Cause," and goes passing laws each one,

"To Omnipotence lord of laws."

But he feels there must be something to match and balance power if he could see deep enough. Limitless love unbeset by hindrance. And so it is; power is love seen rightly, it "transforms, transports all who aspired from worst to best." He breaks out with the old cry—

"Then life is—to wake not sleep,
Rise and not rest, but press
To the heaven's height far and steep."

He knew from the first that Power was; Life has made clear to him that

"Strive but for closer view,
Love were as plain to see."

Then in the Epilogue he draws himself up to full height again and cries to the world-worn and weary one to fight on and keep heart. He reiterates—

"What had I on earth to do
With the slothful, with the mawkish, the unmauly
Being who?
One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted wrong would
triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

So he held that banner aloft from first to last with "Work!" enwoven on it. This is the proving ground to be made the utmost of. Browning was the poet-apostle of work, as Carlyle was the prose apostle of manly effort, of self-conquest and trust.

It must not be assumed that this brief comment on a few of Browning's poems adequately treats the subject—it only just skirts it. It is meant only to incite the reader to go for himself to the source and drink therefrom and stimulate his interest. Nothing has been said of those grand music poems, "Abt Vogler" or "Master Hugues of Saxe-Gotha," with their reflections on life and many another one from which inspiring and helpful thoughts may be drawn.

R. M. H.

Perth, W. A.

A Critical Examination.

The Wicked and Blasphemous Doctrine of Vicarious Atonement.

Some ignorant, superstitious pagan writer of Genesis wrote as follows:

"And in process of time it came to pass that Cain brought of the first fruit of the ground an offering unto the Lord."

"And Abel also brought of the firstlings of the flock and of the fat thereof. And the Lord had respect unto Abel and his offering."

"But unto Cain and his offering he had not respect (Genesis 4:3, 4, 5)."

If the ignorant pagan writer had reversed the whole thing and said that Cain had brought an offering of human sacrifice and suffering would have been avoided.

"And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." (Genesis 8:20).

"And they came to the place God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." (Genesis 22:9).

"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy peace offerings, thy sheep, and thine oxen." (Exodus 20:24).

Also in the 22nd and 23rd chapters of Exodus where the atonement is established among the Jews.

Intelligent people must quit believing that what those ancient, ignorant, superstitious pagans wrote in the bible about communicating with God, and saying that God said this and that, and did this and that is true. They lied, and they knew they lied when they wrote it.

If God communicated with those ignorant pagans, why does he not communicate with intelligent people now?

Blood sacrifice as an atonement for sin was a doctrine with which the Jews were familiar. It had prevailed among all nations of antiquity.

The practice had its origin in supposed necessity of placating an angry God, and the preference of God to Cain's blood sacrifice instead of Abel's fruit sacrifice.

"Without shedding of blood there is no remission." Hebrews 9:22.

The pagan writers who wrote the gospels did not say that Jesus himself gave any intimation that he was about to die for the remission of the sins of the world. They overlooked that important point.

If Christ Jesus was a man, and could die, he could not redeem; and if he was God, and could not die, he could not die; therefore the saying that Christ Jesus died to redeem the sins of the world is false.

The pagan bishop, Ireneus, A. D. 180; Clement of Alexandria, A. D. 200; and Tertullian, A. D. 210, who established the Roman Catholic Hierarchy, adopted the doctrine of vicarious atonement. FOR THE PURPOSE OF OBTAINING REVENGE.

The Catholic Church taught that the church had the power of remitting sins, and when a person had committed a sin the church would, for a money consideration, remit the sins of a sinner.

The doctrine is false because it tends to increase crime.

An Italian Brigand will rob and steal, believing that he can pay his sins off, and he will not be punished for his sins, he would surely be punished for his sins, he would not commit the robbery or steal from another.

Among many of the ancient nations the sacrifice of human beings was practiced principally slaves and prisoners of war, then their own children, even their most beloved first born. It came to be an idea that every gift must have its prescribed amount of blood; punishment, and that the Gods would accept the life of one person as atonement for the sins of others. This idea prevailed even in Greece and Rome, and some persons sacrificed themselves to the Gods to save their country. In Egypt—the eldest born of the family of Athanes entered the temple of Laphan at Atlas in Achaea he was crowned with garlands and sacrificed like an animal.

The Sandwich Islanders threw human beings as a sacrifice to the Gods, into the burning crater of Kilauea.

Human offerings to the Gods were at one time almost universal. In great numbers of cases the people sacrificed their king to purchase the divine favor.

The first king of Vermeland was burnt in honor of Odin, the supreme God, to put an end to a great dearth.

Earl Hakon of Norway offered his son as a sacrifice to Odin to obtain a victory over the Jomberg pirates. Aun, king of Sweden, sacrificed his nine sons to Odin to prolong his life. Some of the kings of Israel offered up their first born sons as a sacrifice to the God of Baal.

The Phenecians offered to the Gods in times of war or drought the fairest of their children, and yearly sacrificed their dearest, and even their only child to Saturn. The Mexicans and Peruvians offered human sacrifice to the Sun.

Little Ben Smith was sacrificed at Los Angeles, Cal., in 1882. His father was converted at a Methodist revival, and for several months he devoted his time to studying the bible, until he was convinced by the wicked bible that he ought to make a human sacrifice, and brought his wife and their only child, a boy of thirteen to acquiesce in his views. The little fellow knelt down and his mother got on her knees by his side; John raised the knife, looked hard into the boy's face, and then drove the knife into his breast.

Suppose some old grey headed sinner should come to you and tell you he had been as wicked as it was possible for a man to be, and should tell you he was about to die and asked you to do something for him; "Here is my little innocent boy. I will burn him at the stake, or hang him on a tree, or crucify him on a cross, and his suffering and death will wash your sins away with his blood, and you will be pure and holy and go to heaven and be an angel."

Do you believe any such wicked, damnable doctrine?

I cannot, neither can you, yet millions of intelligent people believe just such horrid doctrine, because the church teaches that the crucifixion of Christ Jesus washes their sins away.

If God wanted to redeem the sins of the people of the world he could do so without crucifying or torturing an innocent person.

GOD MADE ALL MANKIND GOOD. He did not create anyone to redeem the sins of the people before the flood; he drowned them, and he did not crucify Lot to redeem the sins of the people of Sodom and Gomorrah; he burnt them, and he ought to have burned lecherous old Lot, too.

The doctrine of salvation through a crucified Saviour does not enter in any of the primitive religions before the establishing of the Roman Catholic Church.

But this is enough of such horrid, wicked and cruel sacrifices by religious fanatics who ignorantly supposed they were pleasing an angry God.

WHAT A CURSE TO THE HUMAN RACE IT HAS BEEN.

Let us now examine the foundation of the Roman Catholic Hierarchy upon which the church claims to have the power of remitting sins.

St. Matthew 18: "And Simon Peter answered and said, thou art the Christ, the son of the living God."

17th Verse: "And Jesus answered and said unto him, blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

18th Verse: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

19th Verse: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

20th Verse: "Then charged he his disciples that they should tell no man that he was Jesus the Christ."

The above three verses, 17, 18, 19, are interpolated into the text of St. Matthew by the Roman bishops who established the Roman Catholic Church, and are probably by Clement of Alexandria.

By comparing St. Luke 9:20: "He said unto them, but whom say ye that I am?" Peter answering said, "The Christ of God."

The 17th, 18th and 19th verses, of the 16th chapter of St. Matthew should also be interpolated here.

21st Verse: "And he straightway charged them, and commanded them to tell no man that thing."

St. Mark 8:27: "And he saith unto them, but whom say ye that I am?" Peter answered and saith unto him, "thou art the Christ."

The 17th, 18th and 19th verses of chapter 16 of St. Matthew should also have been interpolated here.

30th Verse: "And he charged them that they should tell no man of him. The pagan bishops overlooked a very important point in not interpolating into St. Luke and St. Mark the 17th, 18th and 19th verses of chapter 16 of St. Matthew, and making the foundation of the Catholic Church more secure."

Clement says when St. Peter was about to die, the brethren being as-

sembled at Rome, St. Peter laid his hands on Clement as the bishop and communicated to him the power of binding and loosing.

The Catholic Church claims that the power has been communicated from Pope to Pope ever since.

It is rather curious that the pagan bishops should give to St. Peter the keys of heaven, when they put into the sayings of their fictitious Christ Jesus these words:

St. Matthew 16:23: "But he turned and said unto Peter, get thee behind me, Satan; thou art an offense unto me, for thou savourest not the things that be of God, but those that be of men."

St. Luke 22:31: "And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, before the cock crow thou shalt deny me thrice."

St. John, 18:25: "And Simon Peter stood and warmed himself. They said, therefore, unto him, art not thou also one of his disciples? He denied it, and said I am not."

St. Mark, 14:71: "But he began to curse and swear, saying, I know not this man of whom ye speak."

In the above quotations the pagan bishops make St. Peter and Christ Jesus almost enemies.

Clement of Alexandria, A. D. 200, was in all probability the author of the gospel of St. Matthew, and Tertullian, A. D. 210, the author of the gospel of St. Mark, and Lucian, A. D. 165, the author of the gospel of St. Luke. And it is quite certain that Ireneus, A. D. 180, is the author of the gospel of St. John, because it corresponds in doctrine and phrases found in his other writings. It was not written by the ignorant pagan fisherman of the sea of Galilee, who did not know his A, B, C, and could not write his name.

All the gospels, including the apocryphal gospels, are founded upon the gospel of Marcian, A. D. 145, who translated the life of Krishna of India into Greek, which was brought by Apollonius of Tyana on his second journey to India during the first century.

Some of the apocryphal gospels are burlesques, and ridicule the whole story of Christ Jesus.

The pagan bishops destroyed everything that could in any way interfere with, or contradict their gospels creating a fictitious Christ Jesus.

The Catholic Church claims to have a very large amount of goodness on hand to sell to sinners, and they must pay for having their sins remitted according to the size of their bank account.

Over the entrance of some of the principal churches in Naples, Italy, is the sign, cut in marble: "PLENARY INDULGENCES GRANTED IN THIS WORLD AND THE NEXT, FOR SALE HERE."

This whole wicked, damnable and blasphemous doctrine of the vicarious atonement was adopted by the pagan bishops for the purpose of obtaining revenue to support themselves and build costly churches and cathedrals.

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SATURDAY, DECEMBER 15, 1906.

WORDS OF CAUTION.
You should not send money in a let-
ter. You may do so a dozen times
safely, and then the next remittance
may be lost or stolen. Secure a postal
order for five cents, and then you are
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an annoyance and trouble.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.THE N. S. A. CONVENTION.
Full reports of the proceedings of
the late N. S. A. convention in Chicago
can be obtained by addressing Mrs.
Mary T. Longley, 600 Pennsylvania
avenue S. E., Washington, D. C.Priestly Botch Work.
It is related that during the civil
war a controversy arose between Gen-
eral Grant and Secretary Stanton, as
to which was superior in command.
Stanton had issued orders which the
General in command deemed unwise
to obey. Finally to settle the dispute
it was determined to report the case
to the President and get his decision
in the premises. Mr. Lincoln was
called on and the question was sub-
mitted to him, who was supreme in
command. He listened to the facts
very attentively, then:"Mr. Stanton, you and I have been
running this thing for a long time, and
have made a terrible botch of it, now
let Mr. Grant try his hand, and see if
he can do any better. He can't do any
worse."The result the world knows.
Now priestcraft has been running
this world through all the ages. War,
violence, crime, and disregard of hu-
man rights have characterized every
period of the world's history. It has
made little difference what form of re-
ligion was dominant the same disre-
gard of individual rights has been
common to them all. The Jews claim
to have been governed by a theocracy,
under the immediate supervision of
Almighty God, but, letting their pre-
tended history tell the story, they
were the most bloodthirsty people who
ever lived, absolutely worse than the
Christians, and that is saying a great
deal.May we not say in passing, the Bud-
dhists who worshipped no God, seem to
have been the most pacific people who
ever lived. Until aroused into activ-
ity by Christian interference war
seems to have been almost unknown
to them.The wars of the Mohammedans, bad
enough, never approached in cruelty
the wars of the Christians. From one
point of view they seem commendable,
in that they labored to destroy idol-
atry, and enforce the worship of only
one God; whereas Christians, on the
contrary, labored to compel the wor-
ship of three Gods, and falsely con-
tended three are one, showing them-
selves very inferior mathematicians.As sectarianism has dominated the
world from the earliest ages, and has
only made "botch work" of govern-
ments, how would it do to change
front and allow science to try its hand
in shaping the affairs of men?An Agnostic on Prayer.
Hon. D. K. Tenney, in a late issue
of the Truth Seeker, in the midst of a
long article thus discourses on prayer,
as he views it:"As commonly indulged in, prayer
is the veriest nonsense, and is known
to be such. Liberal churches ought
to say so and have done so. Pri-
vate meditation, however, and high
resolve would in no way be disturbed.
If the contemplation of truth, to the
extent we know it, has no saving or
improving tendency, then surely Nature
uncontrolled must take its course.
Delusion can no longer be cher-
ished. It is neither honest nor useful
longer to advocate it. Has not weird
and strange fantasy reigned quite long
enough? But there is scarcely a lib-
eral clergyman in the world who dares
tell his congregation the truth. That
is why the congregations are so small.
We know intuitively that the world
is unalterable. Should it command
our awe and reverence less because
we are ignorant of its origin? Do we
not know it is eternal, and had no ori-
gin? Why suspect there was a remote
cause? When this law had no exist-
ence; that some personal and pre-ex-
isting divinity enacted it, and that to
him, and not to the law, our rever-
ence is due? This is not going too far
into the realms of the unknown. Nor
is there any point gained by it, save
perhaps a sort of deference to ancient
error, and to the senseless imagina-
tion of some of our neighbors. It ex-
hibits weakness where strength should
appear. Nature is the word to use
in dealing with those powers which lie
behind all phenomena."The dependence of liberty shall be
levers; the continuance of equality
shall be comrades.—Walt Whitman.

The Basic Errors Were Retained.

At first glance it seems good of
Protestant reformers who bolted
Catholicism in the 16th century, and
set up opposition to the parent church
that they did so without calling in
question the genuineness of the liter-
ary productions of that mother. They
controvcrsed the dogmas and practices
of the parent church, showed that
force and fraud had been the leading
instruments for propaganda purposes,
but it appears they welcomed their
holy books as divine, and never
stopped to investigate their author-
ship, the time they were written, or by
whom. They acted, as did the King
James' translators; as have all pre-
tended translators from the Geneva
Bishops down to the recent revision, as
though the first rendering was almost
faultless from which they dared not
depart.There was a reason for this. He
who examined an original Hebrew
manuscript found it without vowels or
diacritical marks—consonants were
only used, and there was no separa-
tion of words from their fellows. The
few who attempted a new rendering
without being guided by previous
translations, made a very different
story from that received, indeed so va-
riant it would be scarcely possible to
believe it a translation from the same
original.Take up any rendering of the Old
Testament into English, whether that
of Wickliffe, Tyndall, the Geneva cler-
ics, King James' Translators, the
Douay, or the production of the re-
cent revisors, and they are substan-
tially the same. A few words are
changed, to make them harmonize
with the creed of the scholar; but oth-
erwise the old rendering is closely ad-
hered to. No one has the temerity to
start out for himself and make an in-
dependent translation.The same is not true to so large an
extent with the New Testament; for
the Latin Vulgate, which is the base
of all the renderings into the modern
tongues of Europe, and believed by
many scholars to be the parent of
what pretends to be the "original
Greek," was not so difficult of a cor-
rect rendering.Luther and his coadjutors seemed
conscious if they discarded the current
church literature they would be in an
unknown sea, with neither chart nor
compass, so they accepted without
question, whatever fell in their way.
They did more: Wherever they gained
control of civil legislation they re-
pulsed criticism, and punished with
imprisonment or death all who ques-
tioned the divine authenticity of their
holy book.In a more intellectual age, and the
earlier restrictions no longer in force,
with reason emancipated, it is found
none of the Christian literature is as
ancient as formerly supposed. Indeed
it seems comparatively modern. It
was written to supply links in a
broken chain, provided the chain had
a prior existence, of which there is
good reason to doubt.

Church Farming.

The dear sisters of the Presbyterian
church, in Moran, Kansas, have inau-
gurated a new method of securing the
needed, to compensate their preacher
for his Sunday labor, and probably
buy wine, to be converted into the
blood of Jesus for communion service.
Says the news report, they rented a
farm of 50 acres from J. C. Strong
last spring, and planted it with corn.
The farmers, with their teams, plows,
and harrows, joined the sisters' brigade
with their hoes, while the less sturdy
became water-carriers, and the Rev.
Sturdy came the praying, putting in
his best service at the dinner table.The growing grain was well culti-
vated by the sisters, and kindly show-
ers and sunshine produced a splendid
crop, proving the correctness of Sam
Patch's adage, at the time he jumped
the falls at Rochester, N. Y., some
two-thirds of a century ago, and lost
his life, that "Some things can be
done as well as others."We honor the sisters for their zeal,
and deem corn-growing an infinitely
superior method of getting money to
pay the preacher, to that of display-
ing the sisters' ankles and selling
them to accompany the purchaser to
supper, as was practiced in one case
certain some two or three years ago.

In Ill Repute.

The order of Jesuits seems to be in
general ill repute in all quarters but the
United States. The Italian Minister
of Justice is reported to have issued
quite lately a secret circular to the
public prosecutors of Italy, warning
them that the laws of that kingdom do
not allow members of that order to re-
side there, and adding, "since the ex-
pulsion of the fraternity from France
many have settled in Italy." The or-
der of Jesuits was originally founded
to combat the Protestant Reformation.
From that time down to the present,
acting in secret, and not hesitating at
any wickedness to advance their faith,
and defeat that of their opponents,
they have become the enemies of reli-
gious freedom everywhere. The assas-
sination of President Lincoln came
from their hands, while it seems very
probable Presidents Garfield and Mc-
Kinley met death at the hands of their
dupes, for Guitau and Cologez were
both Catholics, and are believed to
have been under Jesuit influence.How many more presidents must be
slain before the order and their tools
shall be expelled from America?I would rather be poor, with a lit-
tle sympathy in my heart, than to be
rich as all the mines of earth and not
have that little flower of pity in my
breast.—Ingersoll.There is work that is work and
there is play that is play; there is play
that is work and work that is play.
And in only one of these lies happi-
ness.—Golet Burgess.

Church Bells.

One of the most sensible acts which
has come under our notice by a Chris-
tian church for many a day was that
of the trustees of the Methodist
church of Wauseon, Ohio, directing
the suspension of bell-ringing. They
declared all persons knew the time of
service, most persons have time-
pieces, and all can hear the town-
clock, hence, by implication at least,
the bell is a useless ornament. All
churches should adopt this worthy ex-
ample.The bell and its clatter may have
been well enough in the Middle Ages
and even down to the middle of the
last century; but there is no apology
for it now, with a watch in every
meeting-goer's pocket, or a clock in
his home.

Jesus Did Not Say It.

If thy right eye offend thee, pluck it
out, and cast it from thee, for it is
profitable for thee that one of thy
members should perish and not thy
whole body should be cast into hell.

—Jesus—Matt. 5:29.

Does the eye offend by seeing, the
ear by hearing, or the hand by execut-
ing the will of its owner? They are
all but servants of the brain, and of
themselves can do no act, or take
cognizance of no event other than as
the master, mind, directs. Plucking
out an eye because it has seen some-
thing it could not help seeing would
denote an insane act. Jesus, if a real
character, and in possession of com-
mon intelligence, saying nothing of his
being a God, as his worshippers claim,
never said any such thing. It was a
misrepresentation of the monk who
wrote the gospel who was the author
of that idea.

ITEMS OF EXPERIENCE.

Some Accounts of a Seance With Mrs.
Blake, Trumpet Medium in
the Light.My subscription expired some time
ago, and through neglect I did not re-
new, and neglect has the cause of my
missing the account of Prof. Hyslop's
visit Mrs. Blake, opposite Hunting-
ton, Va., on the Ohio side of the
Ohio River. And right here allow me
to say to all subscribers of The Pro-
gressive Thinker, the best paper pub-
lished in the interest of Spiritualism:
Don't fail to renew your subscription.
For if you do you will miss something
you will be sorry for.I came to Columbus last Tuesday
to locate, and this Sunday I had intended
going to the last Spiritual Church, to
hear Mrs. Marjan Carpenter, but not
feeling very well, a friend gave me
five copies of The Progressive Thinker
to read, and I would pass the evening
that way. The first paper I picked up
gave an account of Prof. Hyslop's
visit to Mrs. Blake, which was very in-
teresting to me, for I was to see Mrs.
Blake and wish to add my testimony
as to her being a genuine and talented
medium. I found the church full and
the best mediums I have come in contact
with in my fifteen years experience.I went to the church, and what a
beautiful temple it is. Thanks to Mr.
and Mrs. A. of this city. All Spirit-
ualists of Columbus know the grant
of the church full and the best of the
best mediums I have come in contact
with in my fifteen years experience.
We thought at one time he was going
to make the change, but he has a new
lease on life. We hope to have him
with us many years yet. John rarely
makes a mistake when engaging talent
to her being a genuine and talented
medium. I found the church full and
the best mediums I have come in contact
with in my fifteen years experience.Now for my story: Some years ago,
I was at Wheeling, W. Va. Several
Spiritualists there had told me of Mrs.
Blake, that she could produce the trum-
pet talking in the light. A few weeks
later I passed through Huntington on
my way to Bristol, Tenn. On my re-
turn I stopped at the hotel and one day
the next afternoon I crossed the Ohio river
in search of Mrs. Blake. The old Fer-
ryman told me how to find the cottage,
and also told me that so many people
crossed on his ferry to see her, and
they had told him what wonderful
manifestations Mrs. Blake had made.I found the church full and the best
of the best mediums I have come in contact
with in my fifteen years experience.
I told her that I had learned that she
could produce the trumpet talking in
the light, and I wished to witness it.
She got the trumpet, not made like
those used in the church, but a small
one, and larger in the center. She
handed it to me. I placed the trum-
pet to my ear away from me in broad
day light, and a loud whisper called me
by name. I asked who it was, and it
said George. I said, "George who?"
It said, "You brother George."I asked him several questions and all
were answered correctly.
Then one of her controls spoke in a
loud voice, I think it was her son
Abe. Mrs. Blake said that they have
made this trumpet under instructions
from the controls.I said to her, "Why do you not go
away from home and give this to the
people, for your manifestations are
wonderful."
She replied that she had been a me-
dium since she was 13 years old, that
the people kept her busy at home; that
she got the manifestations out in the
yard, any place."Skeptics have asked me why we
did not produce the manifestations in the
light."
This visit to Mrs. Blake gave me the
opportunity to reply that I had heard
trumpet talking in the light, and that
our friends in the spirit world are do-
ing their best to produce it in the
light, that it is only a question of a few
years when we will be able to com-
mune with them as easy as going to
a telephone and talking to our friends
on earth. Ray, brother George, and
made in that direction in the past fif-
teen years.Mrs. Blake is a fine medium and I
cannot understand how any person can
go there and talk to spirit friends in
the light, and come away with any
doubts whatever. There was no great
or skeptic than myself. I investigated
in the right. I was looking for facts.
I found some frauds but, thank heaven,
I found genuine mediums and no
amount of money would buy my knowl-
edge of the beautiful philosophy, if I
could not repeat it.My experience for the past fifteen
years settles the question. I KNOW
my relatives and friends who have
made the change live. What a blessed
thought! The person who believes in
Spiritualism is and should be the hap-
piest mortal on earth—should have a
kindly feeling for every body.
Now, Brother Francis, a word for
you. You are fighting the frauds.
Keep it up. It is the only way to pu-

A Question to Be Considered.

Each Number of The Progressive Thinker is thor-
oughly Educational all along Occult and Spiritual
lines. It is the only Spiritualist paper that dares
to consider unpleasant subjects that seem to have
become an integral part of our Cause, and to al-
low Spiritualists to remain ignorant thereof, would
be criminal on our part. Read carefully what
President Barrett has to say.WHEN SPIRIT RETURN WAS
FIRST INAUGURATED, IT WAS
SOLELY FOR THE PURPOSE OF
ESTABLISHING THE IMPORTANT
FACT THAT THERE IS ANOTHER
LIFE IN THE SPIRIT REALM—
ANOTHER WORLD OF INEFFABLE
BEAUTY AND LOVELINESS WHERE
THE SPIRIT SURVIVES THE
DEATH OF THE BODY, AND THAT
HEAVEN AS PORTRAYED BY THE
VARIOUS ORTHODOX CHURCHES
WAS A MYTH, HAVING NO EXIST-
ENCE ONLY IN THE FERVID IMAGI-
NATION.SOON, HOWEVER, A CHANGE
TOOK PLACE. THE MEDIUM
"FORTUNE TELLER" AROSE; THE
MEDIUM LOCATOR OF MINES OR
FABULOUS WEALTH CAME TO
THE FRONT; THE MEDIUM PRO-
MOTOR OF CERTAIN "STOCK CON-
CERNS" BECAME KNOWN, AND
THE MEDIUM WHO USED ARTIFICI-
AL TOGGERY AND LEGERDEMAIN
TO DECEIVE THE PUBLIC WITH
BOGUS MATERIALIZED FORMS,
BECAME A PROMINENT

"USED MEDIUMS TO SELL STOCK."

The Duty of Spiritualists in the Mat-
ter, Plainly Indicated.Under the above caption, an article
is going the rounds of the secular
press which, reflects no credit upon
Spiritualism much less upon Spiritual-
ists. A good woman was induced by
so-called mediums to invest four thou-
sand dollars in a bogus concern that
promised big returns in dividends, and
had the mortification of losing all she
invested. "The spirits" told her that
the venture was a sure one, and that
the manager was an honest, reliable
man. Her trust has been betrayed,
and this "honest, reliable business
man," and his confederates, the pre-
tended mediums, are richer by just so
much as she is poorer.There are many people who will say
that this woman's cupidity is wholly at
fault, and that she has received just
what she deserved. There is little
sympathy to-day for those who, grasp-
ing for wealth and power, are sud-
denly deprived of both. So far as the
latest victim of craft and villainy was
moved by a sordid desire to add to her
store of wealth by any means obtain-
able, to that extent she deserves the
stinging rebuke she has received, and
has paid well for a merited lesson.
But there is another side to this ques-
tion. Her confidence was gained by
these pretenders, through her love for
her departed dear ones. In their
name was she appealed to, and prom-
ised large returns on her investment,
with which she could do "GREAT
GOOD IN THE WORLD." Perhaps
she was assured that she could do
wonderful things for the cause of
Spiritualism, and for its mediums.
These base deceivers used tender and
noble influences for a most despicable
purpose—robbing the innocent living
in the name of her arisen dead.In view of the inducements held
out to her in respect to doing good
with her augmented capital, it is not
strange that she yielded to the unholy
influences around her, hence the
charge that she is reaping a just re-
ward for her cupidity falls to the
ground. She was deceived by a gang
of CONSCIENCELESS TRICKSTERS,
and exploited out of her money by mo-
tives wholly criminal in character.Those who robbed her will probably
never be brought to justice. The
"mediums" (?) will escape either
through some legal technicality or
through the specious argument that
they are not responsible for what the
spirits did—that they were "uncon-
scious instruments in the hands of ex-
carnate intelligences, hence not at all
to blame for what those intelligences
might make them do!" Worst of all,
there are fool, Spiritualists who will
support this ridiculous nonsense under
oath! The "manager" of the whole
business, who employed these medi-
ums (?) to "fish money" from unsus-
pecting people, will quietly drop out
of sight, change his name and repeat
his rascality in some other city or
town. So it will never be until Spirit-
ualists do their whole duty in all
such cases.What is that duty? To cease de-
fending and apologizing for these rob-
bers, and bytestifying to employ them
in public or in private as representa-
tives of Spiritualism? When a man
recommends a thief as perfectly trust-
worthy, knowing him to be a thief, the
law, moral and civil, holds the en-
dorsor as responsible for the evil he
may do the one who employs him.Is Spiritualism so utterly lawless,
its followers so caused by extreme "in-
dividualism," as to make the employ-
ment of known pretenders and scall-
wags a matter of private judgment,
against which reputable men and wo-
men have no right to protest? Is not
the name of Spiritualism—You
are a power for good for the cause
near your stay, on a yet be prolonged
many years.

A. V. LEBREMOE.

Columbus, Ohio.

Something Startling!

Two Leading Minds to Start a New Vibra-
tion Among Spiritualists and
Thinkers Generally.The Erudite Col. Olcott, the great Theosophist, and
Miss Elizabeth Harlow, one of our leading inspira-
tional speakers, will both entertain our readers on
the "Dangers of Psychism," from diametrically
different standpoints. The lecture by the distin-
guished Colonel will be answered by Miss Harlow
in her own inimitable way, both constituting some-
thing of great value to Spiritualists. Now is the
time to send in your subscriptions, with an addition-
al subscriber, and thus keep up with the advancing
procession instead of following in the rear.The Progressive Thinker is a
THOUGHT-PROMOTER. It leads its
readers constantly into new fields and
enriches their minds with
something they never thought about
before. In fact, those who do not per-
use THE PROGRESSIVE THINKER
week after week are not posted in re-
gard to the general trend of our Cause
in SPIRITUAL AND OCCULT MAT-
TERS, hence so far as accurate infor-
mation is concerned, they must take a
rear seat.In order to illustrate more fully Occult
Matters, we had a lecture by COL.
OLCOTT, on "THE DANGERS OF
PSYCHISM," reported in full expres-
sion for The Progressive Thinker, and
also a reply thereto by the versatile
and eloquent ELIZABETH HARLOW.Col. Olcott is the one great man
among Theosophists, India and its
Occultism are an open book to him, he
having lived there for many years and
become familiar with the Mahatmas,
and his address on the "DANGERS OF
PSYCHISM" will excite very great in-
terest among Spiritualists everywhere,
and particularly will the comprehen-
sive and exhaustive reply thereto by
ELIZABETH HARLOW AWAKEN A
PLEASANT VIBRATION ALL
ALONG THE LINE!The interest in The Progressive
Thinker is becoming more intense all
the time, and all the prominent speak-
ers and mediums in the land have ap-
parently selected it for their official
organ, ignoring almost without excep-
tion the Organ of the Fakes in Chi-
cago—an organ that exploits all the
dishonest mediums, whose notices are
carefully excluded from our columns.
Honest mediums and speakers know
full well that their names would be
soiled if used in connection with Elsie
Reynolds, the materializing medium,
and the creator of bogus spirits, with
artificial togger; if used in connection
with Fallis, the exposed spirit
artist; with Winans, whose bushel of
trick-spirit-paraphernalia was cap-
tured at Hot Springs, Ark.; with the
Nichols Sisters, with their bogus spir-
its, and many others of like ilk, who
are exploited in their special organ,
the Light of Truth. Are not honest
mediums and speakers defiled by hav-
ing their names mentioned in a paper
that exploits such a class? Are not
the meetings in this city and else-
where condoning fraud to a certain
extent when they seek the columns of
that paper, for their reports, thus aid-
ing in its support? There is not, we
repeat, one prominent, widely-known
lecturer in the land, but what would
shrink from having his name men-
tioned in that paper, feeling it would
be defiled thereby. A word to the
wise is sufficient.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PRO-
GRESSIVE THINKER NEVER SLEEPS! There is
need of a WATCHMAN and WE ARE IN THE
TOWER and ON DUTY for the best interest of
TRUE SPIRITUALISM!

Another Announcement!

In Reference to the Remarkable Works of
Andrew Jackson Davis.A letter from Dr. Davis indicates that a change has
been made in the price of a full set of his remarkable
works. They will be furnished per set when repub-
lished at \$20 instead of \$30, as heretofore announced.
There are thousands who ought to have a set of these
books. Their publication at an early day depends on
the number of subscribers that can be secured. His
books are a fundamental part of Spiritualism; the his-
tory of Spiritualism can not be written without them.Since last week, the following subscribers to a full
set of the Doctor's works have come to hand:Emond F. Buhot, Dennison, Ohio; T. J. Mayer, the honored treasurer of
the N. S. A.; Mrs. John Ruopp, Ox-
nard, Cal.; B. G. Sweet, Empire City,
Kansas; Henry Peterson, Seattle,
Wash. Mr. Peterson writes: "Please
put the undersigned down as one of
the two hundred subscribers for one
set of Dr. Andrew Jackson Davis's
great works. The undersigned is not
a praying man, but in this case I do
hope and PRAY that there are at least
200 who will subscribe. I have the
"Principles of Nature, Her Divine Re-
velations," and "A Voice to Mankind,"
and that book is to me the most valu-
able treasure, the best Bible ever writ-
ten. I hope I shall live to see a full
set of Dr. Davis's works. I am 68
years old, but am going to try to stick
it out in the old physical frame until
I see a full set published. It will be
greatly to my benefit if the subscrib-
ers will hurry up, as I can then, from
such valuable writings, get a chance
to store my little head with a few
more common sense ideas, and also
learn something of the country to-
wards which I am on the way; but
enough. You know what I would say
better than I can say it, so here is my
name."

INDIANA STATE ASSOCIATION.

A Five Days' Meeting to Be Held at
Richmond, Ind.The Indiana State Association of
Spiritualists will hold a five days'
mass-meeting at Richmond, Ind., from
December 19 to 23 inclusive.
B. W. Sprague and Will J. Erwood
will be the speakers, and we will also
have good messages and good music.
Richmond is a thriving city, and
there are hundreds of Spiritualists
there, but at present they have no or-
ganized society, and out of this series
of meetings we expect to organize a
good strong society.The Indiana State Association is
moving steadily along, and our state
missionary, Will J. Erwood, is doing
excellent work, all his time being en-
gaged up to the holidays; in fact, he
has more calls than he can fill.
Wherever he has been they are ask-
ing for return dates, and some placeshave already arranged for two or
three days in each month.
Any society desiring his services
after the holidays had better write
him or the secretary at once, as his
dates are rapidly filling up. Address
Mr. Erwood, 216 Main street, Peru,
Ind.CARRIE H. MONG.
Sec'y Indiana State Association,
415 S. Franklin St., Muncie, Ind.Sacred are the lips from which has
issued only truth. Over all wealth,
above all station, above the noble-
the robbed and crowned—rises the sincere
man. Happy is the man who
neither paints nor patches, veils nor
veils. Blessed is he who wears no
mask!—Ingersoll.Fame is not got by seeking it. All
such pursuit is vain. It may very well
come about that a man will succeed
through tact and various artifices in
making for himself some sort of name.
But if there is no inner worth, all
will prove empty and ephemeral.—
Goethe.

The Church of the Spirit.

A Church Divinely Beautiful and Spiritualizing, Evolving a Heaven on Earth by Making a Church of the Deed—Really Expresses One Great Factor in Life, "Be Good and Do Good"—Delivered by Mary Russell Mills in Fellowship.

The Church of the Spirit is the only church that to-day has any reason or excuse for existing. Henry D. Lloyd said that we have long had the Church of the Creed, and we now have the Church of the Deed.

There was a time when the church of the creed was vital and valuable, because it was then what life needed. Looking at it philosophically, I would say that was when men needed to be religious—just as we all and always do need to be religious, because that is the kind of creatures we are,—but when all the energy must go into the practice,—there was none to spare for original thinking,—and thus a few had to do the thinking for the many, and the test was made rigid adherence to creed and dogma and no hair's breadth of deviation therefrom. This was of a certain worth, for it meant experience—strenuous effort to be loyal to doctrine, no matter what temptations there might come to the contrary, or what glimmerings of reason might sift in.

But there came a time when the old faiths that comforted and even created nations had to be laid aside, just as swaddling bands and other outgrown garments do, and the great onward-going Spirit of Progress began developing another phase of life. There must be strong, independent, individual thinking now. We could not hire priests and theologians to do it for us any longer. We must personally lay our own bases for action. AND AN IMPORTANT ELEMENT IN THE PROGRESS WAS THE EMPHASIZED PERCEPTION THAT NO THOUGHT, HOWEVER GOOD, IS GOOD AT ALL UNTIL IT IS TRANSLATED INTO GOOD CONDUCT.

"Conduct is nine-tenths of life," became a prominently expressed dictum, and then some of us had the sense to say, We will unite, not to believe something and go to heaven together, but to do something to create heaven here; not asking so much, What will become of us, as WHAT MAY WE BECOME? And more or less definitely and professedly, the CHURCH OF THE DEED has been materializing around us.

The truth of impulse that leads to an effort of this kind can never be outgrown or superseded, and we may well be glad with a grateful joy, that our Fellowship is one of the efforts in this right direction. With us, I hope, it means an attempted practicalization of that beautiful word, "Be-loved, let us love—not in word, neither in tongue, but in deed and in truth."

But we find here at hand a subject of the greatest depth and significance, a sword that cuts down deep into the very nature of our minds and our purposes in life, that does fine execution, even to the dividing asunder of soul and spirit. What is it to do only the loving deed? What is it to love in truth?

I. It is not merely to set the machinery of love in motion, or even to keep it going very faithfully. We have all tried that, at times, working for days or even years, being practically very kind to some one, that is, kind from our point of view,—trying to help him to be good, that is, good in our way, making sacrifices for him, making our life and his, too, fairly a torture, with all the magnanimous things we have tried to do, and then have been most disappointingly rewarded by his failure to appreciate any of it; and, it may be, confiding in some foolish, warm-hearted person who never would have been half as systematically faithful as we. If this has been, did it never strike you that we cannot really deceive people at all? Always what we are speaks so loud that people cannot hear what we say. It is the real inner disposition, the attitude of the mind, the spirit within us, that effects changes in the character of those around us. If the prevailing, prevailing spirit of our life be love, we redeem and save. Nothing can be a substitute for love that is a motive before it is an action.

"'Tis good to smile with the lips
Even when the heart is sad,
But the smile that never fails or slips,
Is born of a soul that is glad."

"'Tis good to speak the kindly word,
And smother the bitterness,
But if no false note shall be heard,
And I truly help and bless."

"Real love must rise and freely flow
From the being's deepest springs—
Must brother see in high and low,
Its own life in all things."

I knew of an institutional church that was finely and generously endowed and equipped for doing good service to humanity. But although there were mean-spirited persons who would accept the material aid given them by this means and never return any heart-appreciation or even attend the church, there seemed practically no real good done, because there was no hospitable brotherly spirit offered. There was only a PERFORMATORY RUNNING OF A LARGE MODERN MACHINE.

We may drench articles with perfume, but it evaporates, while the sandal-wood boxes and ornaments of the Orient remain a source of fragrance and delight.

There is said to be a church at Metlakatla, Alaska, built by the civilized and Christianized Indians, which exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor-vitae, Thuga gigantea. It is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands. A CHURCH ALL REDEEMED OF LOVE AND SYMPATHY, AND THE SPIRIT OF BROTHERLY SERVICE WOULD BE A JOY AND INSPIRATION AS LONG AS THE WORLD SHOULD NEED SUCH SERVICE.

2. The Church of the Spirit is a church composed of people who have given themselves to trust God, to believe in the unity, the identity, the sincerity, the transcendent purpose of life, the goodness of all its processes. If we stand firmly, calmly, confidently with God, with the universe, as those who know that "against all appearances the nature of things works for truth and right forever," we stand on a rock, and the world will know it, and sooner or later, will come and stand with us. There is something magnetic or powerful about the person who really trusts. Not the sword, but the confidence in one God, one plan, a divine commission, the thought and cry, "God will it," won thousands for the heart as well as the banner of Mohammed. That most powerful living leader of thought, Tolstoy, gathered up and threw away, as it were, all that birth and effort had brought him in such rich measure, "all weapons of offense and defense," and sat down in his obscure little corner of Russia to write the message that God should give him. What has made him the awakener and beloved prophet he is, if I mistake not, in his confidence in God, Principle, the spiritual nature and purpose of the world.

When we really trust God, when our lives are baptized and filled and serene and shining with the spirit of an unshakable faith in goodness, in the ideal as the real, in the spiritual as that which is true and abiding, and for which all things exist, then will we be lifted up in such fashion that we will draw all men unto us.

3. The Church of the Spirit will be composed of people who have consecrated themselves to the cultivation of PURITY, OF CLEANLINESS IN THE PERSONAL LIFE,

THE CLEANLINESS OF CHASTITY, TEMPERANCE, GENTLENESS AND OF ECONOMIC JUSTICE, WHICH OF COURSE CANNOT EXIST WITHOUT LOVE. The lover not only refrains from trying to get the most and best for himself, but he does not want it.

I believe in all reforms that look toward the abolition of old customs and institutions that are no longer appropriate to our present apprehension of the great truth of brotherhood, and the creation of truer and more beautiful forms; but more deeply do I believe in the spirit of love that must be the creator of those forms and our identification with that.

"Most of us," as some one has well said, "have learned to pay one hundred cents on the dollar, that we ought to be kind to dumb animals and the like," what we now need, is a great insweeping tide of love that shall help us to really enter the lives of others, AND SHALL BRING THEM INTO OUR LIVES AS PARTS OF OUR OWN SOULS, having equal claim on us as our children, and in fact our own selves.

"What especial phase of the 'New Thought' does your Fellowship represent?" I was asked. I was glad of the opportunity to reply that our one "fad" was the WISH AND EFFORT TO BE GOOD—THAT WE ASPIRED TO BE A "SOCIETY FOR THE PROMOTION OF GOODNESS."

I have sat in a Friends' meeting when the auditors were voluntarily giving themselves to meditation and prayer, and have felt the moral and spiritual impulse of the atmosphere so deeply that I verily believe that if I had been unconsciously placed there, I would have felt the waves of aspiration and high resolve impinge on my soul. If we lived like that all the while, waiting to hear the voice of the Eternal, waiting that the soul within us might speak, we would not merely have but one great prophet among us, but we would speak such words of authority as would bring conviction and health to the souls of men.

A church of people like that would need no temple constructed with hands; it would create such an atmosphere as would cause people to know they were immortal souls and must live with immortal beauty. "Fear God, and where you go, men shall think they walk in hallowed cathedrals."

4. The members of the Church of the Spirit are lovers, and find their reward in the act, not in any appreciation or results.

"It has seemed to me lately more possible than I knew, to carry a friendship greatly on one side, without due correspondence on the other. Why should I cumber myself with the poor fact that the receiver is not capacious? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part of the reflecting planet. Let your greatness educate the crude and cold companion. If he is unequal, he will presently pass away; but thou art enlarged by thy own shining; and, no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean. It is thought a disgrace to live unrequited. But the great will see that true love cannot be unrequited. True love transcends instantly the unworthy object, and dwells and broods on the eternal; and when the poor interposed mask crumbles, it is not sad, but feels rid of so much earth, and feels its independency the surer. Yet these things may hardly be said without treachery to the relation. The essence of love is entireness, a total magnanimity and trust." • • • It treats its object as a god, that it may defy both."

The late Hopkins Hadley, one who had risen from the slums of immorality, and then for many years was used in strong and tender service to fellow-souls, became greatly interested in one man who had fallen low in sin. He helped him up, and acted toward him, spiritually and practically in a most brotherly manner. But, after this life had become clearer externally, this man treated Mr. Hadley with brutal ingratitude. He cast aspersions on Mr. Hadley's character, made unkind and untrue insinuations concerning him, while accepting his aid. But Mr. Hadley was not working for a personal reward and was unwaveringly true to him, through good report and ill report. Then the man disappeared. Diligent search was made for him. He was found in the charity ward of a hospital, nearly dying from the effects of a street accident. "And do you know," said the dear apostle of love, in relating the incident afterwards, "I could hardly convince him that I fully forgave him for his ingratitude." But the great, warm-hearted love brought its own conviction finally, and so released that soul from its bonds of low selfishness, that the man became truly repentant and for the several months before he passed away, lived a beautiful and Christ-like life.

Mr. Hadley used to say, "When the men learn that we have done here in Water street a stock of love that cannot be exhausted, they are saved."

The Church of the Spirit has such a stock of love as that.

5. And also it knows, this Church of the Spirit, that heaven is no place of distant attainment, that, in the deeper sense, it is not even something to be built up in this world, but that it is all about and around and within us—that its essential qualities and characteristics are recognition of the divinity of all souls and all things; the faith and hope and joy born of such a recognition are divine sympathy and service and unselfish love. It is possible to love consciously in this heaven, right here and now, and reveal it to others, also.

Col. Irish of Oakland told a very beautiful incident that happened under his observation when he was officially visiting the state prison in Iowa some years ago. He was there on Sunday morning, and a man was preaching what would be called the "Old Gospel," and told the men how wicked they were and that they ought to realize their sins. They knew enough about their sins, they had heard enough about them, and their faces hardened, and they looked discontented and angry. He happened to be there a little later when a good old Quaker was preaching. Instead of telling them about their vices, he told them about their virtues, and that none of them realized how helpful they might be to their fellows there and on the outside, and the faces of the men lit up, and if they had not been prevented by the rules, they would have crowded around the preacher to get hold of his hand. He lived some miles away, and a little later there came a message from the warden, who said, "There are two men here who heard you speak in the prison, and they want to know if they may join your church." And he wrote back, "Certainly, I will bring the church over on a certain day and take them in." So he went on a certain day with some of his flock and welcomed those men into the fellowship of their society, and they visited them and watched over them, and when the day came for them to come out, he was there to meet them with suits of new clothes, not the ordinary garb that is given to discharged prisoners, but with garments that were prepared for them and that fitted them, and made them look like gentlemen. One had been a carpenter and one a blacksmith. And he drove them back in his carriage to the place where he lived, and drove up to a carpenter shop and he took one inside and there was a new little shop, fitted up properly with an outfit for doing efficient work, and he said, "My brother, this is thy shop." He took the other man to a blacksmith shop, ready for service, and he said, "My brother, this is thy blacksmith shop." Our Quaker preacher had sent even across the

sea and to a distant state, and had gathered up their wives and children from whom they had been separated so long, and he had furnished houses and put the wives and children in them, and he took them to their homes and said to one and the other, "This is thy home," and the last my friend heard of them they were living with the respect and esteem of the community.

Was not that a Church of the Spirit, the spirit of brotherhood, of loving service, of faith in God and man,—the Holy Spirit?

Who knoweth but we are "come to the kingdom for such a time as this?" Shall not the Fellowship be a Church of the Spirit?

"'Tis not by deed, or even deed alone,
We can atone, fully atone."

"All life, power, influence, beauty, merit,
Are in the Spirit, are in the Spirit."

"Spirit of faith, hope, purity,
Spirit of clearest sincerity,
Spirit of loving sympathy
With each son of humanity."

A GRAND AND NOBLE WORK.

The Home for Tiny Waifs, at La Crescenta, Cal., Commented by Mrs. M. Longley, Secretary of the N. S. A.

To the readers of The Progressive Thinker:

It gives me much pleasure to commend to your careful consideration a noble work that is being carried on by Mr. and Mrs. Sullivan, and one good friend—all hard working people who have no means but what they earn by their hands and minds. The maintenance of a pretty and comfortable home for little waifs who are gathered in from the byways and dusty places of poverty and want, and provided with the love and blessings that only sympathetic and tender souls can give. The little home is in La Crescenta, California, near Los Angeles; it is a pretty cottage surrounded by Nature's handiwork, where simple but wholesome food and the beauties of "The Simple Life" are the daily fare. All share alike caretakers and children, and no money is received. The angels bless them.

Mr. and Mrs. Sullivan have mortgaged their share of the little home to provide food and raiment for these little ones; they are in great need of funds to carry on their work, but do not receive a penny for their work, but they put into the labor of love every dollar that they and an unselfish friend can.

Mrs. Sullivan in earlier days was associated with Dr. Newbrough, who founded the Home of Waifs in Mexico. Many old-time Spiritualists remember what a grand medium Dr. Newbrough was when he lived in New York City, and how he received the matter for "Oahspe," from the spirit world. Mrs. S. is carrying out in practical work the same old-time good spirits, and of the Nazarene in obeying the divine injunction, "Feed my lambs."

I am writing this to ask the readers of the dear old Progressive Thinker, who will aid practically in feeding these little ones? Mrs. Sullivan tells me in her "good words" that she receives many letters and speeches praising her for her work, telling her what a noble reward she will gain hereafter, but scarcely ever a penny to aid in feeding the children.

Wrong. LET US DO SOMETHING!

I will this day send Mrs. Sullivan two dollars to aid in her work, and pledge her the same sum annually. WHO WILL DO WHAT THEY CAN IN THE SAME LINE? DO NOT WRITE ME, BUT SEND YOUR AID, words of sympathy and MONEY TO MRS. NELLIE F. SULLIVAN, La Crescenta, Cal.

With loving greetings to all readers of this paper, in whom I have sufficient confidence to believe they will aid this noble work of the Sullivans.

MARY T. LONGLEY.

Washington, D. C., Dec. 1, 1916.

What Happens Some Nights With the Babies at "Cuddle Doon."

I try to lull the babies by reciting "Cuddle Doon,"
But I find unless it's 9 o'clock I'm trying
It's too soon.
They want a drink of water, or another "bibi" or not.

Or else I just remember—I forgot—to wash their feet.
Now such a break in discipline just sets them up in glee;
I sometimes feel before we're through,
I'll take them "cross my knee,"
But their mirth is just so innocent,
temptation passes soon,
And mamma snugs them back to bed
and whispers "Cuddle Doon."

Now the dialect of Cuddle Doon is Scotch, and—ours—by turns,
This is all I can say, and I humbly
apologize to Burns.

But it's easy to say "Balmies" and "I try to gie a froon."
And it's all the same to babies if it ends with "Cuddle Doon."

Soon the baby eyes grow sleepy, but the boys refuse to yield,
And the sandman has to struggle hard
I tell them "fever's right comin'," and he'll
settle them right soon;
But they only laugh as "wee Rab" did,
and shout for "Cuddle Doon."

They even shriek with laughter at "Tam's kittle" and his face,
And I finally must give it up and try
more soothing ways.

I resort to things less foreign; sing
the old song, "Baby Mine,"
Some home-like thing is better than to
thwart my own design!

At last the sandman conquers, peacefully
rest four tiny heads.
Little prayers are softly uttered,
from four little towed beds.

And the watcher knows to them has
come their night's sweetest boon,
And is thankful that their treasures can
be safely tucked in.

MRS. SULLIVAN.

THE MATRON.

"A Conspiracy Against the Republic," by Charles E. Walter, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed," "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Starting Gun," etc. 10 cents each, or 25 cents for 15 cents.

"Immortality, Its Nature, Its Possibilities and Its Progress," by J. M. Peabody, M. A., M. D., Ph. D. Contains the address read by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. 10 cents.

"The Progress of the Human Race," by Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

Lynn, Mass.

"The Progress of the Human Race," a new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "On the Way to the West," etc. 75 cents. Boards, 60 cents.

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

Lynn, Mass.

Spirit that neither stays nor turns,
But with high, selfish ardor burns,
Ever more grace and wisdom learns,
Nor lesson from the lowliest spurns.
Spirit unquenchable, that soars
To where God's sunlight ever pours,
And in the soul its radiance stows,
Spirit that knows not bars nor doors.

"All life, power, influence, beauty, merit,
Are in such Spirit, such Holy Spirit."

"For the Church of the Spirit the world doth wait,
Before Life opens now the gate.
To meet such majestic, joyful fate,
Ah! Church of the Spirit, be thou not late!

"Church of the Spirit, God calls to thee,
Anoints thine eyes. Look up and see.
"Church of the Spirit, thy call is come,
Be thou no longer dead and dumb!

"Church of the Spirit, this call is thine,
Arise and shine! arise and shine!"

NEED OF EDUCATED SPEAKER.

And the Equal Need of Educated Societies.

We notice that some of the recent writers in The Progressive Thinker bemoan the lack of educated speakers in the spiritual ranks.

Is there not a lack of societies to give employment at a fair remuneration to those speakers already in the ranks? Where is there a speaker, even of the highest ability, that does not have to do quite an amount of planning and corresponding with their dates for a year ahead? Of course, there are some who have more applications than they can fill, but not many.

Would it not be a grand idea to try and educate societies to the point that they can appreciate an intelligent, educated speaker? As love as societies will pay more for an uneducated, undeveloped medium (with perhaps a still more ignorant control) than they will for a man or woman who can teach them something, what is there to call young men and women of ability into the work?

We believe that Massachusetts is as well supplied with societies employing speakers, as any part of the country, but there is not enough even here, to keep all our good speakers at work. Boston, the largest city in New England, has but two regularly organized societies, the one presided over by the Rev. F. A. Wiggin, and the Spiritual Temple society. Haverhill has two, the old Helping Hand society, and one conducted by Mr. S. S. Ham. The Lowell society have made quite a beginning on a fund towards building a church, and have recently had a bequest of five thousand dollars, conditional on the raising of a certain sum. Methuen is also working for a church with a fair degree of success. Lawrence has a German society occupying their own building, and a meeting conducted by Mrs. Nellie E. Abbott, which deserves special mention.

Mrs. Abbott, who is a good medium, and a conscientious Spiritualist, feeling the need of a meeting place in Lawrence for the English-speaking Spiritualists, hired a hall and has conducted meetings on her own responsibility for two years or more, and has made herself and the work so respectable that she has given a table at the annual May breakfast of the Associated Charities, and she made as fair a showing as any of the churches when the state of the finances permits, she hires speakers, at other times she does the work herself, assisted by her daughters, one of whom is an accomplished orator, and the other a fine pianist. Mrs. Abbott stands ready to turn the hall and meeting over to an organized society at any time when she can see a prospect of such society being conducted along proper lines and by proper persons.

Newburyport has two societies employing speakers, and one in the adjoining city of Amesbury; the Cadet Hall society of Lynn holds meetings every Sunday in the year and try to have the best talent possible. There are prosperous societies in Springfield, Fall River, Waltham, Cambridge, Brockton, Malden, New Bedford, Worcester and other places, besides several holding meetings weeknights only, but with all these there are ten times as many Spiritualists outside of the societies as inside.

Would it not be a good idea for the N. S. A. to send missionaries to the large cities to try and convert the Spiritualists over again? Suppose they hire a good smart organizer (what order and lodges call working deputy) to work in New York, Chicago, and other large centers to try and arouse the avowed Spiritualists to a sense of the responsibility they owe the cause and their spirit friends? Get a list of all known to be Spiritualists, and visit them in their homes and have a heart-to-heart talk with them. It would need a good persuasive talker, a man of good address and pleasing personality as well as a whole lot of tact in approaching people. He need not necessarily be a medium or a lecturer; if Spiritualists thought he enlisted, made to feel their duty and to do it, there would soon be occupation for the most talented speakers in the world.

In the city of Lynn, the churches take a church census about every five years; it is being taken at the present time. Young ladies volunteers from all the churches, each having their own district, go from door to door asking, "what church do you attend?" with the object that every family may be brought under the influence of some church. At the time the last census was taken the young lady who called at the door of the writer, exclaimed, when told that the whole family were Spiritualists, "My, what a lot of Spiritualists I do find!" It would be interesting to get a glimpse of the figures when the present count is completed, to ascertain how much gain there has been in the past five years.

We believe that efficient work could be accomplished, both for the N. S. A. and for the cause in general, by sending out energetic workers along this line, trying to bring those already believers in Spiritualism, into the organized work.

Let us educate Spiritualists to do their duty by organizing and supporting societies, and educate societies to the point that they will demand and are willing to pay for an educated ministry; we believe the supply will meet the demand.

A. J. AVERILL.

Lynn, Mass.

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Lynn, Mass.

THIS BEAUTIFUL EARTH.

Why We Should Be Thankful for the Privilege of Life.

What a delightful world this is in which we live! The glorious privilege to live. It is the grand handiwork of Infinite Power, and it is advancing along the difficult pathway of progress as rapidly as it will can. How very fortunate we are to have been born into this earthly heritage. The progress of the world very often seems to be extremely slow, but we must remember that Nature never hurries; nor does it need to, for eternity is endless. In the vernacular of creation there is "no beginning, nor end," all is eternal now.

In our journey through life we are compelled to encounter a severe struggle for existence, and none have been able to escape it. But it has been a necessary struggle in order to prepare us for that higher and wider life which awaits us over there. Our earthly trials and tribulations fit our individualized souls as molecules of Infinite Power.

God's green earth, as well as the limitless universe through which it swings in its orbit, is a thing of matchless beauty. Behold the grandeur of the starry-decked heavens, contemplate the blue canopy above us and the green carpet of the earth's surface; look out upon the variegated landscape of the continent and the solemn magnificence of the briny ocean; feast upon the numberless beauties of Nature which surround you on every side, and be thankful that you have been permitted to become an individual soul. Not only are we permitted to enjoy the pleasures of earthly life, but we are allowed to drink the heavenly dew of the Hereafter. Dr. Holland has most sweetly sung:

"If thou hast apprehended well
The tender glory of a flower,
Which moved thee, by some subtle power
Whose source and sway thou couldst not tell;

If thou hast kindled to the sweep
Of stormy clouds across the sky,
Or gazed with trance and tearful eye,
And swelling breast upon the deep;

If thou hast felt the throb and thrill
Of early day and happy birds,
While peace, that drowned thy chosen words,
Has flowed from thee in glad good will."

Then thou hast drunk the heavenly dew.
Then have thy feet in rapture trod
The pathway of a thought of God;
And death can show thee nothing new."

Let us rejoice that we have been the favored recipients of eternal life, let us make the most we can of the opportunities given us during our incarnate existence, so that when the glad summons comes to pass the glorious portals of death, we will be fully prepared to enter upon the more important duties which invitingly await us.

"In the kingdom of Pomehah
In the land of the hereafter."

CARL C. POPE.

LOVE CALLED YOU HOME.

Love called you home, and though I mourn,
I am not selfish in my grief
Enough to wish you back again,
Within this life, so cold and brief.

Love called you home. He knew how warm
You were with journeying to and fro
In desert places. From your hands,
How many treasures you'd let go.

Love called you home, to meet once more,
The faces you in sorrow kissed;
Then laid to rest. To find somewhere
What here your heart so sadly missed.

Love called you home, and some glad day,
Perhaps you know, dear, when
"Till he:
Across the winding stream of death,
I'll hear him softly call for me.

Proctorville, Vt.
ALICE M. WARREN.

Sinful Natures.

I see that some persons still cling to the old belief that man was started on a high moral plane, but that he at once began to degenerate.

Every person takes his or her nature, and Adam and Eve—if there were such persons—were no exception. If they sinned at the outset, it was because they were created with a sinful nature, for they were no more the creator of their desires than they were of their bodies. If they had been perfect beings they would not have eaten of the forbidden fruit, as alleged.

There are to-day men and women too good to feel tempted to do wrong, yet the church says they are sinners because Adam and Eve were.

Theologians seem to overlook the fact that Christ also would have inherited a sinful nature from his mother, even if his father was immaculate. Then it is said that Christ was sorely tempted in all respects like ourselves—that is, like the whole human race.

There is something wrong here, for if he was a perfect being he would not have had any wrong desire, and consequently would not feel temptation as alleged. Christ said that if a man looked lustfully on a woman he had already in his heart committed adultery. So the statements that he was a perfect man, but was sorely tempted in every direction are not at all consistent. These inconsistencies are left for theologians and the church to struggle with.

Ashville, Ohio.
J. L. S.

"Death Defeated, or the Psychic Secret of How to Keep Young," by J. M. Peabody, M. D., M. A., Ph. D. Price \$1.

Ashville, Ohio.

"The Progress of the Human Race," a new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "On the Way to the West," etc. 75 cents. Boards, 60 cents.

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

Lynn, Mass.

Remarkable Invention.

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument, which the inventors have patented, is called "Actina"—a trade-mark word.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or dragging the eye for most forms of disease. Catarrhs, pterygia, and other abnormal growths can be removed and the eye improved or restored by the use of "Actina." If it is a fact there will be no need to go blind or wear spectacles, but to see clearly and see the world as it is.

"Actina" has been tested hundreds of cases and has affected marvelous cures. So confident are the inventors that they give absolutely a free trial. They want every person to make a thorough investigation and a personal test of "Actina." One will be sent on trial postpaid. They issue a book of 100 pages—a complete dictionary of diseases—which tells about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners—all is sent absolutely free upon request. This book should be in the library of every family. Address New York and London: The Association, Dept. 942R, 629 Walnut Street Kansas City, Mo.

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 advanced thereby. Many of the contributors are well known to the readers of this paper, and their names are placed at the head of their respective articles. It is not the policy of this paper to publish anything that is diametrically opposed to its belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however true or interesting it may be. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors that the Progressive Thinker is set up on a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, should be written in plain, simple, and to the point, 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 will be crowded out. Sometimes a very fine item cut down to ten lines, and ten lines cut down 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, and in order to do that they will generally have to be abridged more or less; otherwise many items will be crowded out. Sometimes a very fine item cut down to ten lines, and ten lines cut down to two lines, as occasion may require.

KEEP COPIES OF YOUR poems sent to this office, for they will 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 WILL VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

The Song Cards for sale at this office at \$4 per hundred, are the help you need in society work.

J. C. Craig, formerly a prominent lawyer and Spiritualist of Clyde, Ohio, and a medium of rare powers, has removed to Los Angeles, Cal., and has taken up his residence at No. 203 W. 50th street. He will practice law, and has lectured on facts connected with the Harmonical Philosophy.

Eva L. Stewart writes: "The Hyde Park Occult society was organized on the 2nd of a fine address by H. L. Fraser. He was very complimentary to the work after the services. After his talk he answered folded questions, to the satisfaction of all. He conducted the circle on Tuesday evening, and all who came got a reading. Our next dance will be on December 20. Mr. Robert Gilroy, formerly of this city, but now from the mining district of the west, will speak for us on December 10. All his old friends will be glad to hear him."

Wallace H. Moore writes: "Mrs. Marian Carpenter of Detroit, Mich., has just completed a month's work at the State Street Church, Columbus, O. She has had splendid audiences from the start, and her farewell meeting was an ovation. The large Temple was well filled, notwithstanding the fact that there were four other religious services being held at the same time. At the close of the meeting a demonstration took place that must have been very gratifying to the lady. A great throng of her admirers rushed to the front of the platform and there in the midst of a wilderness of extended hands, she returned to each a friendly and kind farewell. In looking back over her month's work, I wondered wherein lay her power to secure the sympathy of all. Soon the reason became apparent. I found it to be in her constitutional make-up. It lies in her heart, her heart beats in tender sympathy for all humanity. She possesses in a large degree the spirit of the Nazarene. She has great charity for the sinner, but rarely condemns the sin. The cause here is wonderfully helped by her ministrations. She has filled many sorrowing hearts with hope and courage through her messages from the dear ones gone before. Should she ever visit Columbus again, she will be welcomed by an audience that will fill the Temple to overflowing."

Dr. R. T. Hedrick writes from Greensboro, N. C.: "The dear and very highly esteemed sister, Carrie C. Van Duzee, although only seventy-seven years young, delivered some of the most soul-stirring lectures that ever mortal ear has listened to, and her words are always recognized. We have parlor seances every Thursday and Sunday night at 7:30, and would be glad if any Spiritualist might be passing this way to call at 219 Lindsey street, or if there are any liberal-minded readers of The Progressive Thinker living in the Gate City, we kindly invite them to attend these seances at the same number."

G. H. Brooks writes from Pittsburg, Pa.: "I began this month's work the first Sunday in December, for the First Spiritual Church of Pittsburg, Pa. Mr. C. L. Stevens, president of the society, with five auditors, and a number of friends, met with me at the old friends, and well received by all. My address while in Pittsburg will be 205 Bouquet street. I am right near the Church, and will respond to calls for seances. Send all mail and telegrams to the above address. I expect to resume my labors in Wisconsin in January. The State Society is to hold another mass meeting in Milwaukee, sometime in February. Please keep watch for dates and talent. The work here in Pittsburg is progressing finely."

Mrs. Arris, the medium, writes: "I wish to thank the many friends who aided me by their kindly thoughts and in a financial way during my illness in the hospital, and would say that I often felt the incoming wave of health, both from earth and spirit friends. I also realized the spirit friends who are sustaining me as I went on the operating table, so that I cast myself fearlessly into their care."

An Appeal for Names of Spiritualists in the State of Washington.

J. R. Burton, engaged in the defense of mediums in Washington, would like the names and address of all the Spiritualists in the state, with whom to communicate. Address him at No. 1613 Fourth Avenue, Seattle, Wash.

T. H. Anderson, in renewing his acquaintance with the Spiritualists of the state, writes: "I am an elderly person, in my 57th year, but young in Spiritualism. I have, however, seen enough to say, 'I am a dyed-in-the-wool believer.' I wonder why the N. S. A. and leading members in the truth of Spiritualism do not take some DIRECT STEP to weed out the frauds who are running the country over, guilting the people, and doing great damage to the cause. If good mediums, who are clairvoyant, and clairaudient, together with a wise spirit, should visit and advise the mediums, they could at once get rid of a genuine medium, and take steps to drive him (or her) out of his nefarious business. Spiritualism is a truth, and here to stay, and the sooner impostors are weeded out the better. He or she who will take advantage of a little mediumship to fleece the public with false appliances and seances, ought to be driven to the wall at once."

Chester Clark writes from Pasadena, Cal.: "I do not want The Progressive Thinker to stop sending its vast amount of valuable reading matter. I have taken it a long time, and I want to continue. We want the truth; no faking. We have a good many mediums here in California. We are trying to keep the ball rolling by holding meetings and circles. Trying to get good examples for others to follow."

G. L. Williams writes: "A large audience attended the North Star Spiritualist Union at its hall, 1546 Milwaukee avenue, Sunday evening, Nov. 25. Mr. Max Hoffman gave a fine lecture on the progress of Modern Spiritualism and the Brotherhood of Man. It was appreciated and well received. The next evening, Nov. 26, Sister Mueller opened the meeting with a short lecture, followed by Brother Vanderhoof, after which Sister Mueller gave some very interesting messages and readings of articles."

The Chronicle of Charlotte, N. C., has the following in reference to that remarkable medium, Mr. Leford: "It is always a jolly day when Mr. George Leford, Buckle's advertising man, drops in, which he does regularly once a week. He is a very pleasant man, and he has a call from him today. Leford is perhaps the most popular advertising man in the South, and this is because he is not a knocker, but just the opposite. He is one of the men with whom it is always a pleasure to do business. He has a good many papers in North Carolina that will back up the Chronicle's estimate of him."

Dr. Sarah M. Dudley writes from Covington, Ky.: "Wanted, by January 1, a position with some Spiritualist society, as inspirational speaker and platform lecturer. Address Sarah M. Dudley, 145 East 17th street, Covington, Ky."

Peter L. Loeb writes from Brooklyn, N. Y.: "Church of the Divine Light held services every Sunday evening at Hart's Hall, Gates avenue. A Building Fund has been created so that in some future time will be able to purchase our own home. All friends and workers wishing to help us in our grand work for the good of all mankind, will kindly correspond with me at No. 708 Hancock street, Brooklyn, N. Y."

Rev. Alice Baker writes: "I closed my labors in Lansing, Mich., Nov. 25, by helping to organize a society with Mr. Rankin, proprietor of the Rankin Hotel, as president, and M. Parmenter, secretary. I commenced work here November 26, with a full house. The president, secretary and one of the trustees were present. I was assisted in the work, each one of them traveling long distances to be here. This is a small town and strictly orthodox, but the outlook is very promising. I wish to hear from all the Spiritualists in Michigan, to complete the work in our own home. All friends and workers to home address, 449 Live Oak street, Dallas, Texas."

A lady, a medium, wants board and room; vegetarian family preferred. Address "M." care of The Progressive Thinker.

Carelessness is common, no doubt to humankind, and the following illustrates the fact, the writer omitting name: "I wish to thank you for sending me your valuable paper during our illness and recovery, hoping before long to be able to do my part—perhaps by the first of the year. I have been working at the eastern part of Colorado during the summer, and came here to be treated by Dr. C. H. Carson, and feel I am coming out all right very soon. I will be pleased to receive short engagements from societies. We are holding seances every branch of the philosophy or phenomena of Spiritualism. Engagements in the state of Kansas preferred. All mail will be received at Dr. C. H. Carson Institute, 12th and Washington streets, Kansas City, Mo."

Scientific Spiritual Church holds regular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall, 378 S. Western avenue, corner Lexington street, conducted by M. L. Schaeffer, president, assisted by others. The elevation of Spiritualism is our aim. Residence 41 S. Sangamon street.

S. A. Huntington writes from Malden, Mass.: "Malden Progressive Spiritual Society, 138 Pleasant street, Louise Hall Mrs. F. S. Sherif, president. At the Sunday services, Dec. 2, the president presided at both seances with Miss Mabel Carter at the piano. At the afternoon circle, Mr. Richard L. Bishop of Lynn, made a very interesting address on the subject, 'Is Spiritualism a Religion?' maintaining that it is, drawing much of his proof from the Bible. Mrs. S. of Everett, and Mrs. Morton of Malden, devoted nearly an hour to messages. At the evening meeting Mrs. A. Bonney of Roxbury occupied the platform, prefacing her work by reading a beautiful poem entitled, 'My Friends Know Me?' She then chose as her theme, 'Experiences and the Unseen,' delivering a very interesting address. The speaker then devoted three-quarters of an hour to giving many beautiful messages. Mr. Geo. L. Baker of Boston will occupy the platform Sunday evening, December 9. Circle every Thursday evening at 7:30."

C. L. H. writes from Boston, Mass.: "Appleton Hall, 9 Appleton street, Boston, Mass. The First Spiritualist Ladies' Aid Society met as usual; the ladies were well pleased with the work. A great many away. After a bountiful supper an Experience Meeting was held, and many were the ways and devices by which the money was earned for this meeting. A good meeting was held afterwards. Next Friday this society holds its Christmas party."

was April sale and everyone is invited to come here to purchase for Christmas. This is a charitable society, and all who patronize the sale will help to assist some needy person."

D. G. Hill writes: "The Golden Rule Spiritualist Society held the usual interesting service the afternoon of December 2, with the pastor, Mrs. Nora B. Hill, speaker, and Bro. Schmidt and Mrs. Nora B. Hill, piano accompanist. The evening of our commodious hall was filled to hear the last of a series of three lectures delivered by Mrs. Nora B. Hill; the subject being, 'Past, Present and Future.' The audience was held spellbound by the mastery with the subjects have been handled. Our speakers for Sunday evening, Dec. 16, will be that interesting and bright Mrs. J. L. Fravel, of Austin, for whom we hold much esteem and appreciation. O'Donnell College will give a lecture on the subject of Psychic Forces, Saturday evening, Dec. 16, at Wilcox Hall, corner of 43rd street and Champlain avenue. All are invited to come and hear him. Dr. J. H. Randall has during the past two Sundays given us his mental efforts, and will again lecture for us on Friday evening, Dec. 16, at 7:30 p. m. His services can be obtained. The meetings of this society continue to be as interesting as ever, and no pains are spared in keeping the work of the cause of Spiritualism at the top notch. Special effort is made to give the hungry for thought. Let those who are still in the dark regarding the communion of saints come and learn a few facts. Mrs. Isa Cleveland gives clairvoyant and clairaudient messages at 10 and 11 o'clock, for the cause has never been better."

The following clipping from the Boston Transcript of Dec. 4, will be interesting to readers of The Progressive Thinker. The First Society of Universal Religion made a great financial success in the fair, and was a patient sufferer but had the knowledge of a life beyond, having been a life-long Spiritualist. He leaves a wife and four sons, and will be missed by a large circle of friends, especially the society of Flint.

James Brown passed to the higher life, Nov. 21, 1906, aged 67 years. He was a kind and affectionate husband, and loved by all who knew him. He was a patient sufferer but had the knowledge of a life beyond, having been a life-long Spiritualist. He leaves a wife and four sons, and will be missed by a large circle of friends, especially the society of Flint.

Mrs. Sarah Marlow passed to spirit life at Crystal Lake, Nov. 20, 1906, at the ripe age of 86 years and 6 months. She was a devoted wife and mother, and was a patient sufferer but had the knowledge of a life beyond, having been a life-long Spiritualist. He leaves a wife and four sons, and will be missed by a large circle of friends, especially the society of Flint.

At the home of his daughter, Mrs. Ida Fyler, in Shell Rock, Iowa, Nov. 21, Evli Sherman, aged 81 years, passed to spirit life. He was a devoted husband and father, and was a patient sufferer but had the knowledge of a life beyond, having been a life-long Spiritualist. He leaves a wife and four sons, and will be missed by a large circle of friends, especially the society of Flint.

Passed to spirit life, from San Antonio, Texas, Nov. 30, 1906, Mrs. Mary Smith, aged 69 years. Mrs. Smith was formerly from Boston, Mass., and was a sister of Mrs. Lincoln of Boston, who recently crossed over.

Mrs. Sessmuth writes: "The meeting of the Christian Spiritualists' society conducted by Mrs. Sarah Thomas, on Sunday, December 2, both afternoon and evening, was a time of rejoicing. We had with us Prof. Gilray, who has been from the West for some time. He gave a short talk of his experiences in the West, where he has been; Brother Smith following, with messages by Mrs. Nellie Kusserow. The evening meeting was the crowning one of the day, the lectures by Geo. B. Classes begin Tuesday, December 11. Tuesdays at 3 p. m. classes in the Nature and Culture of the Emotions. Tuesdays at 8 p. m. The Training of the Mind and the Science of Self-Mastery."

Wednesdays at 4 p. m., Sanskrit Class.

Wednesdays at 8 p. m., Class in Logic.

Fridays at 3 p. m., Hindu Metaphysics.

Mr. Pandit lectures every Sunday night at 8 p. m. in Corinthian Hall, 17th floor, Masonic Temple.

For information regarding classes and lectures apply to

Room 216 Athenaeum Bldg., 26 Van Buren street, Chicago, Ill.

SIX HISTORIC AMERICANS.

A Book That Every American Free-thinker Will Delight to Own.

By John E. Remsburg.

The work consists of two parts, "The Fathers of Our Republic," and "The Fathers of Our Religion." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he reject? Page after page of the most radical freedom of thought are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in the rejection of Christianity as Paine and Infidelity. That Washington was not a Christian, nor a believer in Christianity. In support of Lincoln's infidelity he has collected the testimony of more than one hundred witnesses.

The book is handsomely bound in cloth, giving fine portraits of George Washington, Benjamin Franklin, Thomas Paine, Thomas Jefferson, Abraham Lincoln and U. S. Grant; also portrait of the author.

This book contains 366 pages, printed on heavy paper, well bound in cloth. Price, \$1.25. For sale at this office.

ETERNITY OF THE EARTH.

Electricity the Universal Force. By Daniel K. Tenney. A valuable book of 105 pages. Cloth, 75 cents.

LIFE'S PROGRESSION.

"There is no death; there are no dead."

These words stand out on the cover of Edward C. Randall's new book. They are a challenge to the orthodox world, and through all of its pages runs this bold freedom of thought, which is the idea of God, of heaven, of hell, of a future life are based strictly upon the Bible. Yet Mr. Randall believes in life hereafter, based on positive knowledge given him from the living friends passed to the here beyond. Price \$1.50. For sale at this office.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two hundred illustrations. Cloth, \$1.

News From Galveston, Texas.

In May our speaker, Mr. Ring, left us; for over six months, our Temple remained closed, and we all missed the services, but our members did not become discouraged, and all labored to gether and with Mr. Price for a president, always ready and willing to do everything he could for the betterment of our society. I am glad to say, we are in a prosperous condition. On the 16th of the month Mrs. Henrietta Litching came from Chicago to assume the position of the Temple, and already we have learned to love her, and feel that under her helpful ministrations the society will have more courage, and spring forth to greater activities. We hope, too, that she will be satisfied, and contented for we will all do all in our power to render her stay with us a pleasing one.

Before I close I cannot refrain from saying a few words of Mr. Ring. For ten years he was with us, and to say we all loved him, and the glad tidings the feeling we had for him, in fact, we felt as if he belonged to us, but strange things happen in this "old world," and the time came that we had to give him up, for he severed the ties, for a long time, the Temple seemed lonely, for he was closely associated with it; but time heals everything, and we are in a measure reconciled, and hope most sincerely, that in his new home, he will be successful, and live many years, to preach Spiritualism, and carry the glad tidings that it brings, and never depart from it.

MRS. J. E. MURGER.

Galveston, Texas.

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.]

James Brown passed to the higher life, Nov. 21, 1906, aged 67 years. He was a kind and affectionate husband, and loved by all who knew him. He was a patient sufferer but had the knowledge of a life beyond, having been a life-long Spiritualist. He leaves a wife and four sons, and will be missed by a large circle of friends, especially the society of Flint.

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CEAR RAPIDS, IOWA.

A Letter From a Worker in the Cause.

I am still doing a good work in Cedar Rapids, in a very quiet way as yet. I find a majority of the better and thinking class of people, even members and elders of the churches here, are decidedly liberal and earnestly seeking for light and knowledge relative to the future life. I am informed also by the above-mentioned class, that Cedar Rapids was at one time a very earnest and sincere Spiritual town, and while they have not wholly denounced spirit return, they are very slow now to listen to our philosophy, our account of the many bogus workers who invade the ranks in our field, but I tell them Spiritualism is forward in the knowledge; that we Spiritualists have all there is on this material plane in the way of truth concerning the future life.

One of the pronounced society ladies here, and a devoted church member, lost her only son, about sixteen years of age, not long since, and she is inconsolable, finds no comfort in any of her past teachings or beliefs. A friend of this lady, and one who frequently visits me, has through my mentally received several messages from that dear young soul. My friend called upon the mother of the boy and said, "I wish you would go with me to my friend, Mrs. Jaquet, and I am sure will be comforted."

That poor, broken-hearted mother, replied, "Oh, I would love to; but if I could only see him, and if I could not keep my darling boy, then I would indeed go mad."

But the loving angels, father and son are laboring with this dear mother and sister left in the material, for my friend said the other day, "I am sure Mrs. L. feels better, and will soon come with me to see you, for she sent for me to come over and talk with her."

My work here is not near finished. Thanking you for the many past favors, Brother and Sister Francis, and wishing my many friends and co-workers success the coming New Year, I am in truth, yours,

ELIZABETH J. JAQUET.

Cedar Rapids, Iowa.

Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CAN NOT find a parallel to the offer made in reference to the THIRTEEN 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.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

GEMS OF THOUGHT, by SEVENTEEN leading authors, is our last Premium Book.

Any one of the Thirteen 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 price of one year, and one Premium Book, \$1.25. But if you order more than one Premium Book the price is as follows:

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Any three of the Thirteen Premium Books you may order, price \$2.25.

Any four of the Thirteen Premium Books you may order, price \$2.75.

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Any ten of the Thirteen Premium Books you may order, price \$5.75.

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Any three of the Thirteen Premium Books you may order, price \$2.25.

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CEAR RAPIDS, IOWA.

A Letter From a Worker in the Cause.

I am still doing a good work in Cedar Rapids, in a very quiet way as yet. I find a majority of the better and thinking class of people, even members and elders of the churches here, are decidedly liberal and earnestly seeking for light and knowledge relative to the future life. I am informed also by the above-mentioned class, that Cedar Rapids was at one time a very earnest and sincere Spiritual town, and while they have not wholly denounced spirit return, they are very slow now to listen to our philosophy, our account of the many bogus workers who invade the ranks in our field, but I tell them Spiritualism is forward in the knowledge; that we Spiritualists have all there is on this material plane in the way of truth concerning the future life.

One of the pronounced society ladies here, and a devoted church member, lost her only son, about sixteen years of age, not long since, and she is inconsolable, finds no comfort in any of her past teachings or beliefs. A friend of this lady, and one who frequently visits me, has through my mentally received several messages from that dear young soul. My friend called upon the mother of the boy and said, "I wish you would go with me to my friend, Mrs. Jaquet, and I am sure will be comforted."

That poor, broken-hearted mother, replied, "Oh, I would love to; but if I could only see him, and if I could not keep my darling boy, then I would indeed go mad."

But the loving angels, father and son are laboring with this dear mother and sister left in the material, for my friend said the other day, "I am sure Mrs. L. feels better, and will soon come with me to see you, for she sent for me to come over and talk with her."

My work here is not near finished. Thanking you for the many past favors, Brother and Sister Francis, and wishing my many friends and co-workers success the coming New Year, I am in truth, yours,

ELIZABETH J. JAQUET.

Cedar Rapids, Iowa.

Have You Read OUR PREMIUM BOOK OFFER?

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing would require the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style being there, by necessity, is somewhat terse. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of material is always several weeks ahead of space given, and every one has to wait his time, and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and I am unable to give them the attention I am able, or the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Southerner. Q. The explanation of the following story I think will be of interest to many. During the Great War, a fierce engagement was fought with cavalry in the wooded fields near a stream bordered on one side by a line of herbage on swamps, with patches of herbage on which cattle feed. Now this battle-field was not known by the younger generation, and had passed out of the memory of the older. It had, like many abandoned fields, become dense with trees and bushes, with openings and paths, where cows wandered away from the fences. Two boys were sent after them, and having started them home they leisurely followed. The shadows began to rapidly lengthen as they hurried on. Then they were suddenly appalled by the rush of horsemen through the forest, the crackling of branches, and the tread of feet. The sound came round as though to cut off their retreat. Then for a moment silence reigned, and then the rushing of a horseman came sweeping by, turned and came on the other side, retreating, growing fainter and fainter until lost in the distance. The boys did not wait for a third coming of the invisible host but ran for dear life homeward. When they told their story, many laughed at a joke, but there were those who remembered that the engagement was fought by successive charges, and these thought that by some mysterious process the boys were influenced by the battle scene. How can the appearance be clearly explained?

A. Of the countless stories like this that have been recorded, a selection of the most remarkable is made, and where there is such similarity, the source must be the same. It is all the fancy of credulity, or there is a cause by which the mystery is solved, and the knowledge of which brings the facts under the realm of law.

The earliest way is to say that the appearances are real. That the soldiers as spirits return to re-enact the deeds which engaged them in this life. The painter with weird art has fixed this idea on canvas, when above the battle-field he has pictured the ascending warriors, recommending the fight out of which death has released them. But this idea cannot be entertained. That there should be even a desire for spiritual beings to preserve their military organization and go through the sham of battle, is not believable.

There is this statement which lies at the foundation of all this class of phenomena: Everything is impressed with everything with which it comes in contact. These impressions are retained for an indefinite time. There is a state of mind, called sensitiveness or impressibility, which is able to take up these influences and translate them into thought. A person having this ability, has the gates opened to a new world—that of spirit forces. This ability may not be permanent. It usually is, on the contrary, occasional, as a break in a cloud-covered sky. It may come only once in a life-time, and at present the causes and conditions which produce it are unknown. This much we are sure of, that intense thought, or concentration of the mind by expectation are conducive, and on the other hand the extreme of passivity.

To apply these principles to the story in hand. The boys had passed the woodland with their cows, almost daily for years, and heard nothing unusual. They were expecting nothing. The mysterious impress of the battle was retained and pulsated in the landscape. There was no instrument to detect these vibrations. The boys that afternoon, for some cause had become impressible. Before them lay an unmarked paradise, nor an undeserved hell. The new theology was in keeping with facts we already know regarding life and evolution. No man will dread to be wronged, but every man will fear to wrong another.

W. P. Brittain. Desires explanation of the following incidents. One evening, probably about midnight, something seemed to awake me. The moon at full, was shining into the room making it almost as day. I raised my eyes, and beheld what seemed to be a marble man, standing by the wall. I arose and approaching, saw that the face was that of my grandfather. I put out my hands and found it was only a shadow. I said to myself, "This is a reflection of the 'man in the moon,' and I can no longer be troubled by it." I thought if I should speak of my experience, I would be laughed at as having had a dream, so I awoke my wife and we watched the shadow, talking about it until it disappeared. I have tried time after time to arrange the lights so as to obtain a similar appearance, but have failed.

A. Mr. Brittain is an inventor and mechanic and has a keen power of observation, and his description of the appearance seems to shut out any and all physical causes. This is not a unique instance, but great numbers like or very similar have been recorded. The manifestation exactly accords with "etherization," which spiritual beings at times find possible. To accomplish this they gather to themselves a sufficiency of matter to reflect light, and thus make themselves visible as shadowy forms.

It has been objected that they have never accomplished anything adequate by what to them must be a great effort. To this it may be replied, warnings of great value have thus been given, and it must be borne in mind that with ignorance of spirit life which has prevailed, those who have witnessed such phenomena have given no aid nor taken advantage of the opportunity. The manifestations have come unexpectedly as a flash of lightning and been almost as brief.

In well organized circles such manifestations may be obtained and studied at leisure.

DIVINITY DISPUTED.

Trenchant Facts in Relation to the Condition of the Religious World.

De Serte has said, "There is not, and never can be any pivotal individual on whom turns the salvation of man, or through whom final revelation can be made."

The frequent and vain repetition of the name of Christ has become a veritable mania with many theologians. Their exaggerated and extravagant assertions regarding the personality and power of Jesus tend to drive thinking men out of the fold, faster than more temperate statements bring them in. To believe in the divinity of Jesus is to believe in the doctrine of the Trinity. This is one of the most absurd and incomprehensible doctrines ever presented to men. Why should the Hindu believe in this dogma, when he has Buddha with his miraculous birth, his miracles, his noble teachings?

The Mohammedan, the Persian, the Brahmin, the Confucian, the Japanese do not believe it. Heathen, do you say? Bishop Thoburn asserted in Columbus a year ago, that in Oriental countries Christianity is the synonym for licentiousness, robbery, and the violence. The Jew does not believe in a God-made man, nor in a man-made God. The dogma of the divinity of Jesus has caused the Christian to put upon the Jew every ostracism, every persecution, every outrage, every insult, every indignity that can be heaped upon a human being.

Dr. Rexford and the Universalist church do not believe it. The Unitarian church does not. Haeckel does not. "Spiritualism doubts it. Philosophy denies it. Natural philosophy and physiology contradict it. Kersey Graves wrote "The World's Sixteen Crucified Saviors," showing similar traditions in about 35 instances. Surely, with so many savors, the world cannot be lost.

Lombroso says that the line of David had been extinct for several generations before Jesus made unproved and irrational claims to divine authority. Lombroso says that Jesus exhibited a moral defect in his lack of natural affection, in his indifference in leaving his father and mother on certain occasions. Jesus did a certain Christian minister write a book entitled, "The Shortcomings of Jesus?"

The orthodox churches are full of hypocrites who do not believe in this dogma. The dictum of Jesus, "Sell all thou hast and give to the poor," is a law of honor in the breach than in the observance thereof. It has been amended so as to read, "Buy all thou canst and give nothing to the poor." Why are so many of the theologians turning heretic? Rev. Dr. Samuel Carter has asserted that the God of the Westminister confession is a monster of iniquity. Rev. Dr. Carter has recently said that the assertion of the dogma of the divinity of Christ was one of the greatest misfortunes which ever befell the human race. J. P. Mitchell says that the teachings of Jesus can only prevail according to their ethical value.

The theologians of old refused to look through Galileo's telescope. The theologians of the present refuse to look through the telescope of physical research. The theologians by their dogmatism have placed themselves in a hole from which escape is impossible. They will die like rats in a trap, biting themselves. A new religion will soon arise based upon science and reason and law. It will not place a man in an unearned paradise nor an undeserved hell. The new theology will be in keeping with facts we already know regarding life and evolution. No man will dread to be wronged, but every man will fear to wrong another.

DR. C. C. CARTER.

Columbus, Ohio.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services was printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania Avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

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THE PROGRESSIVE THINKER

From Her Point of View.

Mrs. Clara Watson Gives Expression in a Courteous Way to Various Matters Pertaining to Spiritualism.

To the Readers of The Progressive Thinker:—O my! O my!! After all my protest The Progressive Thinker says I have "got religion and cannot get away from it." I have thought for some time that religion was contagious, for so many Spiritualists are catching it, but I was sure I had fortified myself so strongly that I was immune against the dread disease. But if Editor Francis has diagnosed my case and declares that I am a victim to the plague, I suppose I shall have to abide by his decision; but I give warning here and now that I will never, no NEVER, submit to religious treatment. I will be a rebellious spirit. I will not be "christened," not even with pretty posies; I will not be "baptized" in the name of any ghost, holy or unholy; I will not be "confirmed" by any priest; I will not be sanctified by any bishop; and I will "break" the holy Sabbath by buying a Sunday paper. I will not go to a football game, but I will "desecrate the Lord's day" by reading The Progressive Thinker and other heresy publications.

If I have got the malady fastened upon me for "keeps" I will make the best of it by trying to keep it covered up; I will tuck it away in my subconscious self, where it will do the least harm.

But seriously, kind reader, Editor Francis tells us he has discovered that "a sense of obligation—conscientiousness—sense of duty," constitutes religion. But whoever would have thought these noble traits of character had any relationship to religion? But this is a great age; new discoveries are facing us, and we have to take the inevitable whether it be religion or the toothache.

But while on the subject of religion I may say that the N. S. A. seems to be having a hard job to establish Spiritualism as a religion, for every-year, in convention assembled, the same question comes to the front as to what constitutes the religion of Spiritualism.

The president in his last annual report says: "If we hold that the discovery of gold mines, the finding of hidden treasures, the giving of tips on stock markets, etc., constitute the religion of Spiritualism, let us say so, and tell all self-respecting people their presence with us is no longer desired." But we have not been informed whether the convention adopted this as religion or not.

For one, I am sorry the above clause occurred in the report at all, for people—outsiders—are commenting upon it, and I have already been asked, "What is your Spiritualism, anyway, that called out such an expression from the president of your National Association?"

We are told the last convention did not accomplish very much, but it is hoped the delegates settled this question of religion as applied to Spiritualism so it will not have to be gone over again. The effort to make a religion of Spiritualism, and in so doing to divorce it from the practical needs of humanity, is to be deplored. It may be "irreligious" to locate mines and to find lost or hidden treasures, but such work is humanitarian.

Recently the writer officiated at the funeral of Abram James, one of the late worthy pensioners of the N. S. A. Mr. James was a true man in every sense of the word, and in his earlier years was a remarkable medium in various phases of mediumship; a part of his work was locating mines, oil wells, springs, etc. If I mistake not the ardent wells of Chicago, the home of The Progressive Thinker, were located by this good man. And what greater boon to humanity than pure water to drink? It is worth more than all the "invocations" ever uttered by some imaginary god in any church. The benefits to humanity from mines and oil wells are far greater than that of church sermons. Dr. James was very successful in this line of work, as also in healing; he had fine inspirational powers as well, and all this practical work transcends religion by far.

Giving tips on the stock market to aid in gambling, is reprehensible in anyone, spirit or mortal. There may be mediums who do this; I do not know, but I repeat it as to be regretted that it found mention in the report as it did, in connection with self-respecting people keeping away from us, etc. The Chicago papers gave prominence to just that paragraph of the president's report in which this utterance occurred, and it was given wide circulation. It reached my own city and gave rise to adverse criticism.

And then, there seems to be the same cry at every yearly convention about ignorance on our rostrum. The Morris Pratt Institute that has now run long enough to produce graduates, seems not to help the situation in the least; and if, as is stated, the good talent in our ranks is idle or unemployed; if, as stated, societies prefer ignoramus because they get them cheap, what chance do the graduates stand of getting employment?

I read with interest the letter from Frederick A. Wiggin in issue Nov. 24, in which, with President Barrett he deprecates the meager salaries paid our speakers, and this is given as a reason why so few young men and women enter the Spiritualist field. We all know our speakers are not paid as liberally as is desired, or as some of the Christian clergy are, but we must remember Christianity has had nearly 2,000 years in which to reach its present financial condition, as against Spiritualism's 58 years. But

small remuneration may not be the only reason why new recruits do not enlist in our cause; the constant disparagement of the part of some holding the more lucrative position, of those less fortunate, or of those not so highly gifted as themselves, and of the Spiritualists at large, too, must militate against new ones making the venture to unite with us.

I have heard Mr. Wiggin speak on two occasions at Lily Dale, different years, and on both occasions he lashed the Spiritualists in general for not living spiritual lives. He characterized them, or many of them, as living "down in the valley in the miasmatic swamps, instead of upon the mountain tops" (where he was, of course). Both years this same figure of speech was used, and some who listened wondered who constituted Pastor Wiggin judge over us. Spiritualists are human, it is true; they have their faults and failings as other people do, but these public flings at the lives of Spiritualists, by Spiritualists, are getting tiresome. This Pharisaical "better than you" spirit may be religious, but is no part of Spiritualism.

Mr. Wiggin thinks Spiritualism has a very weak foundation on which to claim a "ministry." Has this "god brother" worker no higher idea of ministry than attaching a R.R. to our name and acting as pastor to a church? So it appears. It seems to me we should take a higher and broader view of the subject.

Mr. Wiggin says: "Spiritualism may justly claim many public workers, but how few are engaged in the ministry."

Are not all of our workers engaged in ministering to the people? Are they not carrying the "bread of life" to hungry souls? What matters it if they do not dispense it from, or in a costly church? The masses of people do not attend church. The writer would scorn to have a Rev. prefixed to her name, nor does she desire to be a "pastor." But why should not the ministry of Spiritualism be wide enough to include my work? I have officiated at very nearly forty funerals and several weddings this year. I have written a few "communications," and a goodly number of articles for the press, mostly the secular press, and did a little rostrum work, and in all this work the high and exalted principles of Spiritualism have been involved. And the same may be said of other workers, in their various lines of effort.

Surely all our noble, tried and true workers are a part of the ministry of Spiritualism, even those dissociated with the efforts practices of a church. Some of us do not think that church building with its multitudinous services and forms, and drain upon our time and means to keep up the church, with its stereotyped usages and rituals, to be the ultimatum or highest achievement of a spiritual life.

Another point in Pastor Wiggin's letter attracted my attention. It could hardly be otherwise, for the editor gave it big type. Here it is: "The pulpit or platform of Spiritualism is now in a less promising condition than it was twenty-five years ago." And now I ask the intelligent reader if this statement does not seem to carry a weight of argument against narrowing this great, progressive, humanitarian movement down to a religious cult? It is within twenty-five years that such effort had a beginning. It may be that the honest, earnest, well-educated young men and women, who it is said, are not coming into the Spiritualist ministry, do not care to take upon themselves the responsibilities, work and effort connected with a church. There are many bright intellects that would shine with resplendent luster in the lecture field, or on the rostrum, that would make poor business as pastoral work. There are many bright, well-educated young men and women that could teach the soul-uplifting principles of Spiritualism from the platform, that would be as much out of place in a pulpit as the late Col. Robert Ingersoll would have been. Those leaders in our ranks who are pushing the church movement to the front as a necessity to the life of Spiritualism had best be cautious lest they drive good talent from us.

Mr. Wiggin says: "It is not a question of what can be done, but what will you do." Yes, what will you do about it, and who will do it, and how will you do it? Will not Mr. Wiggin enlighten us readers of The Progressive Thinker upon this important matter so we will know who's who, and what's what?

I wish still to add a word. I note in President Barrett's report on the "Federation of Liberal Religions," that the American Secular Union and Free Thought Federation were included. I am glad of this. I suppose I was one of the three speakers who, Mr. Barrett says, opposed the movement, and I opposed it on just the ground that the Free Thinkers, who have done so much for the enlightenment of humanity, and who do not come under the name or meaning of religion, were to be excluded. In the letter to me there was no hint that the freethought people were to be recognized. I thought it was narrow and bigoted for Spiritualists to ignore the brave freethinkers, and I so stated in my reply. I am glad to be set right upon the matter, and am in hearty accord with the idea of the Federation of all Liberal Bodies religious and irreligious. Jamestown, N. Y.

CLARA WATSON.

SIX HISTORIC AMERICANS.

Paine, Jefferson, Washington, Franklin, Lincoln, Grant.—The Fathers and Saviors of Our Republic, Freethinkers.—By John E. Remsburg.

The intelligent reader of this book, who is conversant with the usual religious literature, will find it a most refreshing atmosphere. The ethical atmosphere is an ever-present environment, as it is that of the air. The ethical and the air are interpreted, and science itself has thus opened the gateway of actual knowledge of the conditions of the next high phase of life. We are surrounded by beauty, which one has only to open his eyes and see. The book is beautifully printed and bound, in cloth, with gilt top. It is for sale at the office of The Progressive Thinker. Price, \$1.10.

thought, and her clear, spiritual insight is manifest in every page. "It is certainly possible," she writes, "to achieve a certain transformation of life, now and here, that enables one to live in the rose and flame of radiance and beauty. One may as easily live in the eternal as in the ordinary atmosphere. The eternal atmosphere is an ever-present environment, as it is that of the air. The ethical and the air are interpreted, and science itself has thus opened the gateway of actual knowledge of the conditions of the next high phase of life. We are surrounded by beauty, which one has only to open his eyes and see." The book is beautifully printed and bound, in cloth, with gilt top. It is for sale at the office of The Progressive Thinker. Price, \$1.10.

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Evolution or Revolution, Which.

Elizabeth Cady Stanton has been the subject of many programs in clubs of women recently. Her birth month is November. Mrs. Stanton, from her early girlhood, was a student of conditions as well as of books. Her father, Judge Cady, was a man of great ability and learning. When a little girl Elizabeth spent much of her time in his office, where she heard the pitiful tales of woman clients, and often implored her father to do something to relieve their sufferings. She always received the same answer, namely, that the law was against them. "One day with dismay she asked her father to show her in his books where the cruel laws were. This he did. Later, as her indignation and sympathy increased, she took her scissors and cut all these statutes from his New York Reports, thinking she had thus destroyed the law. This spirit went with her throughout her life. She married happily, and raised a large family of children, both boys and girls, yet she found time to use her splendid talents in helping to abolish these objectionable laws for women. In her early married life, when she was closely connected with her children, she wrote arguments which for logic and force have seldom been equaled. Armed with these, Susan B. Anthony would appear before the State Legislature. Thus, together these two women, at first alone and later with the help of friends, reconstructed property laws for married women; enabling the women of New York State to own their own clothes, their own wages, to become co-guardians with their husbands over their children, etc. Because the New York Code was largely followed by other states, Mrs. Stanton and Miss Anthony are really responsible for the improved laws existing all over the United States. No wonder women do them honor."

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