The Progressibe Thinker.

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

### VOL. 35

### THEOSOPHY AND MEDIUMSHIP. SPIRIT RETURN IN A CHURCH.

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

Mr. Charles Dawbarn-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 unreasoning 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 vaste 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 conclusions as you have reached, and which I cannot agree 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 with which you have dealt. May I, therefore, offer a few suggestions in a very tore, oner a rew suggestions in a very matter of fact way, without attempt-ing to reason or dilate thereupon, with the hope of disclosing some-points, which it would seem had not been brought to your attention? I think the discouragement on the

I think the discouragement on the part of theosophical writers on me-diumship, 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 specially 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 medium-ship, and I think that all of the theosophic warning toward mediumship referred to its lower phases. The Theosophic ideal is to develop the la-tent powers of one's own soul so that the higher self may adequately become expressed in the world of men, rather than to acquire certain nega tive psychic capabilities, which would enable all kinds of entities to manifest on the physical plane uncon-sciously 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 its treasures and handing the same consciously down with the other into the outer In the other case, we have a world. 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 one phase of it, for surely the higher phase is still mediumship, since the instrument stands as a medium be-tween that which is unseen and that which is seen.

Theosophy in no sense rests upon the phenomena produced in the early years of its inception, but embraces a broad philosophy or system of facts, upon close investigation seem which which upon close investigation sciences to lie at the foundation of all the great world religions and sciences. The few triffing phenomena that were produced during the life of H. P. Blawatsky were simply to show to the world by some startling, though sim-ple facts, the reality of the truth that there are unseen which could

Spirit Return Comes to the Whole World, Regardless of any Sect, Cult, Club or Religious Organization-A Lady Is Controlled in a Revival Meeting, and Talks the Language of the Kalmucks. The following comes from Lincoln,

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 the working of mira-

demonstrate His power He goes into the ranks of 'the encles; to another prophecy; to another discerning of spirits; to another divers emy, takes Naaman, the leper, and the commander-inchief of the Syrian army, and cleanses him of his leprosy kinds of tongues; to another the interpretation of tongues. Claiming that after long prayer she

"gift of tongues" has received the promised to believers in the twelfth chapter of I. Corinthians, Mrs. G. C. Shumate of 825 North Sixteenth street, was shaken with a strange faith. He takes a moral coward like Jonah, and not only power at a revival meeting and began to speak rapidly in a language that no one could understand.

is held up for all time as a type of disobedience and moral The services, under the leadership of Evangelist C. F. Ladd of Mendota, cowardice. He finds David, a boy tending the sheep, and moulds him into one of the world's greatest characters. Ill., had been going on for two weeks The son of a carpenter becomes the religious leader, 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 prophet and teacher of the people for all time and all ages.

ongues with unflagging hope. Mrs. Shumate is unable to explain her wonderful gift. She firmly be-lieves that it comes from God.

"That evening I 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 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. "Effen," she says, means "amen," and "Lasea" means 'Jesus."

It was not until Lazarus A. Mallek, a Persian who had been a mislek, a Pergian who had been a mis-sionary to south Russia, 'heard' the strange language, that it was identi-fied. Mallek speaks ten languages. "It is the language of the Kal-mucks, a nomadic tribe of Caucasia," he said. "The tribe lives in the gov-

ernment of Stravropol, east of the sea of Azof. The word 'elfen' 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.

ing up of all the old landmarks of society that heretofore NATIONAL THANKSGIVING HYMN. guided and directed the minds and consciences of men.

O, Thou to whom a nation brings The gift of grateful prayer and

praise, The source 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 our council fires, The world partake our charities.

Grant, Mighty One, to us the skill To conquer every glant wrong; The power to do thy gracious will, The soul of love, the breath of song; The peace 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

When the People Are Intelligent, the People Will Rule. An Essay by Henry Morrison Tefft, of Norwich, N.Y.

CHICACO, ILL., DECEMBER 15, 1906.

He thorities; these things are always brought about by those God always finds an instrument to do His work. commands men for His purposes, the most unlikely, from in authority and power. It makes a difference whether it is a millionaire that human reasoning to bring about the desired end. To

breaks the laws or a pauper; whether it is an anarchist or the head of a trust, syndicate or corporation. The former can be easily punished but the latter never.

The scales of justice seldom balance. Law-is adminisand converts him from a worshiper of Rimmon to a betered according to circumstances. It is wrong for laborliever in the true God. He stopped Saul on his way to Damascus, breathing out threatenings and slaughter ing, men to organize into unions, but it is perfectly right and proper for wealth to organize into trusts, combines against the followers of Christ, and changed him from Saul and syndicates. the persecutor to Paul the apostle and defender of the

It is impossible to tell when a nation has reached the zenith of its-glory. The multiplication of laws, the enactments of innumerable statutes, instead of being an indication of the reign of order, and of peace and prosperity to the great mass of mankind, are sure signs of the rising tide of discontent among the people. The rights of property stand, to-day, above the rights of man; more consideration is due to the dollar than to the individual. Money covers a multitude of evils. Every offense against society, aw hild order can be forgiven; moral, mental and physical delinquency and deformity can be overlooked and set aside, but poverty will forever remain a blot upon the page One man, sometimes on certain lines, gathers up, con-

of family history. The legislation of the country for the last forty years has been in favor of the rich and against the poor. Every bond issued is a mortgage upon industry and thrift. The horse, the ox, the elephant could not be controlled if they knew their strength. So it is with the great body of the people; they are broken, driven, controlled, fleeced, stripped, degraded and enslaved with much less trouble than the dumb animals;---but this would be, impossible if the working men and wage earners of the country could be made to half realize their power and importance in the world.

These are startling times; times in which the ear of patriotism inclined to the earth hears the heart beats of humanity; times in which the cohorts of organized greed and the sons of liberty are arrayed for the final conflict. On the one side is the despotism of moneyed aristocracy; on the other the knighthood of the masses. \* \* \* As God chained the last generation to the redemption of the slave, was in hand to be done. Neither the epoch makes man or Fibelieve he rivets on this the emancipation of labor."

<sup>2</sup> There are plenty of men who simply represent money,nothing more. They stand for no principle, no philosophy, no science, no religion, no power but money. The time will come, when in this country, there will be an aristocthey as strong, as arrogant, and as useless as ever cursed a hingdom, an empire or a monarchy, and they are to be ted dothed and sumptuously provided, b, the working In times of great unrest and turmoil of the world a man mer and women of the land.

has always appeared upon the scene equal to the time and the occasion; but to-day no prophet walks the earth. The buys up the courts, rots out civilization? Wealth. It is signs indicate that we were again nearing a time when the at the top and not at the hottom that society commences advent of such a character was inevitable. 'He will be to decay. There is no difference between a hand of robconceived in the passion of contemporaneous events and bers holding up the officials of a bank and robbing the born of the sorrow and tragedy that walk the earth. His contents of the vault, than a frust or combination of capigeplus will be in the cosmic movement that has produced the holding up the people and compelling them to pay - whatever price they may demand for the productions of in order to be saved, when at the same sired I should do so. deadly disease has to be treated with strong medi- the earth. From a moral standpoint, one is as legitimate time we, as a people, a nation, are just

this tumultuous hour."

She Writes of Various Topics of Inter-There is No Religion Higher Than Truth.

THE VISION OF THE IDEAL.

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 uppermost in our minds and life work. We should be willing and ready at all times to 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 heave his first sigh 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 inrestigations. 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 out a small fraction of truth. fore, our search must be an individual one. tion, however powerful it might be, in-

There-We cannot organize an associatellectually 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 in-stitutions which claim to have the only plan or scheme by which we can es-cape the penalty of violating nature's laws, and be ushered into a located heaven, nd 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 P nat immortal declaration that peak forth from the flaming Sinal of old I .cpendence Hall. We should forever ...eep 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 not free to respond in harmony and unison to the dictation of our souls. We have not been following the spirits' 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 no value. In other words, truth is not the truth uness we are conscious of it, and we can-What is it that corrupts society, destroys governments, not be spiritually conscious of anything unless it comes from our soul's awak-

ening. 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 worshipers, and must accept our particular religion, etc.,

To the Editor:-After so long a silence-but not absence, for I have vis-ited your sanctum in spirit, many times during the silence-I ask for a little space in your columns, that I may reach those friends wno read your paper-and they are many-and assure them of recovery from the accident which befell me last September, has come to that extent that I am again on the wing, and doing my usual amount of work in the field.

LETTER FROM MATTIE E. HULL

est to Her Friends.

To the many friends who wrote to Mr, Hull and myself, during my days of almost physical helplessness, expressing sympathy and positive hopes for my complete recovery, I would say,

I am sure they were all helpful. Not a day passed during my most intense suffering that I was not enabled to turn within myself and hold, as has been my custom for many years, season of communion with my arisen

friends. I passed through it all without being compelled to resort to opiates to induce sleep, or to find relief from pain; min-istering spirits in and out of the flesh imparted strong, healthful influences to me daily, and as I am now on the up grade to the condition of perfect health. I feel strong in courage and reenter the active field with renewed energy and hope on behalf of the work before us.

As the readers of The Progressive Thinker know that I am in company with Mr. Hull, on a long trip, some time since outlined in this paper, I am sure they will not consider themselves neglected if no word reaches them from my pen for some time to come. We are truly "birds of passage" at the present time, and are crowding as nuch work as possible into the present month. enroute to California. At present we are in Billings, Montana.

We left home on November 12. We met with teachers and students at the opening of the school session that morning, then exchanged good-byes and in less than an hour after the handclasps and loving parting words, we were on the train, speeding westward to meet appointments made enroute to the "land of the setting sun." Mr. Hull or myself will soon write in reference to our work at those points.

I would have been glad to remain in our home this winter, and to carry on my appointed work in connection with the school, but circumstances ordered otherwise, and I accepted the

Mrs. Niner, although more busy than ver in her legitimate work connected with the M. P. I., in the department of Oratory, kindly consented to take charge of my work under promise to send a lesson every week for the conideration of the Psychic class, lessons are prepared under the influ-ence of invisible teachers during my regular sittings. Thus I keep in close touch with the members of the class wherever I am. In addition to the lesson work there

are stated periods for the class sittings, and as there are several fine sensitives connected with the class, the work is profitable and interesting. I write all this relative to the phychic class, as many who have written me they de-

I will not ask for more space, Broth-

there are unseen powers be utilized to produce results in the known world. At that time, there was a strong tendency toward the belief that there was no 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, monumental work. should read her "The Secret Doctrine," and I think he will get a very impressive view of the bigness and mystery of this strange 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.

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As to 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, these twin doctrines furnish a reasonable hypothesis, and as such they 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 time and again through investigations made into the Akashio Records, or Memory of Nature. Until each one of us can by the evolvment of his own powers learn to look back into the past through the medium of the living pictures existing in the mind of the Logos, and trace out the life history of any living Ego, showing the various bodies it has taken unto itself from time to fime for the purpose of its evolution, we shall not be able to obtain first-hand proofs 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 hy-The doctrine of reincarnapothesis. tion 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 ginorance and carried out to the preju-dice of the very object sought to be attained. The teaching is, that the highest results in future lives are attained through the perfect perform ance of duties in the present life, and any one violating this proposal, tally 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 re-lieve the burden of the sufferer, than to conclude that you must keep hands, off, upon the assumption that the is merely meeting his just de-

serts at the hands of nature? Who are you, or who am I, to decide when that man's karma ceases? It may

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 firm and true, Oh, bid our lives repeat the strain 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 chill Alaska to the sands Where cacti scarlet banners fling To all the dark and stricken lands. HELEN M. RICH. St. Joseph, Mo.

Construction of the second 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 ,there fore; 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 as the 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 the theosophical move-For this, one would need to ment. turn to the "Secret Doctrine" of H. P. Blavatsky, "Ancient Wisdom," and numerous other works of Annie Besant, "The Growth of the Soul," and other writings by A. P. Sinnett, and the various writings of O. W. Leadbeater, not to mention the more scholastic works of G. R. S. Mead. think if you would read these through thoroughly, you would get such a wide and deep view of the subject as would prove impressive to a mind as apparently open and genuine as your own. A. P. WARRINGTON. own. Norfolk, Va. 11329

### NAMES WANTED.

### Oklahoma Coming to the Front.

The Oklahoma State Spiritualists' ssociation desires to get the names and addresses of all Spiritualists in the State, for the purpose of securing cooperation in the good work of spread ing 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. Rey. Alice Baker, State Missionary Dallas, Texas.

How oft the sight of means to do ill leeds make ill "deeds done .--- King John

A deadly disease has to be treated with strong medi- the earth. From a moral standpoint, one whether the pop-cines. No great evil was ever wiped out without heroic as the other. Does it make any difference whether the pop-cines. No great evil was ever wiped out without heroic as the other. Does it make any difference whether the pop-cines. No great evil was ever wiped out without heroic as the other. Does it make any difference whether the pop-inst suit is controlled set aside or thwarted with money or treatment. Evils accumulate, corruption flourishes, op- utar will is controlled, set aside or thwarted with money or pression rules, until some mighty upheavel of society clears with the army? With patronage or coercion?

social ground. The world at times needs a Cromwell; a man is elected to a judgeship, or sent to congress, or even Luther; a French Revolution to overturn the existing or- elevated as the chief magistrate of a nation, it is not necders of things.

compels him to do His work, but for trying to evade it, he

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,

centrates, or precipitates in his writings and teachings the

whole thought or tendency of his time,-as Voltaire did

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

n his heart to utter because the deepest thoughts can only

be represented by types, figures, illustrations, and sym-

bols. 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 monster

The Crusades, the Reformation, the French Revolution,

were necessary facts in history, the same as Peter the

Hermit, Cromwell, Luther, Napoleon Bonaparte were nec-

essary men in their time and age and for the work that

the man the epoch; each is dependent upon the other;

they are born out of the same reasons, elements and con-

ditions. 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 break.

movements of society, of state, nations and races.

Mohammed in Arabia, Christ in all Christendom.

in France.

the cascades and fountains which nature produces.

If the sun had been always shining the geography of the

been inspired by suffering. No people ever won their liberty until thousands had mestions which the people are to-day pondering in their been slain. No nation was ever purged of its crimes with minds. The powers that bring about these conditions al-out the shedding of blood. Worlds are produced from nat ture's unrest. If there are eruptions and pimples upon the skin, it shows the system is out of order and the blood by sum. What are you going to do about it?" The present the skin, it shows the system is out of order and the blood by sum. is impure. Murders and assassinations are only sympand "without sensation."

toms 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 au-

A NEW PARABLE.

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the political and moral atmosphere. Luther's reformation Because a man occupies some official, social, political or comes along and tears up the religious soil; the French religious position in the world, it is no sign that he has the Revolution comes along and breaks up the political and moral or mental endowment to fill the same. Because a

departily on account of his fitness for these positions.

Mankind learn wisdom slowly .- It is a pitiable spectacle vice, corruption, immorality and injustice that fill the land. [when the rulers, or the chief men of a nation, have to pass It takes the struggle of all the elements to add the rich through the country so strongly guarded by soldiers or deflavor to the fruit, to make the sweet fragrance of the jectives as actually to prohibit enjoyment or gaining any flower, to clothe and adorn the world with foliage and life, kindwledge of the people or country through which they and to fashion, sculpture and form the hills and the dales, Dass. Does the fault of this condition lie at the door of the populace or at the door of the civilization that breeds These conditions?

heavens would not have been mapped out. It is only in rects the ship of state? Are not the morals, the senti-the darkest night that the beauties of the skies can be more than the sention of a patient the cuting of a patient the cuting of a patient the sention of the sentin of the sention o Who moulds public sentiment? Who guides and diseen. The sweetest song, the most inspiring oratory, and juins, traitfultered and an ation the outgrowth of its seen. The sweetest song, the most inspiring oratory, and jaws, institutions and government? And are not the laws, all that is great in sculpture, in painting, in literature, has institutions and government made by the rulers, law-been inspired by suffering.

"Still giant Wrong stands boastful and elate But omniously laughs the book of Fate; And history, breathless, hears it polishing Five pebbles for some epoch-making sling." HENRY MORRISON TEFFT.

> From Conneaut, Ohio, Our society was fortunate in secur

named: Christians, fully as savage as ing the services for three Sundays, of Helen. Stuart Richings, to open our world and hear 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 some

one has said, "Man is gifted with a divine insight, which if he would follow t, would lead him into paths of per lect peace and happiness. audience. Her appeols to the heart Dayton, Ohio. and soul, as well as to the reasoning faculties, are inimitable. She also gives accurate psychic readings, and THOU SHALT .NOT SUFFER her talent as a writer and as a dramat c artist is well know.

Her platform work is greatly assist ed by a charming personality and the magnetic aura by, which she is sur

Twas blind and savage man. Sternal justice has no flawrounded. Her many friends are prophesying No God pronounced that ban. good results to the cause of truth by 'Tis man's conceit that ever tries To build himself a shrine; He flings his errors to the skies,

People may outgrow natural ignorance, but ignorance carefully culti-vated, polished; propagated, and their way to the brains and hearts of grown, because it paralyzes the power ful little city, and the influence of our society is felt as never before. President Spiritualist Soclety, Con-

God outside of ourselves, or some indiassist one another by planting vidual however exalted he may be, we selves upon principle and striving to are idol worshipers; and just so long perform our work through the noblest we are living an imperfect life instead of the Christ life, just so long are we exercise of reason, love and Will. Let. minus the truth that comes 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 come conscious of truth before it is the fruth to us, and this spiritual conscious ness 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 rap

id and definite towards a more perfect civilization which means in time the universal brotherhood of man. How well Jesus the Christ under-

stood the significance of going into the silence when he said "When thou pray est enter into thy closet, and when hast shut the door pray to thy Father which is in secret, and thy Father which

seeth in secret shall reward thee openly." (Matthew 4-6). 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 the soul can look with open vision upon Reality and real-

ize the vesper songs of truth and beau

I care not how busy a man may be

WITCH TO LIVE."

No God has ever made such law:

And calls it "Law Divine."

hall And to the idols bow,

A demon or a God?

Was it a kind creator's will

Of giving foul command.

Oblivion to the fake!

To steep his hand in blood?

O, blasphemy! O, shameful lie!

You are accusing the most High

And thoughtless man will cheer and

And fight for error, tooth and nail, While truth is trampled low.

Who made the witch a thing to kill?

To hide your crime-stained hand,

Hail to the witch! if wise and true.

A. Stated .

W. V. NICUM.

~

us stand together for Spiritualism and all it means to the world. MATTIE E. HULL. Billings, Montana.

DREAMWOOD.

A Trip to That Favorite Locality.

ro Dreamwood, to Dreamwood I wandered on a day,

And there I saw a fairy a-sitting on spray. Why came you here, I prithee? What

came you for to see? Do you know not this region belongeth

unto me And ere I could him answer he waved

his little wand, You idle, idle singer, this place is

fairyland. And whoso cometh hither, a year he

shall remain, And he shall labor daily, ere he depart

again." In Dreamwood, in Dreamwood I tar-

ried as I said, slave unto the fairy, where'er the

fairy led. opened out his roses, I sprinkled

them with dew, And many a path I made him the many

mosses through; robed him all in shimmer, I buckled

on his shoon. watched him in his dances beneath

the rounded moon: And I forgot the passing of all the

busy hours; My-food it was of nectar, my . couch

with the affairs of life, he can, by a litamong the flowers. the practice, go into this silence, even in the very midst of the tumult of the

In Dreamwood, in Dreamwood-alas, that dreams do end:

thought him first a tyrant, I found him soon a friend.

For when the year departed, he woke me where 1 lay;

Come up, my merry singer, here is your freedom day.

But I, I only pleaded, "Oh, wave your wand again,

Forever in your kingdom would I with you remain."

He only laughed: "'Tis over; you me shall serve no more.

But I, your fairy, nightly, will dance about your door.

C. G. BLANDEN. . . 5.

The world is full of cheats. Can you Burn all upon the stake?

No, God has never made such law; 'Twas blind and cruel-man.

Eternal mercy has no flaw; No God pronounced the ban.

H. STRAUB.

THE MONUMENT.

If so men's memories not thy monu-

ment be, Thou shalt have none. Warm hearts, and not cold stone,

Must mark thy grave, or thou shalt

lié unknown. Marbles keep not themselves; how then keep thee?

JOHN VANCE CHENEY.

He who is afraid of asking is ishamed of learning .--- From the Danish.

her re-appearance upon the Spiritual rostrum. The services of Mr. and Mrs. Geo. W. Kates have been secured for the winter months, and we are anticipating harmonious and helpful season unde the ministrations of these true and faithful workers, who always uplift and stimulate, and arouse what is best in their hearers, as they go about doing G. A. WOLTER. good and scattering seeds of truth for their "reaping by and by."

Slowly, but surely the glorious truths many thoughtful people in our beauti-FRANCES E. BONNEY.

neaut, Ohio.

themselves and ever ready for a fray,

Illustrating the Absurdity of Orthodox Teaching. Teaching. Teaching. This pet dog they call Devil. The tis with pleasure that this little the season, last month. This pet dog they call Devil. The tis with pleasure that this little tribute of appreciation is given to this gifted woman. Her work is character-in before a large but ill behaved has beside a large but ill behaved table a large but ill behaved the forever keeps and protects him, family of children, a big and victous the dog more then ther savior from the dearness and force which the dearness and protects him, the dearness and force which the dearness and protects him, the dearness and force which the dearness and protects him, the dearness and force over her the dearness and force over her the dearness and protects him, the dearness and force over her the dearness and the dearness and force over he

dog that is forever running loose with punishment, they claim to love him, out a muzzle or license; the which he or at least pretend ito, and so would seems to keep just for the pleasure it any coward or dead beat, because he affords him when menacing everybody, paid with his blood all their debts,

affords him when menacing over the which they owe, and the including his own family. Including his own family. This man saw fit the other day to receipt in full in the end. This man saw fit the other day to receipt in full in the end. Frown his implous plety by an act of the would be a What a stupendous fallacy, ignorance which would be a and blappenyi twich our his family being of which our highest concepwere about a kill the dog as the only tion as to his love, justice and perfec-

means eo get rid of him, for blting the tion is but a faint shadow of his real; means eo get rid of him, for biting the tion is but a taken youngest one among them, but on see infinite sublimity, youngest one among the so end Those alleged faithful, but foolish ing his pet dog in danger, it so enraged the old man that he grabbed a servants seem lacking in common big club and was about to knock the should be expected as requisite atoffenders down with it, when Joshua, the eldest boy, who by the way, is tributes of a God, and while they would the best in the whole family, sprang clamor for severe building to spare his little Gottleib were a poor mortal; they make

brothers, and rather to strike him in- all kinds of excuses for him since they stead; and swinging around, the now choose him for their God. infurlated man felled the boy with a single blow and left him there lying in

a pool of blood, unmoved by his outrageous act. . . .. Jesus spake in parables as the best called divine truth, can rarely be out-

method to express the truth most forcof growth .- Moncure D. Conway. ibly in but few words, and thus, by setting his hearers thinking helped to When the state is most corrupt unfold their understanding. then the laws are most multiplied.-Theitus. .

Norwich, N. Y. 14 . 14 to 14 . 1 m Chris Gottleib is none other than the imagined God of "Love" of the mis-

### 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 am-bitions, are certainly detrimental to Individual or society. However it would seem to me, from

what Mr. William John Ward gives as his ideal of the advancing of the cause of Spiritualism, in The Progressive Thinker, No. 886, that he has embodled the entire combination in his ar-

It would seem that he has set an ideal, to which all should bend the knee, or blush for shame, in being a participant in any other way, or fol-lowing any other teaching, save that given forth by some installed official

of a Spiritualist church. No! Let us. not blush for shame, but shout for joy, that 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 that of which they profess, is of 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 were given freedom of thought and action it would not be possible to keep them in subjection to their sweet will, and the nomp and nower 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 down' 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 hustle for the penance 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 them in fine parsonages, pay them rich. salaries, and namner 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

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, think-ing and forming his own views of matters; awakened to the responsibilities and opportunities of life.

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?"

Modern Popery Is Ancient Paganis n

(Continued from No. 889.) Hindu. Litany of our Lady Nari; Virgin; Holy Nari, mother of perpetual fecundity.

Egyptian. Litapy of our Lady Isis; Virgin. Holy Isis, universal mother. -

### Roman Catholic.

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

### Hindu

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

### Egyptian.

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 bantistry attracted OUT 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 re ligious 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 Brahmanistic 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 foreheads of the initiates were 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 ablution,' and the person mystically purified was said to ognize in the words of my friend Ecclesistic. This holy rite was held to have a mystic power independent of the

lans and Romans alike employed, this sacred sign. A cross hung upon the breast of Tiglath Pileser in a colossal tablet from Nimroud 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 threats 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 religlous symbol is clearly recognized by our modern acholars. Bishon Coleuso - in the 'Pentateucher' 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 Encyelopedia 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 awrived. 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 "floor-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 ecclesiastic mis en be "regenerated." Our devout churchmen, in ancient scene that he almost felt himself transported back to some times, developed the same sacramentarianism which I rec- 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 Who can set up a teacher or formu- state of mind of the initiate; a superstitious opinion which Apuleius; or Juvenal's description of the sacred image, late, a set of rules to meet the require- a certain Greek historian sneeringly rebuked thus: 'Poor "escorted by the tonsured, surpliced train." Broad ments of a body of individuals, who when developed are a universe of free rendering of Dean Stanley's account of the historic origin of the ecclesiastical vestments which appeared in

### WHAT IS LOVE?

### The Subject Analyzed by Dr. Junet M. Severance.

.We hear a great deal about love, but very little understanding is expressed of what love really is. Like God, it seems to be in the minds 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 particle to particle 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, attrac-

tion 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 facul ties. It is a law of nature that like at racts its like, hence we have as many kinds of love as there are human fac ulties: The emotional faculties love emo

tional things; intellectual faculties intellectual things; the spiritual faculies things spiritual.

To limit 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, 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. Benevoence loves to dispense to others, to do good. Ideality loves the beautiful. Conscientiousness loves right because t is right. Reverence makes us wor thin whatever we deem worthy. The reasoning faculties, Causality, and Comparison, love logic and analytical reasoning in things cognized by the senses, or perceptive faculties. The emotional and perceptive facul-

ties are the first developed in the child or the race, the reasoning the very

well developed they reject all authority

means for all earthly necessities, and A man is a thief simply because his love of acquiring is stronger than his love of right doing. The stronger fac-ulty 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 | with all modern improvements. to its own kind, so every faculty is repelled from its opposite. Doesn't a finely developed musician hate discordant sounds, or a logical reasoner hate sophistry as strongly as he loves enly life by using them to educate othlogic?

racts 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 what is usually meant by love, and the lack of understanding of the neces-sity of being adapted in 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 life. woman, both musicians, often met in a musical way and became very 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 pared to take an active part in pro-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 environ-ments he regained his mental balance. Unless a couple are united or at tracted in the greater part of their faculties the repulsion will be stronger netic 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

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 doth not currupt 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 gen-erally by teaching people to be forgiving, charitable even to giving vast ortunes to benefit the poor, that the earthly possessor might enjoy heavenly appiness? Earth life would be the ante-room to

paradise, if the golden rule was honestly put into practice. Heaven a vast storehouse of earthly treasures.

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

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

sistance. 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 done our duty on earth, by aiding the sick, lame, halt and blind, with our hopeful coun-

sel, strength, and interest-bearing bonds and surplus valuables. Earth life is too short to lay up gold treasures by miserly depriving the laboring man, woman or child, of what

When an individual or race has these they, honestly earn and-ought to have to make them comfortable and happy and become a law unto themselves. Some people seem to have enough

much more, but still grasping for a greater abundance to satisfy an insane 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 be in heaven or soul life with our treasures on earth would seem to make one feel poor indeed when they can be so easily transferred to heavers, by distributing literature, or lift-There is only one faculty that ating a mortgage from a struggling familv. If one desires to think and act.

there is almost an infinite variety of ways to do good and dispose of mill-ions 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 Our aim should be to do good for the benefit of mankind, that a higher civilization may be unfolded, that all may enjoy a greater degree of happiness in this world, and be better pre-

> gressive usefulness in the spirit world. GEORGE F, BAKER. Granville, N. Y.

> > LETTER FROM JOHN WARD. Which He Wisely Pours Oll on the

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ly. It is a wonderful thing." Rev. J. Holz, Chicago.

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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 convic-tions; whether it is by the whoop of an ugly Indian or the flitting of an angel enshrouded in its robe of electric azure, or in whatever manner it s 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 aroused, pose as teachers, give a 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, if the coat fits, put it on; and that is just what I am doing. There may be those who pre sume 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 ody has new togs. Now if our com- GUST? munion with spirits and its attendant by the ablest and most versed person phenomena is of secondary import-ance let's go where the rest of the in the philosophy of Spiritualism, would fall far short of convincing a crowd goes and make it larger. single man or woman of a future state of life; while a message from heaven, future life, by our being able to comfrom a friend or relative given them mune with our friends and others who by a poor washerwoman would be the are near to us by relative ties, and by most positive proof. he attendant phenomena; certainly If

The great volume of proof of the fuwe leave out the proof or make it of This would give that feeling of confiture life, aside from secular ideas, has secondary importance, we have no come through the organism of persons more than our other brothers preachas ignorant of the philosophy of Spiring future life. itualism as an American child would be of the Chinese language. I think one may safely add, that as little has of it; we have the truth, piles of it; been given by those setting themselves proof, truth that is beyond reproach. up as able teachers, as could possibly be imagined.

This being the undeniable fact, hall and listen to lectures on our philcannot see how any one can take the stand that those having a faint develosophy, inspirational speaking, tests, opment 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 herhad quite enough of ordained ministers and anointed priests, wearing the alded forth from a rostrum.

An association with teachers to soft clothing, sheep sent amongst wolves? Think you not that they further the cause of Spiritualism, to rather turn out to be wolves among awaken the dormant spiritual senses of the people, to aid in the developsheen ment of good, true and honest mediums, and bring them before the gencommunion with spirits and its at other hand, the dark seance gives everal public, every one will acknowl edge is good, and lend their moral and financial support.

Mr. Ward says Spiritualism is to start on a new era; litherto we have paid much attention to the mere fact of communion with spirits, with all its attendant phenomena. Now if paying attention to this par-

ticular thing hasn't proven future existence, and isn't of use to instruct us, 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 import-ant than onf brothers who have been preaching future life these thousands of years, if our communion with spirits and its attendant phenomena are of minor importance?

We have hundreds of millions of dollars in fine edifices, with millions of dollars paid annually in salaries to

not repair your grammatical errors, they cannot repair the faults of your life."

the church inherited it from his example."

We as Spiritualists claim to prove

But we have got the proof, volumes

what people want is proof, - positive

Let societies build places of meet-

ng, that we may gather in our own

ine and subject to a condition of test,

Let down the curtain on the dark

seance; watch for the ventriloquist; look out to detect the sleight-of-hand,

or harboring and assisting frauds.

mpregnable to fraud.

descant upon the sacred sign of the cross, which he had of your pope-who, by the way, bears himself superbly observed in use in the baptismal office and which he had in this sacred pageant-is a perfect copy of that of the noticed everywhere in the sacred building. "If you have Dalai-Lama of Thibet. Your pope himself," he observed, learned archaeologists and numismatists, they must have turning to Ecclesiastic, "is our old Pontifex Maximus, who, told you that the cross was a universal and world-old re- in his turn, was a western production, greatly modified of ligious symbol, and that it was used in most, if not all, of the Grand Lama, the infallible head of the true church." the ancient sacred mysteries. Hindus, Assyrians, Egypt-(To be continued.)

Societies, appoint your committees

to wait on those who have a faint de-

can do humanity by developing their

for the phenomena under conditions

which will bar all chance of deception.

dence, and security, which could not

be otherwise but productive of har-

what one sees and hears are genuine

If mediums can develop to give us

keeps.

To all which Broad Churchman responded: "What you, the priestly parade, tracing surplice and alb and chasuble say is confirmed by so sound an occlesiastical authority as and cope and all their kindred regalia to the one-time our own Dr. Lunday, who, in his great work on Monu- common dress of the Roman citizen, which, as it became mental Christianity, remarks, 'John the Baptist simply antiquated, grew sacved, Pagan smiled in quiet approval adopted and practiced the universal custom 'of sacred remarking: "The good Dean was doubtless right; but bathing for the remission of sins. Christ sanctioned it; much of this ecclesiastical regalia has a far more ancient origin. Your bishop's mitre and crosier were once the

Turning away from the baptistry, Pagan proceeded to high cap and hooked staff of one of our gods. The tiara

learn the laws of right living JULIET H. SEVERANCE, M. D.

OUT OF DARKNESS INTO LIGHT. Some Facts Succinctly Stated by One

sect. Indeed, many a time have I res-Who Has Made the Journey. cued a straying fly, and restored it to

the 'outstretched arms of its anxious In 1905, when spirit voices (God's parents! How, then, could I wilfully nessengers) in my own house in hurt a co-worker? No! I want their esteem and good will, and I feel that formed me that my religion was largely myth. I decided to divest myself of I shall hereafter have it. previous teaching and search for truth, Our brother doubts the utility of guided by my own reason. I studied large central temples; but I gently inunot to brace up preconceived opinions. sinuate that the erection and use of or to find popular belief, or to fluc such temples are inevitable as a logwhat any religion had done for the ical outcome of growth, and the vorld, but what is the truth about represent crude methods will as inevitaligion? bly be outgrown and discarded as a I found the following had been

ablest of orators to talk to the people, TAKEN IN BY TRICKSTERS, AND and discouraged, by appointed or asand room for more than four times the people that go to hear them, ex-cept on Easter Sunday when every-THAT THEY TURN AWAY IN DIS-aggrandizement for the few, who taught B. C.: Immaculate conceptions, births heralded by stars and angels, ogether with wise men, ruler killing infants, the trinity, resurrections and would set themselves up on soft cushascensions, miracles, atonement, conions as 'teachers of philosophy, no matfessions and remissions of sins, bapter how deeply their psychic faculties tism, the sacrament, Christmas and velopment of their psychic faculty, are veried in obscurity of the life be-point out to them the great good they yond. ability. Is the "Holy office of the Inquisition" Easter, and the flood, had been taught prior to the time of Moses.

The trouble with the axle just now The immaculate conception, physical them in every possible way to develop in it; get a good axle, good, clean, resurrection and miracles of Christ vere not recorded for over 100 years, pure phenomena-insist on it, exam-A. D. Apparently Paul never heard of ine it well, give it the test; if it doesn't said doctrines or of the four gospels. A little sixty-cent electric pocket

Twenty-six Christian writers from A. D. 120 to A. D. 170, failed to menlamp is a good thing to take into the tion either the gospel of Matthew, Mark, Luke or John. (See a history mony, when there is no doubt that dark seance. By simply pushing the button, you can take in the situation; of the Christian Religion to the year manifestations, phenomena under by letting go of the button you are in these conditions will make Spiritual- darkness again before anyone knows 200 by Waite.)

Older and more reliable gospels ists thick and fast, and make them for what's doing; the spirit will not hurt our Bank; and the magnificence that said Christ was a good man, were you, and the lamp will not hurt the eliminated in order to substitute the If mediums can develop to give us spirit, but it will reveal whether it is phenomena in the dark, they can de-velop to give it to us in the light, from spirit of your friend. It will detect leaves nothing to be desired; but, nevfour gospels with a view of establishertheless, there is plenty of room for opinion. We shall make the port ing churchianity instead of the truth. though the reason given was "because somewhat tattered, but all the more 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 priestoraft. than to extend truth. Are not all men sons of God and nev-

er lost?

Paul was right: "Whatsoever a man sows, that shall he also reap," has always been true and always will be,an unchanging natural law. Conditions of remorse are reformatory, and the transcendental delights of people working in harmony with God and his billions of celestial, intelligencesextending love, brotherhood and substituting justice for injustice, no moral pen can describe,

For 40 years I was a mental slave and justice, and together, with the ofwandering in the wilderness of superproach. stition and tradition, and like millions of honest souls, did not know it. Once it. I take it back. He takes it back. We shake hands all around in mutual was blind, but now I can see the light and brotherly forgiveness, and go of the world is knowledge sweetened ahead with the work in hand with a with the Christ spirit of love. Myths are falling from religion's

more hearty determination to succeed. WM. JOHN WARD, ree, and aided by legions of angels, man begins to know his need-mental freedom.

WILLIAM H. ANDREWS. Washington, D. C. · 4 5 1 40.

opment." By W. H. Bach, Especially "Worry, Hurry, Scurry, Flurry ared." By the Blissful Prophet and useful. to learners who seek to know Cured. and utilize the laws of mediumship and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, development, and avoid errors. Price, 25 cents. "Big Bible Storics," cloth, etc. Price, 25 cents. 50 cents

though the heavens fall."

youngster outgrows and discards his

One is reminded of the early reform-

ers 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

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

Hudson Tuttle says in The Progress

small shoes.

of the brains?

now Barbarians.

bound to defend the local society,

But the brother didn't

"Mediumship and Its Development,

and How to Mesmerize to Assist Devel

1.4

S. Olan

Clinton, Iowa.

I not only allow my good brother Mc-Arthur's criticism but I am thankful to him, and esteem him for it. In my zeal for order and progress, I was se vere in my criticism-made a mistake in part, and I cheerfully acknowledge it, and as cheerfully apologize to my sincere comrades in St. Louis. I would not consciously hurt an in-

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ive Thinker, No. 887, that all that is true in Christian Science has been "pilfered from Spiritualism." If it is directions for the FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP true. I should be ashamed to sav so.

with every instrument. Many who were for they have certainly put us in a back not aware of their mediumistic gift, have, after a few sittings, been able to street with the courageous and wise speculations of their pilferings from receive delightful messages. A volume might be filled with commendatory of letters. Many who began with it as an amusing toy, found that the intelligence one of their latest temples in Boston controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y. glory; and when that time arrives, we writes: "I had communications (by the shall have refined that which we are Psychograph) from many other friends, now pleased to call our "independence." We shall have learned the value of even from old settlers whose gravestones are moss-grown in the old yard. intellect; knowledge, and we shall ap-They have been highly satisfactory; preciate those who, by patient research and proved to me that Spiritualism is and toil, through calumny and hostiliindeed true, and the communications ty have enough to serve 'us: in a have given my heart the greatest comword, we shall have reached a state of fort in the severest loss I have had of culture compared with which we are son, daughter, and their mother."

Dr. Eugene Crowell, whose writings In conclusion, let me say that Clinhave made his name familiar to those ton has its troubles, but I am in honor interested in psychic matters, writes as follows: "I am much pleased with the which Mrs. Alice C. Barry is the able Psychograph. It is very simple in prinpastor. The criticism of "self-elected ciple and construction, and I am sure officers" cannot apply there. That lamust be far more sensitive to spiritual dy is too well known for her sincerity power than the one now in use. I be lieve it will generally supersede the latficers, and members, are above retor whon its superior merits become known."

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or whatever the committees see fit to the reasonable fact that phenomena how the trumpet gets batted around treat us with; all this is needful, help-ful, good, and no one would object to it. But think ye not, that we have if it can be demonstrated once in the ing the music in the form and against the walls and it. But think ye not, that we have if it can be demonstrated once in the ing the music in the form and against it comes in right handy in the dark seance room. light, it can be demonstrated again. Here are the two irrevocable facts, that phenomena coming in the light, when the white-tabed spirit filts where all objects are discernible, are convincing and harmonizing, and into which the most delicate woman or it will fade away; but if it is thereal which the most delicate woman or it will fade away; but if it is the or the spirit work to work the spirit will fade away; but if it is the spirit work to work the spirit will fade away; but if it is the spirit work to work the spirit will fade away; but if it is the spirit work to work the spirit will fade away; but if it is the spirit is spirit to work the spirit work to work the spirit will be a spirit work to work the spirit work to work the spirit will be a spirit it will be a spirit it will be away in the spirit to work the spirit to work the spirit the spirit to work the spirit town the s

stand it, throw it out.

Spiritualists cannot consider that child might enter. Where, on the can hold it, providing you are stronger other hand, the dark seance gives event and the medium, and W. W. MANN. ery possible opportunity for the perperiod there we have the search of the medium of the search of the

importance; it is all-important, and trating of fraud; nothing you can see all that there is, that is important, or hear can be absolutely convincing The thing for every Spiritualist to do, to a rational thinking person. No har is to pitt every barrier in the path of fraud and deception, and insist upon the development of mediums along the entertainment to even those of strong

nerves. It is true there are a lot of those whose seances are so adverse to reason, as to be overjoyed at embracreason, as to be overjoyed at embrac-ing some foul-breathed, liquor-soaked, precepts have left a fasting impression vulgar form; togged up in rubber Marcenus R. K. Wright. Price 25cts. segergemain performer. Societies, appoint your committees to investigate the scances of every me dinm in the land. If deception is practiced, fay it bare; the world will bink something of your theorem will bink something of your theorem will

will have confidence in you; they will ena and advocate the philosophy, of

at least believe you are honest in your Spiritualism, cannot but be heralded investigations, and not either duped with joy; but to assert that the communion with spirits and the phenom-THERE IS NOT A SOUL IN THE ena are of secondary importance, and

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# ROBERT BROWNING. Spiritualism the Heart of the Teachings of the Great Poets.

ger of Light,) was the greatest spirit- In his right constitution; love preceding ual 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 elect- sions. A large part of it is cast as an argument, pro and ed president of the Australian Literature Society, was an- con, between Fancy and Reason as to the existence of nounced, the following article by a close student of God, a future life, and consequently how man should order Browning in Perth, W. A., was sent to the editor of the his probationary period on earth. The poem opens with a Harbinger of Light. This gentleman is a Spiritualist, and beautiful little introductory lyric, 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 irrefragible proof of his disapproval of Medern 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 Balcaires) 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 scon 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 acquirements 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, (as set forth by the Harbin- And what proportion love should hold with power

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 Saisiaz," a heautiful poem throughout, contains the most argumentative and didactic statement of Browning's views of religion-the disclosing of his ripened conclu

"Good to forgiv	/0;
Best to forget!	يتقدر والمجارية والمحاوير والمعادي والمحاوية والمحاوية والمحاوية والمحاوية والمحاوية والمحاوية والمحاوية والمح
Living, we fret	
Dying, we live.	
Fretless and fre	80
Soul, clap thy	pinion!
Earth have don	linion
Body, o'er thee	
	n han an a

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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 salm 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 spirittinguished philosophers of the time.

The poem breathes the old Hebrew patriarchal spiritcalm, 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 sits, not stand, but Gol. Be our joys three parts pain! Strive, and hold cheap the strain;

Learn, nor account the pang; dare, never grudge, the throe."

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 Indue. The Future I may face now I have proved the Past."

That is, to really realize all that the word means. He expanse-to-wit, Nature," and learning "all is effect of crosses a lonely heath-and meets a mysterious form, who Cause," and goes passing laws each one, offers him certain gifts. In his ambition he desires mental qualifies and at each request the form reproves him and disapproves his van choice in scathing words. At last in humility he asks for "leave to love only," and the ance power if he could see deep enough. Limitless love spirit approves, saying at last he has chosen rightly, and unbeset by hindrance. And so it is; power is love seen departs. u H

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 "Reverifs" and closing with his swan soug? "Epilogue," wherein the old battle cry of "Prospice" 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 pall 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, nowhere or nowise a repetition of "Ben Ezra." Again he re-Iterates .....

- "I know there shall dawn a day · Is it here on homely earth? Is it yonder world's away,
- Where the strange 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 annals, thus begin; With body to life awoke Soul, the immortal twin Of body which bore soul's Since mortal and not akin."

Mind soars gathering in the treasures "from the ranged Perth, W. A.

Critical Examination. A

The Wicked and Blasphemous Doctrine of Vi-

carious Atonement.

Some ignorant, superstitious pagan writer of Genesis wrote as follows: The Phenecians offered to the Gods in times of war or drought the fairest of "And in process of time it came to their children, and yearly sacrificed their pass that Cain brought of the first fruit dearest, and even their only child to Sat-of the ground an offering unto the Lord. urn. The Mexicans and Peruvians of "And Abel,he also brought of the first-fered human sacrifice to the Sun.

Little Ben Smith was sacrificed at lings of the flock and of the fat thereof. And the Lord had respect unto Abel and Los Angeles, Cal., in 1882. His father was converted at a Methodist revival his offering: s offering: 491 411 was converted at a Methodist revival, "But unto Cain and his offering he had and for several months he devoted his

not respect (Genesis 4:3, 4, 5.). If the ignorant pagan writer had reconvinced by the wicked bible that he versed that, what an immense amount ought to make a human sacrifice, and of human sacrifice and, suffering would brought his wife and their only child, a wig been avoided. "And Noah builded an altar unto the The little fellow knelt down and his have been avoided. Lord, and took of every clean beast, and of every clean fowl, and offered burnt of-ferings on the altar." (Genesis 8:20). "And they came to the place God had told him of; and Abraham built an altar

bound Isaac his son, and laid him on the been as wicked as it was possible for

oxen." (Exodus 20:24).) Also the 29th and 30th chapters of a cross, and his suffering and death will Exodus where the atonement is estab- wash your sins away with his blood, and you will be pure and holy and go to heavlished among the Jews. Intelligent people must quit believing en and be an angel."

that what those ancient, ignorant, superstitious pagans wrote in the bible nable doctrine?

BE."

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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 houd be widely droulated. Price, cloth, st. grand music poems, "Abt Vogler" or "Master Hugues of

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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 hese words: St. Matthew 16:23: "But he turned

be drawn.

time to studying the bible, until he was

there, and laid the wood insorder, and should come to you and tell you he had

altar upon the wood," (Genesis 22:9). "An altar of earth thou shalt make about to de and asked you to do some-unto me, and shalt sacrifice thereon thy thing for him; "Here is my little innopeace offerings, thy sheep, and thine cent boy. I will burn him at the stake, or hang him on a tree, or crucify him on

Do you believe any such wicked, dam-

and said unto Peter, get thee behind me, Satan; thou art an offense unto

"To Omnipotence lord of laws."

worst to best." He breaks out with the old cry-

Rise and not rest, but press

on and keep heart. He reiterates-

"What had I on earth to do

Never doubted clouds would break,

clear to him that

Being who?

ward,

triumph,

self-conquest and trust.

Sleep to wake."

1991

"Then life is-to wake not sleep,

To the heaven's height far and steep."

"Strive but for closer view,

Love were as plain to see."

With the slothful, with the mawkish, the unmanly

Held we fall to rise, are baffled to fight better,

One who never turned his back but marched breast for

Never dreamed; though right were worsted wrong would

Then in the Epilogue he draws himself up to full height

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Sec. 2 state

R. M. H.

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

thrice.'

therefore, unto him, art not thou also and said I am not.

this man of whom ve speak."

sus almost enemies.

sus 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 United States to the President of the President of Science, Psychical Re-search, Philosophy, Spiritualism. With a special contribution on Imfiortality from New Standpoints. Compiled and edited by Robert J. Thompson, Lato Special Envoy of the author of the gospel of St Luke. And United States to the President of the Presch Re-States to the President of the States to th

it is quite certain that Ireneus, A. D., 190, is the author of the gospel of St. A work of espec John, because it corresponds in doc-

ignorant pagan fisherman of the sea Galilee, who did not know his A. B.

me, for thou savourest not the things that be of God, but those that be of St. Luke 22:61: "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 St. John, 18:25: "And Simon Peter

sembled at Rome, St. Peter laid his

stood and warmed himself. They said,

one of his disciples? He denied it,

St. Mark, 14:71: "But he began to and thinkers of the world, giving the curse and swear, saying, I know not strongest and best reasons known to In the above quotations the pagan bishops make St. Peter and Christ Je-sus almost enemies.

The particular poems and writings in which his true spiritual views are embodied are, among others, "Pippa Passes," "Paracelsus," "La Salsiaz," "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.

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.

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 | Fancies that broke through language and escaped; 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-sides dew pearled, 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 twentythree, 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 bungle, 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 experinices, he says, 2014 7 15 16

an eres tantes and the tenerous

"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 dudge in "making ip the main amount." Among them

'All instincts immature, all purposes unsure, Thoughts hardly to be packed

Into a narrow act.

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 o' 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;

Ket felt in my heart; amid all its-sense Of the power, an equal evidence That His love there, too, was the nobler dower."

### 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!"

about communicating with God, and say-ing that God said this and that, and did of intelligent people believe just such this and that is true. They lied, and horrid doctrines because the church they knew they lied when they wrote teaches that the crucifixion of Christ Jesus washes their sins away.

If God communicated with those ig- If God wanted to redeem the sins of norant pagans, why does he not com- the people of the world he could do so Blood sacrifice as an atonement for nocent person. municate with intelligent people now? Jews were familiar. It had prevailed He did not crucify anyone to redeem the

The practice had its origin in supposed drowned them, and he did not crucify necessity of placating an angry God and Lot to redeem the sins of the people of the preference of God to Cain's blood Sodom and Gomorrah; he burnt them, sacrifice instead of Abel's fruit sacrifice. and he ought to have burned lecherous "Without shedding of blood there is old Lot, too. o remission." Hebrews 9:22. The doctrine of salvation through a

no remission." Hebrews 9:22. The pagan bishops who wrote the goscrucified Savior does not appear in any pels did not say that Jesus himself gave of the primitive religions before the esany intimation that he was about to die tablishing of the Roman Catholic pay for having their sins remitted ac for the remission of the sins of the Church. world. They overlooked that important But this is enough of such horrid

wicked and cruel sacrifices by religious If Christ Jesus was a man, and could fanatics who ignorantly supposed they principal churches in Naples, Italy, ig progressive lyceum, a spiritual or lib-the sign, cut in marble: "PLENARY eral society may be organized and could redeem, he could not WHAT A CURSE TO THE HUMAN INDULGENCES GOOD IN THIS ducted without other assistance. Price, die, he could not redeem; and if he was a God and could redeem he could not die; therefore the saying that Christ RACE IT HAS BEEN. Let us now examine the foundation of HERE." the Roman Catholic Hierarchy upon This Jesus died to redeem the sins of the world is false.

The pagan bishop, Ireneus, A. D. 190; which which the church claims to have blasphemous doctrine of the vicarious Clement of Alexandria, A. D. 200; and the power of remitting sins: Tertulian, A. D. 210, who established the St. Matthew 16: "And Simo St. Matthew 16: "And Simon Peter an- bishops for the purpose of obtaining Roman Catholic Hierarchy, adopted the swered and said, thou art the Christ, the revenue to support themselves and doctrine of vicarious atonement for son of the living God." THE PURPOSE OF OBTAINING RE VENGE. 17th Verse: "And Je said unto him, blessed son of the living God." 17th Verse: "And Jesus answered and AND ESTABLISH THE ROMAN

burning crater of Kileau.

 $T_{\rm eff}$ 

 $(\mathbf{y}_{i})$ 

divine favor.

said unto him, blessed art thou Simon CATHOLIC HIERARCHY THAT HAS The Catholic Church taught that the church had the power of remitting sins, and when a person had committed a sin Bar-Jona, for flesh and blood hath not BEEN THE GREATEST CURSE TO revealed it unto thee, but my Father THE HUMAN RACE THE WORLD which is in heaven." 18th verse: "And I say also unto the church would, for a money consider ation, remit the sins of a sinner. thee, That thou art Peter, and upon this The doctrine itself is wicked because rock I will build my church, and the it tends to increase crime. An Italian Brigand will rob and steal, gates of hell shall not prevail against

19th verse: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth other. Among many of the ancient nations

20th verse; Then charged he his dis-

Among many of the ancient nations the sacrifice of human beings was prac-ticed principally slaves and prisoners of war, then their own children, even their most beloved first born. "It came to be an idea that every shi must have its pre-scribed amount of blodd punishment, and that the Gods would accept the life of one nerson as atwempart for the sing of one person as atonement for the sins of others. This idea prevailed even in By comparing St. Luke, 9:20: "He said unto them, but whom say ye that I am? Peter answering said, The Christ Greece and Rome, and some persons sacrificed themselves to the"Gods to save of God.'

The 17th, 18th and 19th verses, of their country. In Hgypt, if the eldest born of the family of Athaneas entered the 16th chapter of St. Ma the temple of Laphystan jupiter at Atlas also be interpolated here, the 16th chapter of St, Matthew should in Achaia he was crowned with gar-lands and sacrificed like an animal. The Sandwich Islanders threw human beings as a sacrifice to the Gods, into the 21st verse: "And he straightway charged them, and commanded them to

tell no man that thing. St. Mark, 8:29: "And he saith unto them, but whom say ye that I am? And Human offerings to the Gods were at

Peter answereth and saith unto him, thou art the Christ." time almost universal. In great The 17th, 18th and 19th verses of chapter 16 of St Matthew should also calamities or a pressing famine the peo-ple sacrificed their king to purchase the

have been interpolated here. The first king of Vermaland was burnt 30th verse: "And he charged them that they should tell no man of him. in honor of Odin, the supreme God, to put an end to a great dearth. The pagan bishops overlooked a very Earl Hakon of Norway offered his son as a sacrifice to Odin to obtain a victory over the Jomsberg pirates. Aun, king and 19th verses of chapter 16 of St. of Sweden, sacrificed his nine sons to Matthew, and making the foundation Odin to prolong his life. Some of the of the Catholic Church more secure. tings of Israel offered up their first born Clement says when St. Peter was sons as a sacrifice to the God of Baal. about to die, the brethren being as-

Cs, and could not write his name. All the gospels, including the apoc-

rvnhal gospeis, are founded upon the gospel of Marcian, A. D., 145, translated the life of Krishna of India into Greek, which was brought by Ap-gifts according to the most approved who methods of ancient and modern teachpolonius of Tyana on his second journey to India during the first century. ers, together with a set of six symbols some of the apocryphal gospels are burlesques, and ridicule the whole story of Christ Jesus story of Christ Jesus.

hand to sell to sinners, and they must

cording to the size of their bank ac

count.

A course of practical experimental lessons, of especial value and assistance The pagan bishops destroyed everyto those who desire to be benefited by thing that could in any way interfere the development of powers of concenwith, or contradict, their gospels cretration of thought, clear meditation and ating a fictitious Christ Jesus. superior inspiration. The Catholic Church claims to have

Bent complete for 50 cents. very large amount of goodness on

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atonement was adopted by the pagan An Infamons A pamphlet of 32 pages, com-Conspiracy piled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to overthrow our free government. Price, 15 cents

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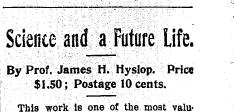
whatsoever thou shalt bind on earth shall be bound in heaven; and what-soever thou shalt loose on earth shall be loosed in heaven." Albert Turner." Of special interest 20th verse; Then charged he his dis-the his dis-

"The Attainment of Womanly Beau

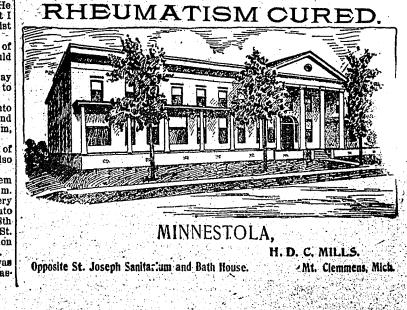
HAS EVER KNOWN.

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To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive .-- Robert Louis Stevenson.



able acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its ethical deduc tions, unanswerable in its logic, and above all sympathetic to the truth whatever it may be and wherever if may be found. For sale at this office.



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"Whenever you desire the address of your paper cohanged, always give the address of the place to which it has been going or the change cannot be made. who examined an original Hebrew manuscript found it without vowels or

TO FOREIGN COUNTRIES.

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

SATURDAY, DECEMBER 15, 1906.

WORDS OF CAUTION.

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

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless othwise 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 General 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 submitted 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 i he can do any better. He can't do any

The result the world knows. Now priestcraft has been running this world through all the ages. War, violence, crime, and disregard of human rights have characterized every period of the world's history. It has made little difference what form of religion 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,

The Basic Errors Were Retained. Church Bells. One of the most sensible acts which At first glance it seems good of Protestant reformers who bolted has come under our notice by a Christian church for many a day was that Catholicism in the 16th century, and of the trustees of the Methodist set up opposition to the parent church that they did so without calling in church of Wauseon, Ohio, directing question the genuineness of the literthe suspension of bell-ringing. They ary productions of that mother. They declared all persons knew the time of controverted the dogmas and practices service, most persons have timeof the parent church, showed that pieces, and all can hear the town force and fraud had been the leading clock, hence, by implication at least, the bell is a useless ornament. All instruments for propaganda purposes, but it appears they welcomed their churches should adopt this worthy ex holy books as divine, and never ample. stopped to investigate their author-The hell and its clatter may have

been well enough in the Middle Ages ship, the time they were written, or by and even down to the middle of the whom. They acted, as did the King last century: but there is no apology James' translators; as have all prefor it now, with a watch in every tended translators from the Geneva meeting-goer's pocket, or a clock in Bishops down to the recent revision, as though the first\_rendering was almost his home. faultless from which they dared not

There was a reason for this. He

diacritical marks-consonants were

erwise the old rendering is closely ad-

earlier restrictions no longer in force,

was written to supply links in

Church Farming.

good reason to doubt.

dependent translation.

rect rendering.

holy book.

original.

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 the whole body should be cast into hell Jesus-Matt. 5:29.

only used, and there was no separa-Does the eye offend by seeing, the tion of words from their fellows. The ear by hearing, or the hand by execut few who attempted a new rendering ing the will of its owner? They are without being guided by previous all but servants of the brain, and of translators, made a very different themselves can do no act, or take story from that received, indeed so vacognizance of no event other than as riant it would be scarcely possible to the master, mind, directs. Plucking believe it a translation from the same out an eye because it has seen something it could not help seeing would Take up any rendering of the Old denote an insane act. Jesus, if a rea Testament into English, whether that character, and in possession of com of Wickliff, Tyndall, the Geneva clermon intelligence, saying nothing of his ics, King James' Translators, the being a God, as his worshipers claim, Douay, or the production of the renever said any such thing. It was cent revisors, and they are substanmisrepresentation of the monk who tially the same. A few words are wrote the gospel who was the author changed, to make them harmonize of that idea. with the creed of the scholar; but oth-

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-Luther and his coadiutors seemed conscious if they discarded the current church literature they would be in an you will be sorry for. unknown sea, with neither chart nor compass, so they accepted without

that way. The first paper I picked up gave an account of Prof. Hyslop's tioned the divine authenticity of their In a more intellectual age, and the

as to her being genuine and one of the best mediums I have come in contact with in my fifteen years experience. I went to the church, and what

very interesting. Her heart is in the

A Question to Be Considered. Something Startling! oughly Educational all along Occult and Spiritual lines. 10 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 allow Spiritualists to remain ignorant thereof, would be criminal on our part. Read carefully what President Barrett has to say.

WHEN SPIRIT RETURN WAS FACTOR IN OUR CAUSE, AND THE FIRST INAUGURATED, IT WAS ORIGINAL INTENTION OF SPIRIT SOLELY FOR THE PURPOSE OF RETURN IN ALL ITS BEAUTY AND ESTABLISHING THE IMPORTANT LOVELINESS BECAME GROSSLY FACT. THAT THERE IS ANOTHER PERVERTED IN VARIOUS OTHER LIFE IN THE SPIRIT REALMS- WAYS, AND AT LAST THE CRY BE-ANOTHER WORLD OF INEFFABLE CAME GENERAL AMONG OUT. BEAUTYAND LOVELINESS WHERE SIDERS THAT SPIRITUALISM THE SPIRIT SURVIVES THE MUST BE "REGULATED." ONE DEATH OF, THE BODY, AND THAT MAN IN THIS CITY LOST \$100,000 HEAVEN AS PORTRAYED BY THE IN FOLLOWING THE ADVICE OF A VARIOUS ORTHODOX CHURCHES MEDIUM, MAKING STOCK INVEST-WAS A MYTH, HAVING NO EXIST- MENTS; ANOTHER LOST \$2,000, ENCE ONLY IN THE FERVID IMAG. ANOTHER \$1,000, AND MANY OTH-INATION. ERS VARIOUS SUMS, THUS TEND. SOON, HOWEVER, A CHANGE ING TO CORRUPT ONE OF THE TOOK PLACE. THE MEDIUM MOST GLORIOUS TRUTHS THAT FORTUNE TELLER", AROSE; THE EVER WAS PRESENTED TO THE MEDIUM LOCATER OF MINES OF CHILDREN OF EARTH. WILL 'FABULOUS'' WEALTH CAME TO SPIRITUALISM EVER, BE CON THE FRONT; THE MEDIUM PRO. FINED EXCLUSIVELY TO THE MOTER OF CERTAIN "STOCK CON- SPIRITUALIZING PROCESS OF CERNS" BECAME KNOWN, AND RAISING THE WORLD TO A HIGH-

THE MEDIUM WHO USED ARTIFI- ER PLANE, AS MANIFESTED IN CIAL TOGGERY AND LEGERDE- MANY OF OUR GRAND LECTUR-MAIN TO DECEIVE THE PUBLIC ERS AND MEDIUMS? THAT IS A BOGUS MATERIALIZED QUESTION THAT ONLY THE FU-WITH FORMS, BECAME A PROMINENT TURE CAN ANSWER.

'USED MEDIUMS TO SELL STOCK." the employment of a bogus medium, upon the recommendation of a man The Duty of Spiritualists in the Matwho knows him to be such, just as

> reprehensible as the case of the thief ter, Plainly Indicated. above instanced?

"Private judgment," indeed! Under the above caption, an article ceases to be a case of private judgis going the rounds of the secular ment the moment the man recompress which, reflects no credit upon mends a suspicious character to an un-Spiritualism much less upon Spiritualsuspecting friend, and it is infinitely ists. A good woman was induced by worse when that friend is a large pubso-called mediums to invest four thoulic audience. The neople have put sand dollars in a bogus concern that promised big returns in dividends, and their trust in the leaders of the movement, and those leaders are as had the mortification of losing all she guilty as the pretenders themselves. invested." "The spirits" told her that when they stoop, for the sake of door the venture was a sure one, and that fees, to place known counterfeiters the manager was an honest, reliable upon the platform. man. Her trust has been betrayed.

The defrauding of this woman is an and this "honest, reliable business object lesson also to Spiritualists to man," and his confederates, the pretake a stand that means something on tended mediums, are richer by just so the subject of commercialism that is now operating against every honest

HARRISON D. BARRETT,

IMPORTANT NOTICE.

Editor-at-Large N. S. A.

HARRISON D. BARRETT.

YEAR, AND THE NEW TIME.

NOW READY!

Ideas.

. .

savage man, is traced through its end

less phases upward from primeval sav-

Rome: the speculations of philoso-

phers; the Hebrew seers, the Alexan-

The Christ-Idea, of a mediator be-

tween God and Man, is traced through

ultimate in the ideal of a perfect man.

Redemption is by growth. If the teachings of individual spirits may be

taken as representing Spiritualism

this book must be regarded as the

message that Cause presents to the

world on the disputed questions of

The application of the Darwinian theory of Evolution to man's concep-

tion of God and a Savior, may be pre-

sented as at least one new idea Spirit-ualism has given to the world. The

work has more than spirit-authority,

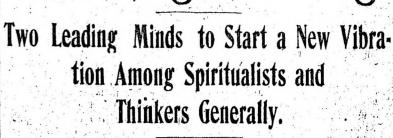
HUDSON TUTTLE.

Berlin Heights, Ohio.

...

The idea of God, beginning with

There are many people who will say that this woman's cupidity is wholly at medium in our ranks. The world fault, and that she has received just should be made to know that Spiritualism has nothing in common with what she deserved. There is little those who operate in its sacred name sympathy to-day for those who, graspfor "business purposes only." The ng for wealth and power, are suddenly deprived of both. So far as the full column advertisements in the seclatest victim of craft and villainy was ular papers constitute no part of Spirmoved by a sordid desire to add to her itualism, and those who resort to them are neither Spiritualists nor mestore of wealth by any means obtainable, to that extent she deserves the diums. Those whose cards indicate stinging rebuke she has received, and that they can locate oil and gas wells, has paid well for a merited lesson. find lost husbands, discover buried treasure, and other equally ridiculous But there is another side to this question. Her confidence was gained by and impossible things are just as repthese pretenders, through her love for rehensible as the "loud" advertisers to whom reference has just been made



Dec. 15, 1906.

The Erudite Col. Olcott, the great Theosophist, and Miss Elizabeth Harlow, one of our leading inspirational speakers, will both entertain our readers on the "Dangers of Psychism," from diametrically different standpoints. The lecture by the distinguished Colonel will be answered by Miss Harlow in her own inimitable way, both constituting something of great value to Spiritualists. Now is the time to send in your subscriptions, with an additional subscriber, and thus keep up with the advancing procession instead of following in the rear.

The Progressive Thinker is a) the time, and all the prominent speak-THOUGHT-PROMOTER. It leads its ers and mediums in the land have apparently selected it for their official eaders constantly into new fields and organ, ignoring almost without excep-ENRICHES THEIR MINDS with tion the Organ of the Fakes in Chiomething they never thought' about cago-an organ that exploits all the before. In fact, those who do not pedishonest mediums, whose notices are ruse THE PROGRESSIVE THINKER carefully excluded from our columns. week after week are not posted in re-Honest mediums and speakers know gard to the general trend of our Cause full well that their names would be In SPIRITUAL AND OCCULT MAT. soiled if used in connection with Elsie TERS, hence so far as accurate infor-Reynolds, the materializing medium, mation is concerned, they must take a and the creator of bogus spirits, with rear seat.

artificial toggery; if used in connec-In order to illustrate more fully Oction with Fallis, the exposed spirit ult Matters, we had a lecture by COL. artist; with Winans, whose bushel of OLCOTT, on "THE DANGERS OF trick-spirit-paraphernalia was cap-PSYCHISM," reported in full expresstured at Hot Springs, Ark.; with the ly for The Progressive Thinker, and Nichols Sisters, with their bogus spiralso a reply thereto by the versatile its, and many others of like ilk, who and eloquent ELIZABETH HARLOW. are exploited in their special organ, Col. Olcott is the one great man the Light of Truth. Are not honest among Theosophists, India and Its mediums and sneakers defiled by hav-Occultism are an open book to him, he ing their names mentioned in a paper having lived there for many years and that exploits such a class? Are not become familiar with the Mahatmas, the meetings in this city and elseand his address on the "DANGERS OF where condoning fraud to a certain PSYCHISM" will excite very great inextent when they seek the columns of terest among Spiritualists everywhere, that paper, for their reports, thus aidand particularly will the comprehening in its support? There is not, we sive and exhaustive reply thereto by repeat, one promient, widely-known ELIZABETH HARLOW AWAKEN A lecturer in the land, but what would PLEASANT VIBRATION ALL shrink from having his name men-ALONG THE LINE! tioned in that paper, feeling it would The interest in The Progressive be defiled thereby. A word to the Thinker is becoming more intense all wise is sufficient.



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

hered to. No one has the temerity to Some Accounts of a Seance With Mrs. start out for himself and make an in-Blake, Trumpet Medium in The same is not true to so large an the Light. extent with the New Testament; for the Latin Vulgate, which is the base ago, and through neglect I did not renew, and neglect was the cause of my missing the account of Prof. Hyslop's visit to Mrs. Blake, opposite Hunting-

to say to all subscribers of The Proressive Thinker, the best paper pub lished in the interest of Spiritualism: question, whatever fell in their way. They did more: Wherever they gained control of civil legislation they repulsed criticism, and punished with imprisonment or death all who ques-

with reason emancipated, it is found none of the Christian literature is as ancient as formerly supposed. Indeed it seems comparatively modern. It broken chain, provided the chain had a prior existence, of which there is The dear sisters of the Presbyterian church, in Moran, Kansas, have inaugurated a new method of securing the

W. Va., on the Ohio side of the Ohio River. And right here allow me

Don't fail to renew your subscription, for if you do you will miss something I came to Columbus last Tuesday to locate, and this Sunday I had intended going to the 1st Spiritual Church, to hear Mrs. Marian Carpenter, but not feeling very well, a friend gave me five copies of The Progressive Thinker to read, and I would pass the evening

visit to Mrs. Blake, which was very in teresting to me, for I was to see Mrs. Blake' and I wish to add my testimony

peautiful temple it is. Thanks to Mr. and Mrs. A., of this city. All Spirit ualists of Columbus know the grand work they have done in the past 18 years for the cause. Mr. A. has been very ill all summer, but is now better. We thought at one time he was going to make the change, but he has a ne lease on life. We hope to have him with us many years yet. John rarely makes a mistake when engaging talent I found the church full and I listened to Mrs. Carpenter's lecture, and it was

ITEMS OF EXPERIENCE. My subscription expired some time

Almighty God, but, letting their pretended 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 Buddhists who worshiped no God, seem to have been the most pacific people who ever lived. Until aroused into activity 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 idolatry, and enforce the worship of only one God; whereas Christians, on the contrary, wished to ossipel the worship of three Gods, and falsely contended three are one, showing themselves very inferior mathematicians. As sectarianism has dominated the world from the earliest ages, and has only made "botch work" of governments, 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 with it. Pi ous meditation, humiliation, and high resolve would in ne 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 should no longer be cher-ished. It is neither honest nor useful longer to advocate it. Has not weird and strange fantasy reigned quite long But there is scarcely a liberal clergyman in the world who dares tell his congregation the truth. That is why the congregations are so small.

We know universal law exists, and 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 origin? Why suspect there was a remote neriod when this law had no existonce; that some personal and pre-existing divinity enacted it, and that to him, and not to the law, our reverence 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 imaginings of some of our neighbors. It exhib-its 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 lovers; the continuance of equality shall be comrades .- Walt Whitman.

under the immediate supervision of needful, to compensate their preacher work and she is making many converts. 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. Comes did the praying, putting in his best service at the dinner table. The growing grain was well culti-

vated by the sisters, and kindly showers 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 displaying 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 filrepute 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 reside there, and adding, "since the expulsion of the fraternity from France many have settled in Italy." The order 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 religious freedom everywhere. The assassination 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 Guiteau and Czolgosz 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 little 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 happlness.-Gelett Burgess, A Liva .

She gave tests for one hour, and they were fine, all acknowledged. She is a fine medium. Now for my story: Some years ago, was at Wheeling, W. Va. Several Spiritualists there had told me of Mrs. Blake, that she could produce the trumpet-talking in the light. A few weeks later I passed through Huntington on my way to Bristol, Ténn. On my return I stopped at Huntington, and one hot 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 fne that so many people crossed on his ferry to see her, and they had told him what wonderful Manifestations Mrs. Blake produced. Mr. Blake met me at the door and stated his wife had been ill, but was better. She came in the room and 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 dark circles, small at each end and larger in the center. She handed it to me. I placed the trumpet to my ear away from them 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, "Your brother George." I asked him several questions and all were answered correctly. Then one of her controls spoke in a

voice, I think it was her son loud 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 onderful. 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. Rapid strides have been made in that direction in the past fifteen 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 greater skeptic than myself. I investigated in the right. I was looking for facts.

found some frauds but, thank heaven, found genuine mediums and no amount of money would buy my knowledge of the beautiful philosophy, if I could not regain 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 hapest mortal on earth-should have a

kindly feeling for everybody: Now, Brother Francis; & word for you. You are fighting the frauds. Keep it up. It is the only way to pu-

her departed their dear It behooves all Spiritualists to be on name was she appealed to, and promtheir guard against all such pretendised large returns on her investment, ers, and to warn their friends and acwith which she could do "GREAT quaintances to do likewise. Duping GOOD IN THE WORLD." Perhaps the credulous, robbing the unsuspectshe was assured that she could do

wonderful things for the cause of ing, and mocking the heart-broken people of earth in the name of Spirit-Spiritualism, and for its mediums. ualism and mediumship will go when These base deceivers used tender and Spiritualists rise as one man and denoble influences for a most despicable mand that they shall go. purpose-robbing the innocent living

much as she is poorer.

in the name of her arisen dead. In view of the inducements held Box 580 Seattle, Wash. out to her in respect to doing good with her augmiented capital, it is not strange that she yielded to the unholy Having been directed to carry on the influences around her, hence the work of Editor-at-Large in connection with the N. S. A., I am desirous of ob charge that she is reaping a just reward for her cupidity falls to the taining all press notices for or against ground. She was deceived by a gang Spiritualism, and reliable information with regard to attacks upon our move of CONSCIENCELESS TRICKSTERS, ment that may be made by preachers. and exploited out of her money by morespectfully request all Spiritualists tives wholly criminal in character. to forward the same to me at their Those who robbed her will probably earliest convenience. never he brought to justice. The Box 580, Seattle, Wash. "mediums(?)" will escape either

through some legal technicality or A BOOK FOR THE NEW through the specious argument that they are not responsible for what the spirits did-that they were "unconscious instruments in the hands of ex-

carnate intelligences; hence not at all The Evolution of the God and Christto blame for what those intelligences might make them do!" Worst of all, there are fool Spiritualists who will support this ridiculous nonsense under path! The "manager" of the whole agery through Assyria, Greece and business, who employed these mediums(?) to filch money from unsusdrian school; to its final interpretation by scientific investigation as the Cospecting people, will guietly drof out of sight, change his name and repeat mic Mind. his rascality in some other city or town. So ftwillever be until Spiritall the great World Religions, to its

ualists do their whole duty in all such cases. What is that duty? To cease defending and apologizing for these robbers, and bystefusing to employ them in public or in private as representa-

tives of Spiritualism. When a man God and the Savior. recommends a thief as perfectly trustworthy, knowing him to be a thief, the law, moral and civil, holds the endorser as responsible for the evil he may do the one who employs him.

Is Spiritualism so utterly lawless, ts followers so cursed by extreme "individualism," as to make the employment of known pretenders and scalawags a matter of private judgment, against which reputable men and wo-

men have no right to protest? Is not

rify the name of Spiritualism ..... You are a power for good for the cause. May your stay on earth be prolonged octavo pages. Price \$1,25, with 10 cents added for postage: Address A. VLEREBOME. many years.

TRUE SPIRITUALISM !



### 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 republished 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 history of Spiritualism can not be written without them. Since last week, the following subscribers to a full

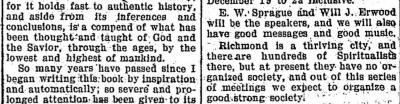
set of the Doctor's works have come to hand:

Emond F. Buhot, Dennison, Ohio; | able treasure, the best Bible ever witt-T. J. Mayer, the honored treasurer of ten. I hope I shall live to see a full the N. S. A.; Mrs. John Ruopp, Ox- set of Dr. Davis's works. I am 68 nard, Cal.; B. G. Sweet, Empire City, years old, but am going to try to stick Kansas; Henry Peterson, Seattle, it out in the old physical frame until Wash. Mr. Peterson writes: "Please I see a full set published. It will be put the undersigned down as one of greatly to my benefit if the subscribthe two hundred subscribers for one ers will hurry up, as I can then, from set of Dr. Andrew Jackson Davis's such valuable writings, get a chance great works. The undersigned is not to store my little head with a few a praying man, but in this case I do more common sense ideas, and also hope and PRAY that there are at least learn something of the country to-200 who will subscribe. I have the wards which I am on the way; but Principles of Nature, Her Divine Rev. enough. You know what I would say elations,' and 'A Voice to Mankind,' better than I can say it, so here is my and that book is to me the most valu- name." -91.15

### INDIANA STATE ASSOCIATION:

A Five Days' Meeting to Be Held at Richmond, Ind. The Indiana State Association of

Spiritualists will hold a five days' Ind. mass-meeting at Richmond, Ind., from December 19 to 23 inclusive.



The Indiana State Association is revision, that it was with almost a feeling of regret that I received the message that it was finished. Beautifully bound in muslin, 280 gaged up to the Holidays; in fact, he making for himself some so has more calls than he can fill. But if there is no inner Wherever he has been they are asking for return dates, and some places | Goethe.

(have 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; CARRIE H. MONG, Sec'y Indiana State Association.

issued only truth. Over all wealth, above all station, above the noblethe robed and crowned-rises the sincere man. Happy is the man who neither paints nor patches, veils nor Blessed is he who wears no. venèers! mask!-Ingersoll.

Fame is not got by seeking it. All moving steadily along, and our state missionary, Will J. Erwood, is doing come about that a may very well come about that a man will succeed excellent work, all his time being en- through tact and various artifices in making for himself some sort of name. worth, all will prove empty and ephemeral,-

415 S. Franklin St., Muncie Ind.

Sacred are the lips from which has

## 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 \_\_\_\_\_THE CLEANLINESS OF CHASTITY, TEMPERANCE has any reason or excuse for existing. Henry D. Lloyd GENTLENESS AND OF ECONOMIC JUSTICE, WHICH said that we have long had the Church of the Creed, and OF COURSE CANNOT EXIST WITHOUT LOVE. The 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 inceded 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 that must be the creator of those forms and our identificaa 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 cermight 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 NESS." 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 bring conviction and health to the souls of men. materializing around us.

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 appreliension 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 tion 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 tain worth, for it meant experience-strenuous effort to be kind to dumb animals and the like"; what we now need be loyal to doctrine, no matter what temptations there 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 GOOD-

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

A church of people like that would need no temple con-The truth of impulse that leads to an effort of this kind structed with hands; it would create such an atmosphere as would cause people to know they were immortal souls can never be outgrown or superseded, and we may well be glad with a grateful joy, that our Fellowship is one of the and must live with immortal beauty. "Fear God, and where you go, men shall think they walk in hallowed caefforts in this right direction. With us, I hope, it means an attempted practicalization of that beautiful word, "Bethedrals.'

loved, let us love-not in word, neither in tongue, but in 4. The members of the Church of the Spirit are lovers, and find their reward in the act, not in any appreciation or deed and in truth." But we find here at hand a subject of the greatest depth results.

"It has seemed to me lately more possible than I knew, and significance, a sword that cuts down deep into the to carry a friendship greatly on one side, without due corvery nature of our minds and our purposes in life, that respondence on the other. Why should I cumber myself does fine execution, even to the dividing asunder of soul and spirit. What is it to do only the loving deed? What with the poor fact that the receiver is not capacious? It is it to love in truth? never troubles the sun that some of his rays fall wide and

I. It is not merely to set the machinery of love in movain into ungrateful space, and only a small part of the tion, or even to keep it going very faithfully. We have all reflecting planet. Let your greatness educate the crude tried that, at times, working for days or even years, beand cold companion. If he is unequal, he will presently ing practically very kind to some one, that is, kind from pass away; but thou art enlarged by thy own shining; and, our point of view;-trying to help him to be good, that is, no longer a mate for frogs and worms, dost soar and burn good in our way, making sacrifices for him, making our with the gods of the empyrean. It is thought a disgrace life and his, too, fairly a torture, with all the magnanito live unrequited. But the great will see that true love mous things we have tried to do, and then have been most cannot be unrequited. True love transcends instantly the disappointingly rewarded by his failure to appreciate any unworthy object, and dwells and broods on the eternal; of it; and, it may be, confiding in some foolish, warmand when the poor interposed mask crumbles, it is not sad, hearted person who never would have been half as sysbut feels rid of so much earth, and feels its independency tematically faithful as we. If this has been, did it never the surer. Yet these things may hardly be said without strike you that we cannot really deceive people at all? treachery to the relation .- The essence of love is entire-'Always what we are speaks so loud that people cannot ness, a total magnanimity and trust\* \* \* It treats its obhear what we say. It is the real inner disposition, the atject as a god, that it may delfy both." titude of the mind, the spirit within us, that effects

changes in the character of those around us. If the pervading, prevailing spirit of our life be love, we redeem and save. Nothing can be a substitute for love that is a helped him up, and acted toward him, spiritually and prac-

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 bouses 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 broth-erhood, of loving service, of faith in God and man,-the Holy Spirit? . 211

Who knoweth but we are "come to the kingdom for such a time as this?" Shall not the Fellowship he a Church of the Spirit? 9 W

- "Tis not by creed, 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 Walfs, at La Cres- And the Equal Need of Educated Socenta, Cal, Commenced by Mrs. M. Longley, Secretary, of the N. S. A. To the readers of. The Progressive

Thinker: It gives me much pleasure to com in the spiritual ranks.

mend 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 daily toil. This work is the maintenance of a pretty and comfortable home for little, waifs who are their dates for a year ahead? Of course, gathered in from the byways and dusty there are some who have more applicaplaces of poverty and want, and pro-vided with the love and blessings that tions than they can fill, but not many. only sympathetic and tender souls can The little home is in La Cres- they can appreciate an intelligent, edugive. give. The little nome is in La order they can appreciate an interruption, they can appreciate an interruption of the second speaker? As long as societies is a pretty cottage surrounded by Na will pay more for an uneducated, un-ture's handwork, where simple but developed medium (with perhaps a dren-they eat no meat, but are nour-

little darlings in the home, rescued The angels bless them.

gaged their share of the little home to societies, the one presided over by the provide food and raiment for these lit- Rev. F. A. Wiggin, and the Spiritual the ones; they are in great need of Temple society. Haverhill has two funds to carry on the work. They do the old Helping Hand society, and one not receive one penny for their vork, conducted by Mr. S. S. Ham. The but they put into the labor of love Lowell society have made quite a beevery dollar that they and an unselfish ginning on a fund towards building a

friend can. associated with Dry Newbrough, who tional on the raising of a certain sum. founded the home of waifs in Mexico. Methuen is also working for a church and how he received the matter for ducted by Mrs. Nellie E. Abbott, which

of the Nazarene in obeying the divine ing the need of a meeting place in

of the dear old Progressive Thinker, ducted meetings on her own responsiwho will aid practically in feeding bility for two years or more, and has these little ones? . Mrs. Sullivan tells made herself and the work so respect me in eloquent writings that she re-ceives many letters and speeches prais-ing her for her work, telling her what ed Charities, and she made as fair a a noble reward she will gain hereafter showing as any of the churches When and full of expressions of sympathy, the state of the finances permits, she but scarcely ever a penny to aid in hires speakers, at other times she does feeding the children. the work herself, assisted by her This is all wrong. LET US DO daughters, one of whom is an accom-SOMETHING plished elocutionist and the other a

Spirit that neither stays nor turns, But with high, selfish ardor burns, Ever new 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 stores, 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.

.cieties.

THIS BEAUTIFUL EARTH. Why We Should Be Thankful for the Privilege of Life.

We notice that some of the recent What a delightful world is this in writers in The Progressive Thinker bewhich we have the glorious privilege moan the lack of educated speakers to live. It is the grand handiwork of Infinite Power, and it is advancing Is there not a lack of societies to along the difficult pathway of progress as rapidly as it well can. give employment at a fair remuneration to those speakers already in the How very fortunate we are to have work? Where is there a speaker, even of the highest ability, that does been born into this earthly heritage. The progress of the world very often not have to do quite an amount of planning and corresponding to fill 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 Would it not be a grand idea to try end: all is an eternal now.

compelled to encounter a severe struggle for existence, and none have But it has been able to escape it. 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

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 land, with its thousands of Spiritualthe green carpet of the earth's surists, has but two regularly organized face; 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 individ ual soul. Not only are we permitted church, and have recently had a beto enjoy the pleasures of earthly life, but we are allowed to drink the heav enly dew of the Hereafter. Dr. Hol land 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:

thou hast kindled to the sweep Of stormy clouds across the sky, Or gazed with tranced and tearful

eye, nd 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

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 builds His."-From title-page. Price,

AN INSTRUMENT THAT RE-STORES EYESIGHT. SpectaelesCan Be Abandoncd. This instrument. which the inventors have patented, is called "Actina"-a. trade-mark

Remarkable

Word. In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for most forms of dis-



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Invention.

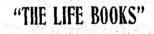
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and humane passion in the human heart

is too precious a quality to allow it to

such as we often indulge in."-From

Character Building Thought Power. 'A thought, good or evil, an act, in time

habit, so runs life's law: what you

live in your thought world, that, sooner

or later, you will find objectified in your

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"NO BEGINNING."

Thinkers.

This book, "No Beginning," is by

William H. Maple. The Arena says of it: "The argument is unanswerable,

The book will at once anneal to the rea.

more amazed than ever at the preva-lence of the theory of Oreation." The

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full of glittering thoughts for thinkers,

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An

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by practices

"We found is

ONE

be hardened or effaced

title-page. Price, 35 cents.

S. is carrying out in practical work the Mrs. Abbott, who is a good medium, teachings of those<sup>15</sup> good spirits, and and a conscientious Spiritualist, feelinjunction, "Feed my lambs." I am writing this, to ask the readers

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

wholesome food and the heauties of still more ignorant control) than they "The Simple Life" are the daily fare. will for a man or woman who can All share alike—caretakers and chil- teach them something, what is there to call young men and women of abiliwhich are so abundantly yielded in We believe that Massachusetts is as that sunny clime. There are now five well supplied with societies employing speakers, as any part of the country.

from the streets, children bright and but there is not enough even here, to active, giving promise of good and keep all our good speakers at work. beautiful manhood and womanhood. Boston, the largest city in New Eng-Mr. and Mrs. Sullivan have mort-

Mrs. Sullivan in" earlier days was quest of five thousand dollars, condi-Many old-time Spiritualists remember with a fair degree of success. what a grand medium Dr. Newbrough rence has a German society occupying was when he lived in New York City, their own building, and a meeting con-"Oahspe," from the spirit world. Mrs. deserves special mention."

Lawrence for the English-speaking

Spiritualists, hired a hall and has con-

I will this day send Mrs. Sullivan fine planist. Mrs. Abbott stands ready two dollars to aid in her work, and to turn the hall and meeting over to pledge her the same sum annually. an organized society at any time when WHO WILL DO WHAT THEY CAN in she can see a prospect of such society the same line? DO NOT WRITE ME, being conducted along proper lines and by proper persons. but SEND YOUR AID: words of sym-

and educate societies to the point that In our journey through life we are

individualized souls as molecules of

"'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.

motive before it is an action.

"'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 that the man became truly repentant and for the several to humanity. But although there were mean-spirited persons who would accept the material aid given them by this Christ-like life. 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 of- be exhausted, they are saved." fered. There was only a PERFUNCTORY RUNNING OF A LARGE MODERN MACHINE

We may drench articles with perfumery, but it evapothe Orient remain a source of fragrance and delight.

There is said to be a church at Metlakahtla, Alaska, built by the civilized and Christianized Indians, which ex- that its essential qualities and characteristics are recognihales perpetually a fragrance as if the finest incense was tion of the divinity of all souls and all things; the faith being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire sympathy and service and unfailing, selfish love. It is building, which is made throughout from the wood of the giant arbor-vitae. Thuga gigantea. It is continuous, un-

varying in quantity and intensity, and will last as long as the sacred edifice stands. A CHURCH ALL REDOLENT OF LOVE AND SYMPATHY, AND THE SPIRIT OF BROTHERLY SERVICE WOULD BE A JOY AND INSPI-RATION AS LONG AS THE WORLD SHOULD NEED SUCH SERVICE.

They knew enough about their sins, they had heard 2. The Church of the Spirit is a church composed of people who have given themselves to trust God, to believe, enough about them, and their faces hardened, and they in the unity, the identity, the sincerity, the transcendent looked despondent and angry. He happened to be there purpose of life, the goodness of all its processes. If we stand firmly, calmly, confidingly with God, with the uni- stead of telling them about their vices, he told them about verse, as those who know that "against all appearances the their virtues, and that none of them realized how helpful nature of things works for truth and right forever," we they might be to their fellows there and on the outside, stand on a rock, and the world will know it, and sooner or and the faces of the men lit up, and if they had not been later, will come and stand with us. There is something magnetic or powerful about the person who really trusts. the preacher to get hold of his hand. He lived some miles Not the sword, but the confidence in one God, one plan, a away, and a little later there came a message from the divine commission, the thought and cry, "God wills it," | warden, who said, "There are two men here who heard. won thousands for the heart as well as the banner of Mo- you speak in the prison, and they want to know if they hammed. That most powerful living leader of thought, may join your church." And he wrote back, "Certainly, I Tolstoy, gathered up and throw away, as it were, all that will bring the church over on a certain day and take them birth and effort had brought him in such rich measure, in." So he wont on a certain day with some of his flock "all weapons of offense and defense," and sat down in his and welcomed those men into the fellowship of their soobscure little corner of Russia to write the message that ciety, and they visited them and watched over them, and God should give him. What has made him the awakener and beloved prophet he is, if I mistake not, is his confidence in God, Principle, the spiritual nature and purpose that is given to discharged prisoners, but with garments of the world.

When we really trust God, when our lives are baptized and filled and serene and shining with the spirit of an unshakeable faith in goodness, in the ideal as the real, in the carriage to the place where he lived, and drove up to a spiritual as that which is true and abiding, and for which carpenter shop and he took one inside and there was a new all things exist, then will we be lifted up in such fashion that we will draw all men unto us. 1. . . . 3. The Church of the Spirit will be composed of people He took the other man to a blacksmith shop, ready for serwho have consecrated themselves to the cultivation of vice, and he said, "aly brother, this is thy blackamith

tically in a most brotherly manner. But, after this life had become cleaner 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 unswervingly 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, months before he passed away, lived a beautiful and Mr. Hadley used to say, "When the men learn that we

have down here in Water street a stock of love that cannot

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

5. And also it knows, this Church of the Spirit, that rates, while the sandal-wood boxes and ornaments from 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 usand hope and joy born of such a recognition are divine possible to live 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's 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.

a little later when a good old Quaker was preaching. Inprevented by the rules, they would have crowded around when the day came for them to come ont, he was there to meet them with suits of new clothes, not the ordinary garb

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 little shop, fitted up properly with an outfit for doing efficient work, and he said; "My brother, this is thy shop." PURITY, OF CLEANLINESS IN THE PERSONAL LIFE, shop." Our Quaker preacher had sent even across the

and MONEY TO MRS. NELLIE pathy Newburyport has two societies em-F. SULLIVAN, La Crescenta, Cal. With loving greetings to all readers ploying speakers, and one in the adjoining city of Ameshury: the Cadet of this paper, in whom I have sufficient Hall society of Lynn holds meetings confidence to believe they will aid this noble work of the Sullivans. bave the best talent possible. There noble work of the Sullivans. MARY T. LONGLEY.

Washington, D. C., Dec. 1, 19d6. ton, Malden, New Bedford, Worceste

What Happens Some Nights With the and other places, besides several hold ing meetings week-nights only,but with Bables at "Cuddle Doon." all these there are ten times as many I try to lull the babies by reciting "Cud-Spiritualists outside of the societies dle Doon.

as inside. But I find unless its 9 o'clock I'm try-Would it not be a good idea for the ing it too soon. They want a drink of water, or another N. S. A. to send missionaries to the

large cities to try and convert the Spir "bite" to eat, . itualists over again? Suppose they Or else I just remember-I forgot-to hire a good smart organizer (what or

wash their feet. ders and lodges call working deputy Now such a break in discipline just to work in New York, Chicago and

sets them up in glee; sometimes feel before we're through, other large centers to try and arouse the avowed Spiritualists to a sense of I'll take them 'cross my knee, the responsibility they owe the cause But their mirth is just so innocent, and their spirit friends." Get a list of temptation passes soon, all known to be Spiritualists, and visit

And mamma snugs them back to bed them in their homes and have a heartto-heart talk with them. and whispers "Cuddle Doon." need a good persuasive talker, a man of good address and pleasing personali-Now the dialect of Cuddle Doon is

Scotch, and-ours-by turns, ty as well as a whole lot of tact in ap-And I always speak it humbly, with proaching people. He need not neces apologies to Burns. sarily be a medium or -a lecturer; is

But it's easy to say "Bairnies" and "I Spiritualists could be enthused, made try to gie a froon," And it's all the same to babies if it to feel their duty and to do it, there

would soon be occupation for the mos ends with "Cuddle Doon." talented speakers in the world. Soon the baby eyes grow sleepy, but In the city of Lynn, the churche

take a church census about every five the boys refuse to yield. And the sandman has to struggle hard years; it is being taken at the pres-

or seek another field. ent time. Young lady volunteers from tell them "fever's comin' in," and he'll all the churches, each having their

settle them right soon; own district, go from door to door ask-But they only laugh as "wee Rab" did, and shout for "Cuddle Doon."

They even shriek, with, naughter at "Tam's kittl'n' with in tacs," And I finally must give it up and try more soothing ways.<sup>(18)</sup> resort to things uless foreign; sing

the old song, "BabyMine," Some home-like thing is better than to thwart my own design.

At last the sandman conquers, peace-ful rest four towsel'd heads.

little prayers are softly uttered, from four little towsl/di bedsy

And the watcher knows; to them has come tired nature's sweetest boon, And is thankful that her treasures can

so safely Cuddle Doof. MRS. ISULLIWAN,

liv . The Matron. "A Conspiracy Againstithe Republic." Ry Charles B. Waite, A. M. author of the point that they will demand and "History of the Christian Religion to are willing to pay for an educated minthe Year 200," ptc. A condensed state | istry; we believe the supply whit meet ment of facts concerning the efforts of the demand.

church leaders to get control of the govornment. An important work. Paper, 25 cents. "An Infamous Dynamite Roman Cath

olic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price, 10 cents each, or two for 15 cents.

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

new. Let us rejoice that we have been

the favored recipients of eternal life, let us make the most we can of the op portunities 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 import. are prosperous societies in Springfield, Fall River, Waltham, Cambridge, Brockant duties which invitingly await us

"In the kingdom of Ponemah 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

Drough to wish you back again, Within this life, so cold and brief. Love called you home. He knew how

worn 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 onc more. It would

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 'twill be; you know, dear, when Across the winding stream of death,

I'll hear him softly call for me. ALICE M. WARREN.

Proctorsville, vt.

Sinful Natures.

I see that some persons still cling ing. "what church do you attend?" with the object that every family may to the old belief that man was started be brought under the influence of on a high moral plane, but that he at

some church. At the time the last cen- once began to degenerate. sus was taken, the young lady who Every person lives his or her nature, called at the door of the writer, ex- and Adam and Eve-if there were such claimed, when told that the whole fam-ily were Spiritualists, "My, what a lot of Spiritualists I do find!" It would persons-were no exception. If they sinned at the outset, it was because they were created with a sinful nature. be interesting to get a glimpse of the figures when the present count is comfor they were no more the creator of their desires than they were of their

pleted, to ascertain how much gain bodies. If they had been perfect be there has been in the past five years. ings they would not have eaten of the We believe that efficient work could be accomplished, both for the N. S. A. orbidden fruit, as alleged.

There are to-day men and women and for the cause in general, by sendtoo good to feel tempted to do wrong ing out energetic workers along this yet the church says they are sinners line, trying to bring those already beecanse Adam and Eve were. llevers in Spiritualism, into the organ

Theologians seem to overlook the ized work. fairt that Christ also would have inher-Let' us educate Spiritualists to do ited a sinful nature from his mother. their duty by organizing and supporteven if his father was immaculate ing societies, and educate societies to Then it is said that Christ was sorely empted 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 A. A. AVERILL. have had any wrong desire, and con-Lynn, Mass. equently would not feel temptation as alleged. Christ said that if a man

"Longrey's Beautiful Some."

ooked lustfully on a woman he had already in his heart committed adul new edition comprising in one volume So the statements that he was tery. the four parts heretofore published. perfect man, but was sorely tempted to which is added part five, also a in every direction are not at all com number of the author's must popular songs, including "Only a Thin Veil Besistent These inconsistencies are left tween Lis" and its."Companion Piece."

Oloth, 75 cents. Boards, 50 cents. "Continuity of Life & Cosmic Truth; By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply

Death Dereated; or the Psychic Se cret of How to Keep Young," By J. M. Poebles, M. D., M. A., Ph. D. Price \$1 important subject. Price, cloth, \$1

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THE QUESTION SETTLED is a catafic somparison of Biblicai and Modern Spirite maliam. No book of the century has made so many converts to Modern Spiritualian as this. The suthor's aim, fathatil to compare the Bible with modern phenomens and philosophy, has been secomplished. The adaption of Spiritualism to the wants of human-ing; ils moral tendency; the Bible Doctine of angel ministry; the spiritualism to the wants of human-tight is moral tendency; the Bible Doctine of angel ministry; the spiritualism to reas, and the objec-tions offered to Spiritualism, are all considered in the sense, and expressed clearly and forchly. THE CONTRAST

THE CONTRAST

consists of a critical comparison of Evangelicalism and Epiritralism. It is a most allo production, and is a perfect storehouse of facts for those who wish to defaul Spitiualism, or find arguments against the assumptions of Orthodoxy.

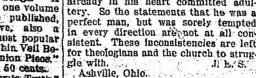
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J. L. S.



Dec.

15, 1906.

and no pains are spared in keeping the work of the cause of Spiritualism at

the top notch. Special effort is made

still in the dark regarding the com-

munion of saints come and learn a few

voyant and clairaudient messages a

and the place had a real holiday aspect

with its many tables bountifully filled with attractive wares to tempt the

purchaser. Mrs. Kendall, assisted by Mrs. M. B. Tibbetts of Natick, pre-sided at the domestic table. Mrs. Davis of Newtonville, the vice-presi-

dent, and Mrs. Bennett of Boston, the

secretary, helped in various ways. Mrs. Helen G. Grumbine, Mrs. Bearse

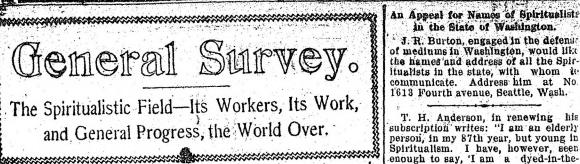
and Mrs. C. H. Webber had the fancy

table and the candy booth, in the cen-

ter of the hall, was in charge of Miss Alice Bigelow, Miss Elizabeth Grum-bine, Miss Beatrice Grumbine and Miss Gueth.<sup>1</sup> The book table also car-

ried calendans tand puzzles of many

cause has never been better."



CONTRIBUTORS,-Each contributor AS A GENERAL RULE, IN THIS is alone responsible for any assertions OFFICE WE PAY NO ATTENTION TO or statements he may make. The editor ANONYMOUS COMMUNICATIONS. Allows this freedom of expression, be THE NAME AND ADDRESS OF THE lieving that the cause of truth can be WRITER SHOULD ACCOMPANY ALL best subserved theraby. Many of the MATTER, OF WHATEVER KIND, seutiments uttored in an article may be SENT TO THIS OFFICE.

seutiments uttored in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the DOP-appearance of YOUR article.

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non-appearance of YOUR article. WRITE PLAINLY .-- We would like to impress upon the minds of our correspondents that The Progressive Thinker

is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this

in mind. ITEMS.-Bear in mind that items for

the General Survey will in all cases be adjusted to the space we have to occu py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may reguire.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with out giving the full name and address of the writer with the solution of the solution of the the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPART. MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE DIUMS. A REPORT OF WHAT THE which his spirit controls exhibited VARIOUS SPEAKERS SAY WILL more knowledge of relatives of individ-NOT BE PUBLISHED, AS WE HAVE usis present than they knew them. popular advertising man in the South, 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 and lecture on subjects connected with tion, enabling mortals to commune with spirit friends and know they live the Harmonial Philosophy.

Eva L. Stewart writes: "The Hyde in the beyond, and can commune with Park Occult society was entertained mortals. The manifestations have on the 2nd by a fine address by H. L. been more distinct and satisfactory on the 2nd by a fine address by 11. 1. heen more distinct and satisfactory Fraser. He was complimented by than formerly, showing improvement. many after the services. After his She leaves here to day to be absent talk he answered folded questions to till after the holidays, when she ex-the satisfaction of all. He conducted pects to return for considerable time the circle on Tuesday evening, and all in this city and surrounding towns. who came got a reading. Our next dance will be on December 20. Mr. Anyone desiring to communicate with her can address her at 812 N. Lawrence Robert Gilray, formerly of this city, avenue, Wichita, Kan., care of T. A. but now from the mining district of Thompson." the west, will speak for us on Decem-D. A. Herrick commenced a two-

ber 16. All his old friends will be glad to hear him."

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, gulling the people, and doing

T. H. Anderson, in renewing his

ances, ought to be driven to the wall

Chester Clark writes from Passade-

I have taken it a long time, and I want

G. L. Willms writes: "A large audi-ence greeted the North Star Spiritual

Union at its hall, 1546 Milwaukee ave-

nue, Sunday evening, Nov. 25. Mr. Max Hoffmann gave a fine lecture on

the progress of Modern Spiritualism

and the Brotherhood of Man. It was

applauded repeatedly. He gave some fine messages also. Sister Mueller also

gave some fine messages and reading

of articles. On Sunday, Dec. 2, Sister Mueller opened the meeting with a

short lecture, followed by Brother Vanderhoogt, after which Sister Muel-

ler gave some excellent messages and

The Chronicle of Charlotte. N. C.

reading of articles."

great damage to the cause. If good mediums, who are clairvoyant, and clairaudient, together with a wise spirit, should visit the advertised When writing for this paper seances, they could at once tell a fake use a pen or typewriter. from a genuine medium, and take teps to drive him (or her) out of his

We go to press early Monday mornnefarious business. Spiritualism is a truth, and here to stay, and the sooner ing, hence communications intended for that current issue should reach this mpostors are weeded out the better. office not later than the previous Satur-He or she who would take advantage day morning. Bear this in mind. of a little mediumship to fleece the public with false appliances and se-

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOat once.' TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE na, Cal.: "I do not want Ine Progressive Thinker to stop sending its vast amount of valuable reading matter. WASTE BASKET.

### Boston Meetings.

it to continue. We want the truth; no faking. We have a good many me-The First Spiritualist Ladies' Ald diums here in California. We are tryociety meets in Appleton Hall,9 Aping to keep the ball rolling by holding leton street, Boston, Mass., every meetings and circles. Trying to set Triday. The Ladies' Lyceum Union meets in good examples for others to follow."

Dwight Hall, 514 Tremont street, Bos-ton ; Mass., every Wednesday. The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday,

Dr. R. McL. Angus writes: "If there are mediums who think themselves able to take charge of a club, I would like to hear from them. We want one who can lecture and give tests in public. Here is a chance for a young medium to come to the front. Address all mail to Dr. R. McL. Angus, 318 Hu-ron street, Port Huron, Mich."

George Bush writes: "The Manchester. Society of Progressive Spiritual-ists, yesterday, had the pleasure of

has the following in reference to that remarkable medium, Mr. Letford: "It is always a jolly day when Mr. the services of Dr. Edgar W. Emerson, of this city, who is one of their favor-George Letford, Bucklen's advertising ite speakers. His morning address man, drops in, which he does regularly was excellent. After the address foronce a year. The Chronicle was ty minutes were used in messages, in pleased to have a call from him to-day. Letford is perhaps the most selves. The descriptions of spirits, their names, the relation to the parties er, but just the opposite. He is one of the men with whom it is always a designated, ages and spirits' relation to pleasure to do business and there are each other, were clearly given, and receach other, were clearly given, and reception of a good many papers in North Carolina Emerson is a convincing medium to the most skeptical."

most skeptical." Dr. Sarah M. Dudley writes from T. A. Thompson, writes: "Mrs. Mar-

been here, one month each time. She platform test medium. Reference giv en. Address Sarah . M. Dudley, has held eighteen seances, and given East 17th street, Covington, Ky." many private readings during this visit, which have given perfect satisfac-

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

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evening."

Rev. Alice Baker writes: "I closed my work in Lauton, Sunday, November 25, by helping to organize a society with Mr. Rankin, proprietor of the months' engagement with the East Rankin Hotel, as president, and M. Par-Side Church in Columbus, Ohio, Sun-day, Dec. 2. He will make engage-here November 26, with a full house. News From Galveston, Texas.

has Apron sale and everyone is in-ited to come here to purchase for bristmas. This is a charitable so-lety, and all who patronize the sale ill also held to assist some needy arson." In May our speaker, Mr. Ring, left us, for over six months, our Temple re-mained closed, and we all missed the services, but our members did not become discouraged, and all labored to-D. G. Hill writes: "The Golden Rule gether, and with Mr. Fries for a presipiritualist Society held, the usual in-iresting service the afternoon of Dedent, always ready and willing to do everything he could for the betterment of our society. I am glad to say, we ember 2, with the pastor, Mrs. Nora

6. Hill, speaker, and Bro Schmidt and Hrs. Nora 2. Hill, message bearers. In the evening our commodious hall are in a prosperous condition. On the 16th of the month Mrs. Henrietta Lichtig came from Chicago to assume the was filled to hear the last of a series nastorate of the Temple, and already of three lectures delivered by Mrs. Nora E. Hill; the subject being, 'Past,' Present and Future.' The audience we have learned to love her, and feel that under her helpful ministrations the society will have more courage, was held spellbound by the masterly and spring forth to greater activities. We hope, too, that she will be satisfied, way the subjects have been handled. Our speakers for Sunday evening, and contented, for we will all do all in 16, will be that interesting and our power to render her stay with us bright Mrs. J. L. Fravel, of Austin. a pleasing one. Before I close I cannot refrain from for whom we hold much esteem and

appreciation. , O'Donnell College Hall, South Paulina street, between saying a few words of Mr. Ring. For ten years he was with us, and to say Washington boulevard and Park ave-nue. Remember bazaar and dance, we all loved him, scarcely expresses the feeling we had for him. In fact, we felt as if he belonged to us, but Saturday afternoon and evening, Dec. strange things happen in this "old world," and the time came that we had J. A. Toren writes: "Dr. R. Greer,

one of Chicago's prominent Spiritualto give him up, for he severed the tie, ists, will lecture for the Society of the not us: for a long time the Temple Psychic Forces, Sunday evening, Dec. seemed lonely, for he was closely as-16 rat Wilcox Hall, corner of 43rd sociated with it; but time heals every screet and Champlain avenue. All are invited to come and hear him. Dr. J. H. Randall has during the past thing, and we are in a measure reconciled, and hope most sincerely, that in his new home, he will be successful, two Sundays given us his mental efand live many years, to preach Spir forts, and will again lecture for us as itualism, and carry the glad tidings that it brings, and never depart from it. MRS. J. E. MUNGER. requently as nis services can be obtained. The meetings of this society continue to be as interesting as ever Galveston, Texas.

**FASSED TO SPIRIT LIFE.** 

at all meetings to give the hungry food for thought. Let those who are [Obltuaries 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 facts. Mrs. Isa Cleveland gives clairwords constitute one line.]

all meetings, and her work for the James Brown passed to the higher life, Nov, 21, 1906, aged 67 years. He The following clipping from the was a kind and affectionate husband, and loved by all who knew him. He Boston Transcript of Dec. 4, will be interesting to readers of The Prowas a patient sufferer but had the gressive Thinker. The First Society knowledge of a life beyond, having of Universal Religion made a great financial success or the fair: "With Mrs. Emma Kendall of Malden, in charge, the annual fair in aid of the 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. work of the First Society of Universal COR. Religion was opened in Faelten Hall this morning. The green and white decorations were exceedingly effective

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 united in marriage to James Marlow who preceded her to spirit life twenty years. This union had been one of love and unbroken by any discord or inharmony, and the thread broken here through the change broken here through the change alled death will be taken up again by these dear ones. A very large con-course of friends assembled at the home where this good woman had spent fifty years of her life, to listen to the funeral discourse which was de-livered by the writer. The floral offerings were beautiful and numerous, representing tokens of love from friends who loved her well.

GEORGIA GLADYS COOLEY.

kinds. This both, was in charge of W. I. Burke, of Malden. A generous friend of this movement contributed a beautiful print of Gounod and many of At the home of his daughter, Mrs. Ida Fyler, in Shell Rock, Iowa, Nov. 21, Evi Sherman, aged 81 years, Frederick intermington's spirited sketches. This evaning there is to be an entertainment, in charge of C. H. Webber, music by a quartet, revela-tions of character by psycho-grapholpassed from earth life to enter into the fuller expression in the spirit world. He was an old-time Spiritual-ist, staunch in the faith. The funeral ogy by Mrsy Searse fortunes by cards services took place at the home, Nov and the latast thing in the way of study of mind conditions, , which is known as crystal aura. Rev. J. C. F. Grumbine ine minister of this society, 25. conducted by the writer. Inter-ment at Poplar Grove, Ill.

#### CLARA STEWART KING.

made in reference to these THIRTERN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spin itualistic and Occult LIBRARY, and was an active worker in the arrange-ments for the sale which will be Passed to spirit life, from San An-tonio, Texas, Nov. 30, 1906, Mrs. Mary brought to a close at ten o'clock this are furnished at a nominal sum. All are substantially bound and neatly Smith, aged 69 years. Mrs. Smith was formerly from Boston, Mass., and Mrs.Sexsmith writes: "The meeting of was a sister of Mrs. Lincoln of Boston he Christian Spiritualists' society conwho recently crossed over.

GAIN THE WIDER CONSCIOUSNESS

are DELIGHTED WITH THEM. We have now THIRTEEN magnifi-cont PREMIUM BOOKS which you can select from GEMS OF THOUGHT, by SEVEN-Study the Science of the Soul

CEDAR RAPIDS, IOWA Letter From a Worker in the Cause. Lest you forget that I am still in

the material tenement, I deemed it best to greet my friends and patrons once more from my present headquar ers.

Satarrh. Bronchitis, Asthma, a Chronic Hack-I find the majority of the better and thinking class of people, even members and elders of the churches here, are decidedly liberal and earnestly seeking Send Your Name Today 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

I'll send you by return mail my new Ozonol Lung Developer, together with my new Rational System of Treatment, which is producing such beneficial results in healing diseased lungs. Instantly, checks the breaking down process, and develops new cell tissues just as you develop muscles. Creates resisting pow-er, circulation, appetite, flesh, health. very 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 la dies 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 men tality 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 oh, 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

My work here is not hear 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.

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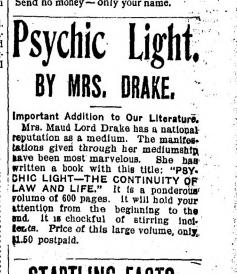
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earnest and sincere Spiritual town, and while they have not wholly denounced spirit return, they are slow now to listen to our philosophy our account of the many bogus work ers who invade the ranks in our field.

I am still doing a good work in Cedan Rapids, in a very quiet way as yet

Wallace H. Moore writes: "Mrs. Ma. day, Dec. 2. He will make engage Wallace H. Moore writes. And the mean day, Dec. 2. If with make engage-rian Carpenter of Detroit, Mich., has ments for lectures or seances during just completed a month's work at the State Street Temple, Columbus, O. She has had splendid audiences from Address in care of General Delivery. the start, and her farewell meeting Corresponding Secretary, E. was an ovation. The large Temple Trott, writes from Everett, Mass: was well filled, notwithstanding the "The American Psychical Research fact there were four other societies Society, Harvey Redding, president. fact there were four other society, society, harvey Redding, president, holding services in the city at the same time. At the close of the meeting a demonstration took place that must the have the same of Honor Hall, 200 Huntington ave. demonstration took plate that the lady. These meetings are replete with inter-have been very gratifying to the lady. A great throng of her admirers rushed to the front of the platform and there to the front of the platform and there satisfaction given by Mr. Redding to the front of the platform and there in the midst of a wilderness of extend ed hands, she returned to each a friend-ly clasp and kind farewell. In look ing 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 character; her heart beats in tender sympathy for all humanity. She possesses in a large degree the spirit of the sinner, but rarely con-demns the sin. The cause here has been wonderfully helped by her min-listrations. She has filed many sor-rowing hearts with hope and courage through her messages from the dear ones gone before. Should she ever vis-it Columbus again, she will be wel-comed by an audience that will fill the Temple to overflowing." in the midst of a wilderness of extend- with his powerful addresses, his sub-

Dr. R. T. Hedricks 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 M. Lizzie Beals, secretary, writes of most soul-uplifting lectures that ever the Worcester Association of Spiritmost soul-uplifting lectures that ever the workster Association of Spirit-mortal ear has listened to, and her ualists, G. A. B. Hall, 35 Pearl street: tests are always recognized. We have "For the first two Sundays in Novem-parlor seances every Thursday and ber Miss Blanche H. Brainard of Low-Sunday night at 7:30, and would be ell ocupied our platform. Her lec-Sunday night at 7:30, and would be eil ocupied our platform. Her lec-glad if any Spiritualist might be pass-ing this way to call at 219 Lindsay audience present. Each contains street, or if-there are any liberally-in-clined readers of The Progressive and apply in our daily lives. Her Thinker living in the Gate City, we communications were accurate and all kindly invite them to attend these ser readily recognized. Dr. Geo. A. Ful-G. H. Brooks writes from Pittsburg, His lectures have given us food for ances at the same number."

Pa.: "I began this month's work the thought for some time to come. The first Sunday in December, for the First lessons of the hour were ably present-Spiritual Church of Pittsburg, Pa., ed and defined. The Woman's Auxil-Mr. C. L. Stevens, president of the society, with fine audiences both morn-Wednesday, Nov. 21. Supper was ing and evening. I met many of the old served at the usual hour. At 8 p. m., friends, and was well received by all. Dr. Fuller delivered a lecture upon My address while in Pittsburg will be 'Mediumship,' which was full of inter-205 Bouquet street. I am right near est and instruction to all who were the Church, and will respond to calls privileged to attend." for funerals. Send all mail and tele-Frank T. Ripley is now serving the grams to the above number. I expect First Society of Spiritualists at Batto resume my labors in Wisconsin in tle Creek, Mich., for the Sundays of January. The State Society is to December: He would like to lecture hold another mass meeting in Milwauand give messages on week evenings kee sometime in February. riease and give mosages of the state. Ad-keep watch for dates and talent. The dress all letters to him in care of Genwork here in Pittsburg is progressing eral Delivery, Battle Creek, Mich.

### finely."

A lady asks the following question: "Is it possible that one becomes more Mrs. Arris, the medium, writes: "I wish to thank, the many friends positive in nature by eating a large who aided me by their kindly thoughts amount of meat every day?" Accordand in a financial way during my ill-ness in the hospital, and would say that I often felt the incoming wave of cially rare roast beef, has a tendency health, both from earth and spirit to increase the positiveness of an indi-friends. I also realized the spirit vidual, and will sometimes assist friends with me sustaining me as I greatly in curing obsession, or dewent on the operating table; so that I stroying that sensitiveness so conducast myself fearlessly into their care." cive to mediumship,

Mente 1

and the for the MINE State

The president, secretary and one of the trustees were here to meet me and as sist 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 Oklahoma, to complete future routes of work. Direct all communications to home address, 449 Live Oak street, Dallas, Texas."

A lady, a medium, wants board and oom; vegetarian family preferred. Address "M.," care of The Progressive Thinker. Carelessness is common, no doubt

to human-nature, and the following il-lustrates 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 partperhaps by the first of the year. have been working in 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 prepared to teach every branch of the philosophy or phenom-ena of Spiritualism. Engagements in the state of Kansas preferred. All mail will be received at Dr. C. H. Car-

son Institute, 12th and Washington streets. Kansas City, Mo." Scientific Spiritual Church holds egular services every Sunday at 2:30 and 7:30 p. m., in Star Lodge Hall, 378 S. Western avenue, corner Lex-ington 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. Sheriff, presi-dent. At the Sunday services, Dec. 2, the president presided at both sessions 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. He with Mrs. Smith, of Everett, and Mrs. Morton of Malden, devoted nearly an hour to mes sages. At the evening meeting Mrs. M. A. Bonney of Roxbury occupied the platform, prefacing her work by read-ing a beautiful poem, entieled, 'Will 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, Decem-ber 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 weather, though extremely cold, did not keep 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 afterward. Next Friday this society holds its Christ-

12.4

day, December 2, both afternoon and evening, was a time of rejoicing. We had with us Prof. Gilray, who has. been absent from the time. He gave a short talk of his ex-periences in the West, were he has been; Brother Smith following, with messages by Mrs. Nellie Kusserow. The evening meeting was the crowning one of the day, to listen to Dr. Geo. B Warne, who never fails to win the hearts of the people. He spoke with a force that left the impression for good on all present. He will he with us again on Sunday evening. December

ducted by Mrs. Sarah Thomas, on Sun-

28. Messages were given by Miss Su-sle Thompson, Mr. Gustav Temple, Mrs. Ella J. Bloom. These meetings Class: will continue every Sunday afternoon and evening at 3 and 8, p. m. Good speakers and mediums always present. At Conway Hall, Western avenue and Lake street."

Mrs. A. Birdsall writes from Jackson, Mich.: "Our society is thriving better than ever We have had the leasure of having with us our notional President, H. D. Barrett, who gave while here, two lectures to large audiences. We are looking forward to his returning again in the near future The following two Sundays Mrs. Belle Fuller, of Grand Rapids was with us. She is regarded by all as being the best test medium that has occupied our rostrum, Last Sunday Dr. P. T. Johnson, of Battle Creek, delivered lectures which were highly appreciated. lectures which were mean, appendix He is worthy of all praise. He gave spirit tests, all of which were recognized. Our speaker-next Sunday be Dr. A. B. Spinney, of Belding, Mich." Helen Stewart Richings is being kept busy in Ohio, New York and Pennsylvania, but would prefer engage-ments from three to six months. at least, believing that only in this way can the greatest amount of work be done, and the best results realized. For such engagements, after this season Madam Stewart Richings would consider propositions, and give most reasonable terms. (1319 E. High street, New Philadelphia, O. James H. Porter writes from Lafayette, Ind.: "I have been a Spiritualist for some time.- I am a traveling man. I became acquainted with a party who was a great talker on nearly all subjects, and asithe was something of a clairvoyant, was asked about the phase and I never knew him to get in conversation of any length along these lines but he got an admission from his hearers that they, accepted the truth of his argument. This friend (J. Frank Lewis) is a small man of quiet manner, good principle, and gifted with a force of argument that brings results without bluster of bombast, I have seen mis sionaries who gave messages, mediums who gave manifestations, but Lewis meets the people on their own objections, explains the fraud question

etc. and usually wins out and secure another convert to the ranks of Spiritualism and a friend as well. It is pity we have not more such as he in the field. An honest medium would do well here."

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physics. Bhagavad Gita Class being formed. Mr. Pandit lectures every Sunday night at 8 p. m. in Corinthian Hall, 17th

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### Bre. 10, 1906.



This department is under the man agement 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 eqaul hearing compels the answers to be made in the most condensed form, and often by assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appear-ance of their questions and write let-ters of inquiry. The supply of mat-ter is diverse scienced of the transformation of the ters of inquiry. The supply of mat-ter is diverse scienced of the transformation of the ters of inquiry. The supply of the transformation of the ters of inquiry. The supply of the transformation of the ters of inquiry. The supply of the transformation of the ters of inquiry. The supply of the transformation of the ters of inquiry. The supply of the transformation of the term of term of the term of term of the term of t ters of inquiry. The supply of mate of very similar have been record-ter is always several weeks ahead of ed. The manifestation exactly accords space given, and hence there is una-

selves a sufficiency of matter to reflect. NOTICE.—No attention will be given anonymous letters. Full name is ble as shadowy forms. (It has been objected that they have given anonymous letters. Full name and address must be given, or the letters will not be read. If the re-quest be made the name will not be published. The correspondence of this department has become excessive ly large, especially letters of inquiry given, and it must be borne in mind thet with the dense theorem of the second se requesting private answers, and while that with the dense ignorance of spirit I freely give whatever information I life which has prevailed, those who 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 by cane swamps, with patches of herbage on which cattle fed. Now this battlefield 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 to the marshes. Two boys were sent after them, and having started them they hurried on. Then they werd sud-denly appalled by the rush of horse-men through the forest, the crackling of branches, and the tread of the 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 and incomprehensible doctrines ever 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 The Mohammedan, the Persian, story, many laughed as at a joke, but there were those who remembered do not believe it. that the engagement was fought by Heathen, do you clearly explained?

A. Of the countless stories like this that have been recorded, a solution to be tenable must cover the whole ground and where there is such similarity, the source must be the same. It is all

law. The easiest 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, recommencing the fight out of which death has released But this idea cannot be enterthom. That there should be even a fesire 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 Shortcopyings of Jesus?" 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 amended so as to read, "Buy all thou into-thought. A person having this ability, has the gates opened to a new -that of ability may not be permanent. It us-ually is, on the contrary, occasional, as a break in a cloud-covered sky. It may come only once in a life-time, and cently said that the assertion of the at present the causes and conditions dogma of the divinity of Christ was 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 passivtheir ethical value.

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. It 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 doubt that story. I thought if I should speak of my experience, 1

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.

with "etherealization," which spiritual space given, and hence the has to beings at times find possible. To ac-voldable delay. Every one has to beings at times find possible. To ac-complish this they gather, to them-selves a sufficiency of matter to reflect.

> the ordinary courtesy of 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.

DIVINITY DISPUTED.

### Trenchant Facts in Relation to the Con dition of the Religious World.

De Sertis 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 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

The Mohammedan, the Persian, the Brahmin, the Confucian, the Japanese

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 the fancy of credulity, or there is a cause by which the mystery is solv-brings the facts under the realm of law. not, Spiritualism doubts it. Philoso-phy denies it. Natural philosophy and

physiology contradict it. Kersey Graves wrote a book, "The World's Sixteen Crucified Saviors," showing similar traditions in about 35 instances. Surely, with so many



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Mrs. Clara Watson Gives Expression in in Courteous Way to Various

From Her Point of View.

Matters Pertaining to Spiritualism.

To the Readers of The Progressive Thinker:-O my! O small remuneration may not be the only reason why new my !! After all my protest The Progressive Thinker says recfuits do not enlist in our cause; the constant disparage-I have "got religion and eanuot get away from it." I ment of fhe part of some holding the more incrative posthave thought for some time that religion was contagious, tions, of those less fortunate, or of those not so highly for so many Spiritualists are catching it, but I was sure gifted as themselves, and of the Spiritualists at large, too, I had fortified myself so strongly that I was immune must militate against new ones making the venture to against the dread disease. But if Editor Francis has di- unite with us.

agnosed my case and declares that I am a victim to the spirit. I will not be "christened," not even with pretty holy or unholy; I will not be "confirmed" by any priest; I will not be sanctified" by any bishop; and I will "break" to a football game, but I will "desecrate the Lord's day" lications.

If I have got the malady fastened upon me for "keeps" 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-conscientious- it appears. It seems to me we should take a higher and ness-sense of duty," constitutes religion. But whoever broader view of the subject. 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 listry."... 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.,

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

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

ligion by far.

I, have heard Mr. Wiggin speak on two occasions at plague, I suppose I shall have to abide by his decision; but Lily Dale, different years, and on both occasions he I give warning here and now that I will never, no NEVER, lashed the Spiritualists in general for not living spiritual submit to religious treatment. I will be a rebellious lives. 'He characterized them, or many of them, as living "down in the valley in the miasmatic swamps, instead of posies; I will not be "baptized" in the name of any ghost, 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 the holy Sabbath by buying a Sunday paper. I will not go over us.' Spiritualists are human, it is true; they have their faults and failings as other people do, but these pubby reading The Progressive Thinker and other heresy pub- lic flings at the lives of Spiritualists, by Spiritualists, are retting 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 'good brother worker no higher idea of ministry than attaching

a Rev. to our name and acting as pastor to a church? So Mr. Wiggin says: "Spiritualism may justly claim many

public workers, but how few are engaged in the min-

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 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 constitute the religion of Spiritualism, let us say so, and 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 inwoven. And the same may be said of other workers, in their vari-

ous lines of effort. Surely all our noble, tried and true workers are a part of the ministry of Spiritualism, even those disassociated with the effete practices of a church. Some of us do not

think that church building with its multitudinous services much, but it is hoped the delegates settled this question of and forms, and drain upon our time and means to keep up the bhurch, 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 at-

tention. 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, humanifarian movement down to a religious cult? It is within twenty-five years that such effort had a beginning. mines, ofl wells, springs, etc. If I mistake not the arte- It may be that the honest, earnest, well-educated young sian wells of Chicago, the home of The Progressive mensand women, who it is said, are not coming into the Thinker, were located by this good man. And what Spiritualist ministry, do not care to take upon themselves greater been to humanity than pure water to drink? It is the resultabilities, work and effort connected with a worth more than all the "invocations" ever uttered to church, "There are many bright intellects that would shine some imaginary god in any church. The benefits to hu- with resplandent luster in the lecture field, or on the rosmanity from mines and of wells are far greater than that trum; that would make poor business at pastoral work. of church sermons. Dr. James was very successful in this There are many bright, well-educated young men and woline of work, as also in healing; he had fine inspirational men that could teach the soul-uplifting principles of Spiritnowers as well, and all this practical work transcends re- unlism from the platform, that would be as much out of place in a pulpit as the late Col. Robert Ingersoll would

Giving tips on the stock market to aid in gambling, is have been. Those leaders in our ranks who are pushing reprehensible in anyone, spirit or mortal. There may be the church movement to the front as a necessity to the ediums who do this: I do not know, but I repeat it is to be life of Spiritualism had best be cautious lest they drive regretted that it found mention in the report as it did, in good talent from us. connection with self-respecting neople keeping away from Mr. Wiggin says: "It is not a question of what can be done, but what will you do." Yes, what will you do about us, etc. The Chicago papers gave prominence to just that paragraph of the president's report in which this utterance it, and who will do it, and how will you do it? Will not occurred, and it was given wide circulation. It reached Mr. Wiggin enlighten us readers of The Progressive my own city and gave rise to adverse criticism. Thinker upon this important matter so we will know

thought; and her clear, spiritual in-

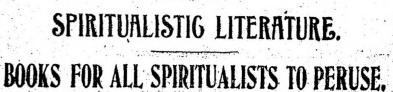
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cannot be lost. Lombroso says that the line of David had been extinct for several generation and that Jesus made unfounded and in rational claims to divine authority Lombroso says that Jesus exhibited a moral defect in his lack of natural af-

fection, in his indifference in leaving his father and mother on certain occa Why did, a certain Christian minister write a book entitled. "The

The Arthodox churches are full of hypocrites who do not believe in this The dictum of Jesus, "Sell all dogma. The dictum of Jesus, "Sell thon hast and give to the poor," more honored in the breach than in the hservance thereof. It has been canst and give nothing to the poor." Why are so many of the theologians spirit forces. This turning heretic? Rev. Dr. Samuel Carter has asserted that the God of the Westminster confession is a. monster of iniquity. Rev. Dr. Carter has reone of the greatest misfortunes which ever hefell the human race. J. P. Mitchell says that the teachings of Jesus can only prevail according to

The theologians of old refused to

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ity. To apply these principles to the look through Galileo's telescope. The story in hand. The boys had passed the woodland with their cows, almost theologians of the present refuse to look through the telescope of physical daily for years, and heard nothing unresearch. The theologians by dogmatism have placed themselves in usual. They were expecting nothing. The mysterious impress of the battle a hole from which escape is impossible. was retained and pulsated in the They will die like rats in a trap, biting landscape. There was no instrument themselves. A new religion will soon to detect these vibrations. The boys arise based upon science and reason that afternoon, for some cause had be- and law. It will not place a man in come impressible. Before, they were an uncarned parallas nor an unde-unable to feel the vibrations; now for served hell. The new theology will be time they could do so. If they had in keeping with facts we already know regarding life and evolution. No man will dread to be wronged, but every always passed the woodland blindfolded, they would not have seen a shrub man will fear to wrong another.

bandage reor tree. For once the moved they would be able to see. In similar manner they had been spiritu-ally blind and for a brief space of time the curtain was lifted. Only this once. for although for years after they passed through these same paths for their cows and grew to manhood they never had a repetition. The bandage was not removed and they passed

along blind to spiritual forces. We leave the reader to apply this explanation to any or all facts within

observation, and we think it will not fail, in the whole wide realm of phenomena. That all are capable of receiving

such manifestations is proved by the fact that sometimes in the life of ev-

ery one he has received them. When the essential conditions of this impressible state are known it will be possible to command this state, and thereby avail ourselves of its wonderful resources.

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And then, there seems to be the same cry at every yearly who's who, and what's what? 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 ignoramuses because they get them cheap, what chance do the graduatea

stand of getting employment? I read with interest the letter from Frederick A. Wig-

gin in issue Nov. 24, in which, with President Barrett he or meaning of religion, were to be excluded. In the letdeplores the meager salaries paid our speakers, and this is ter to me there was no hint that the freethought people given as a reason why so few young men and women en- were to be recognized. I thought it was narrow and bigter the Spiritualist field. We all know our speakers are oted for Spiritualists to ignore the brave freethinkers, and not paid as liberally as is desired, or as some of the Chris- I so stated in my reply. I am glad to be set right upon tian clergy are, but we must remember Christianity has the matter, and am in hearty accord with the idea of the had nearly 2,000 years in which to reach its present finan- Federation of all Liberal Bodies religious and irreligious cial condition, as against Spiritualism's 58 years. But Jamestown, N. Y.

SIX HISTORIC AMERICANS. Paine, Jefferson, Washington, Franklin,

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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 Federatton 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 Freethinkers, who have done so much for the enlightenment of humanity, and who do not come under the name

CLARA WATSON.

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 con-ditions 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 his office, where she heard the pit iful tales of women 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 in desperation 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 Professor Brown, whell calls himself time to use her splendid talents in helping to abolish these objectionable laws for women. In her early married life, when she was closely confined at home with her children, she wrote arguments which for logic and force have seldom been equaled. Armed. with these Susan B. Anthony would appear "Success and How To Win C It." A before the State Legislature. Thus, together these two women, at first alone, and later with the help of From Dream to Yislon of Life. By tures are as follows: Self Heips; Fi-nancial Success; Ideals; Economy; men of New York State to own their own clothes, their own wages, to beness and 'Fact; Angel Help. Price 25 | come co-guardians with their husbands over their children, etc. Because the New York Code is largely followed hy

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reason and truth. All religious systems are outgrowths

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There is an element, too large to be ignored or left un- own. With their points of difference omitted, the views considered, that is outside all ecclesiastical organizations of the "unbelievers" held in common among them on re--an element that embraces a great variety of character ligious and cognate subjects, may be summarized as foland belief and represents widely different attitudes in re- lows: gard to the churches and their forms of worship. It includes multitudes who, though reared in the current theological dogmas, are indifferent to doctrinal religion. profane. Sacred books, so-called, are valuable as records Among them is every degree of faith and skepticism, from of past thought and as expressions of religious life. Their those who still adhere nominally to the religion of their fathers and who expect to die in it and to avail themselves teachings are to be accepted only so far as they accord with of the offer it holds out to the repentant, to those who have outgrown, as they say, their early faith and regard it as of the human mind, natural in origin and development. they do the swaddling clothes of their infancy. Among the "unbelievers" are those who left the churches or abandoned their creeds in a spirit of revolt and who, Volvironment. tarian in attitude, are scornful of the "old superstition" and impatient with those who defend it, and those of a the world, should and must replace the unscientific idea more scientific and reconciliative spirit, who, in the light of miraculous creation and supernatural interposition. of evolution, see in past and in present religious beliefs and forms expressions of necessary conditions which have fort men can accelerate human progress. Evil is nonbeen factors in human progress, and who are, therefore, adjustment and can be continually lessened. Although at friendly to all sects and considerate of all creeds. The birth no person is a sinner, the effects of experience of anthinker of this type says: "I belong to the great church cestors are inherited and exist in the form of aptituds or that holds the world within its starlit aisles; that claims tendencies. The good tendencies can be strengthened and the great good of every race and clime; that finds with joy the bad ones weakened by education. the grain of gold in every creed and floods with light and love the germs of good in every soul." intellectual, moral and physical culture, the prime condi-

Outside the churches are the same degrees and contrasts, morally and spiritually, that are in the churches. While outside are many of higher character and better lives than the average in the churches, there is a portion of the former that is inferior to the average of church membership, and that would be much benefited by connection with the social life of the church. Outside there is a themselves, but they influence us helpfully or harmfully larger number of "common sinners" who live in open dis- and we should therefore strive for the truth, without condemning those who have it not. regard of those conventional proprieties on the importance of which the churches generally place emphasis, and of the aimless, drifting or stranded people, the "submerged quiry to knowledge, and knowledge gives confidence, wisdom and satisfaction. The principle of self-sacrifice adtenth" the flotsam and jetsam of humanity.

Yet in the churches probably are many of the worst ene mired in Jesus should be glorified in humanity. Reliance mies of mankind, the smooth, polished, conscienceless men upon ourselves, and the inviolableness of natural laws and belief in the improvability of human conditions, are allof predatory instincts, who use the churches as they do other organizations, to cloak their villainy and to carry out important. Performance of the duties of life here and their nefarious schemes of spoliation. Unfortunately in now is the best possible preparation for any future life recent years, with the growing worship of the golden calf, which may be ours. We are all creatures of that infinite this type of men in the churches has increased to such an and eternal power whose nature we may not comprehend, extent that it has attracted popular attention, and, while but whose laws it is our duty to learn and obey-Such in brief is the religious position of a very large it has helped the churches materially, it has tended to lessen their moral influence and to paralyze them spiritu- number, including many eminent thinkers, scientists, scholars and authors of Europe and America, the influence ally.

While inside the churches are large numbers with whom of whose thought, percolating down through the various the creed counts for nothing, the motives for whose mem-intellectual strata, is modifying continually general religbership are of a mixed business and social nature, there lous beliefs in the churches as well as outside of them, are people outside in much larger numbers that, while in making necessary revisions of creeds and readjustments of sympathy with the moral teachings and practical work of positions. These views find expression, to a considerable the churches, are unable to accept their creeds and are too extent, from the pulpits of many churches as well as from conscientious to subscribe to what, in mind and heart, they the platforms of many bodies like the Free Religious Asreject. Such persons have convictions as strong as those sociation, the Society for Ethical Culture, independent libof church members, and it is because they attach moral eral associations, etc. They are presented attractively in importance to these convictions that they will not assume books found in our libraries, now widely read in all ena relationship which is inconsistent with them and which lightened lands. Their diffusion and influence in shaping would involve for them self-stultification. thought are increasing. The most conservative religious.

This was the attitude, only the reasons were different, of bodies, like the Presbyterians and Southern Methodists, Garrison, Emerson, Higginson, Phillips and thousands of have not escaped the modifying effects, the interpenetratanti-slavery men and women who, years ago, would not ing influence of this growing philosophical and religious connect themselves with churches which were more or less thought.

in sympathy with slavery, and that would not permit its Who can compute, not to go further back, the aggre-denunciation in their pulpits. Grote and Lecky,

In the outside class, among those who reject church of philosophers. like Mill; Comte and Spencer, of naturalcreeds, there is, there can be no complete unity of thought. Ists like Darwin, Wallace, Huxley and Haeckel, of novel-If such unity is absent in the Protestant Christian world, ists like George Eliot, Balzac and Hugo; of psychologists where a book revelation is accepted as authoritative, how like Bain, Ribot and James, of psychiatrists and medical can it be expected among those who, do not recognize as experts like Maudsley and Lombroso, of the Strauss and authority any book revelation, but whose views have been Renan class of writers, of Baur and the later Tubingen school of German theologians, of Colenso, Stanley, Farrar, reached by the exercise of individual judgment?

Yet, this class, though it has no formulated creed, has Arnold Smyth and the higher critics, of Emerson and the

[Original likes recited at the Memorial Services held by the Boston La-dies' Aid Society, in honor of Mrs. Barah A. Byrnes, November 16, 1906, by Marletta F. Willis.]

With reverent heart I bow To one, not numbered 'mong the dead, Who, bending o'er us now, Enlightened human reason is our highest standard and

Her benediction breathes, as when, best guide, by which, in the last analysis, all books and au-So oft she spake before thorities must be tested. All truth is sacred, all falsehood Your listening; forms. Yet not. as

> With the weary form she bore; But, radiant with the heavenly light Of her new spirit home, She would assure you all, to-night,

As yet, she does not roam All particular religions are special forms, modified by Far off upon some glittering star, race, climate and character, out of man's nature and en-Where wiser ones may bide; Nearer her new-found duties are,

The conception of evolution, of law and continuity in As often by the side Of sorrowing, suffering ones of earth As those she held most dear. Not all the joys of her new birth Man has ascended, not fallen, and by wise and united ef-

Keep her-from coming here, Responding to the tributes, sweet, Of loving, grateful hearts, Whose privilege it is to meet And take their varied parts

by

It? Its

planet.

tion.'

In honor of the sainted guest To whom our love is paid, Men's well-being is the highest object of human effort. Who joyed to grant each fond request To meet the Ladies' Aid.

tion of such well-being, and observation, experience and You know the story, often told, reflection the means of improving this condition. Moral-Of her brave, active life. Though cherished in the angels' fold, ity is the science of human relations; rational faith is con-Surrounded by the strife viction based upon evidence. The untrammeled exercise

Of prejudice and bitterness, of reason is a right and a duty. Beliefs can not be E'en in her childhood hours, changed at will and are neither moral nor immoral in She strove to minister and bless With her most wondrous powers.

How well she labored for our cause, Ere sweet fruition came, You know full well. Did not ap-Doubt, the beginning of wisdom, leads to inquiry, in-

plause Greet even her dear name?

At our dear gatherings some will miss The seeing of her face.

She will be seen as, now, on this, Her night, in her old place.

Her interest is as keenly ours As when on earth she stayed And still she will exert her powers

To bless our Ladies' Ald.

Oh, know you all a sacred task

This hour on us devolves!

A benediction sweet, I ask, And prayer, as each resolves,

With strong, sweet faith, and earnes

thought, To hold as sacred, here, Those whose brave lives our ransom bought, i

Each valiantipioneer. For they are passing swiftly on

To their well-earned reward. Till they bhall/hear the sweet done"

'Tis ours their lives to guard ...

Sweet sainted sister, hovering still O'er friends you knew of yore, Receive our love; by your sweet will

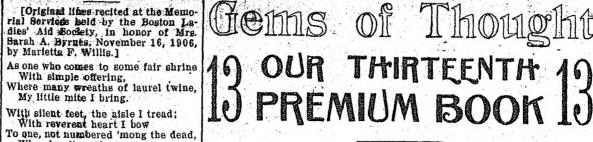
Our friend forevermore. MARIETTA F. WILLIS. Cambridge, Mass.

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and befogged minds of creedalized hu-This production is in his usual deliberate, concise, analytical and instructive style of expression, and must be studied to be understood. Prof. J. S. Loveland

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Their teachings are certainly no finalities, but their ences of men's lives. Men's highest ideals form the substance of their religions. Man does not live by bread widespread prevalence, their steady progress and their unalone and something beyond the mere every day affairs of deniable influence in modifying old conceptions, force them to the front inevitably in all intelligent surveys of the life is demanded by the heart. The Roman poet Lucretius, amidst the tumult of civil war present religious situation and in all attempts to-forecast and the crumbling of old beliefs, turned to the system of religious conditions in the future.

the Greek philosopher, Epicurus, and found in it-but not Through what elimination, revision and supplementary addition these views will have to pass to make them ac-. as it has been popularly represented by its Stoid opponents -a stay and comfort for his heart and inspiration for that ceptable to the free thinking minds of the next century great philosophical treatise, the finest didactic poem of we will not attempt to predict, but of this we are sure that pagan antiquity, "The Nature of Things." the same time-spirit and the same process of evolution which are working changes in the creeds of the churches The great mass of "unbelievers," so-called, it is often

said, have only negative beliefs, but this could be said with are modifying theories and ideas among those who are out- It to any address for 12 cents per copy just as much truth of believers if attention were di- side of the churches; for "the thoughts of men are widenrected only to the negative aspects of their thought, to ing with the process of the suns." B. F. UNDERWOOD.

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what they disbelieve and reject of other systems than their

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lous influence, and married in France; and came to reside in the United States about four years ago. Several years ago she lost all interest in the formal religion under the influence of.

which she was educated, and grew, naturally into Spiritualism, recognizing all phases of its phenomena, and. accepting its teachings as nat-ural religion. In this matter she

3.

and her husband were united. They also maintained that cremation is the only proper way to dispose of the human body when the spirit has left it. The husband and wife were happily mated in all matters pertaining to the duties and responsibilities of married They made the home a heavenfor all who were in it; and she was its recognized, honored and loved Queen-Mother. There are six children. The oldest daughter, Isabelle, was exceptionally faithful and devoted in tenderly serving her during her suffering and sickness, and now has the task of caring for the home -and little ones and her father. As a daughter, wife and mother, Mrs. Rondell has faithfully fulfilled every duty in life during her forty years' experience with it. Her teachings and life have estab-lished the sublime faith in all the matured members of the family of the guardianship of angels, and that angels are our loved ones who have passed into life in the realms of spirit. Who will say that though having cast off the body, her judgment, counsel and love will not continue to rule and

guide the lives of those to whom she was near and dear? The writer conducted the funeral

services at the home, and a short serv ice in the chapel in Graceland Cometery, where the body was taken to be cremated in accord with her request. DR. J. H. RANDALL.

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