

# The Progressive Thinker.

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

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## A GOD OF WRATH AND LOVE.

These Attributes Are Inharmonious and Destructive of Each Other.

"God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth his wrath for his enemies."—Lea. 1:2. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."—Isa. 13:9.

"And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."—Josh. 24:19, 20.

Such was the God of our fathers. Such was the God worshipped by the orthodox church for more than two thousand years, and which they are worshipping yet to-day. Is it to be wondered at that man has advanced no more than he has? Rather should we marvel that he has attained the position of eminence that he now holds.

Contrast the foregoing references with the following: "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is as cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Solomon, 8:6. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. 31:3.

What a wilderness of perplexing questions and thoughts arise in the mind when we try to harmonize the qualities of wrath and love; when we attempt to endow our god with such opposing characteristics. The heathen offers up his children as a sacrifice to appease the wrath of his god. What are we to do when we find that our god's will to win favor and gain his love? Is the wrath of one god different from that of another? Although the orthodox believer has never offered his children as a burnt offering, has he not consigned them to hell, in almost the same spirit? When his child is suffering on the bed of affliction he offers up a little prayer, "Lord, relieve my child of this affliction, for thou hast been merciful; nevertheless, not my will but thine be done." Thus he offers his child in sacrifice to his god, hoping that in some way it may please the deity.

How are we to harmonize a god of love with a god of jealousy, as revealed in Ex. 20:5? "Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." How are we to associate those qualities together? They are absolutely foreign to each other; we cannot conceive of a god of love having one grain of jealousy in his nature. In man we call jealousy a "green-eyed monster." Could it be anything better in deity? Deity is complete in its nature. Every characteristic of a god is complete in itself. A god possessing the attribute of jealousy would certainly be a hideous monster beyond the conception of mortal mind. His rule would be worse than that of a tyrant, his laws worse than anarchy, and his throne more hell than hell. The orthodox believer has been worshipping a god which the bible tells us is a jealous god, a god of wrath, and yet a god of love and tender mercies. What a combination. Orthodox by representing such a god has been able to draw many into the church. By preaching the terrors of a never-ending hell of fire they have scared the love of God into their converts. There are very few people that would ever enter the doors of a church but for the fear of a just orthodox God and a never-ending hell of fire. It is not love that has been bringing people into the church. Therefore it is man's duty, as his brother's keeper, to inquire into the nature of God and find those laws which will support his text that will win the heart of man through love and not through fear.

Gaze upon nature in all her marvelous beauty, serenity and grandeur, and point out, if you can, one of her component parts that would indicate that she is a jealous god. She has had the making of her laws. Man is a part of nature, and the same god rules over all—the God of nature, nature's God—and I can find nothing in all nature that would indicate that it is anything other than a God of love.

It goes without saying that for more than two thousand years orthodox has been preaching a god which never existed, only in the minds of a few of the ancient leaders who so skillfully doctrine into the mind of man that it is only of comparatively recent years that he has even dared to pull at the cords that were binding him to a false religion. But light is dawning upon his mind as it never has before. He can no longer be held by the worshiping of an angry god and the service of a false religion. He will, and is, breaking the bonds which have bound him for ages in heathenish worship. While he has lived up to the best he has been able to do, he has had a wrong conception of deity. Orthodox has followed so closely as the heathen their code of biblical laws, never stopping to question their authenticity, but blindly accepting every statement as an unalterable fact uttered by the mouth of God.

But as man has slowly come into closer communion with the God of nature, and the God of his own soul, he has come to realize the fact that he was mistaken in his form of worship. And true to nature, as soon as he saw his mistake he immediately sought a god which he could harmonize with his higher and broader conception of deity. Though, as yet comparatively few orthodox people have resigned allegiance to the faith, nevertheless the number is constantly increasing. They are learning to put aside the God of the ancients, the God of wrath and jealousy, and are adopting in his stead the God of the Twentieth Century, the God of Love.

K. L. ABOLT.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staying on, but by it to discover onward things, now remote from all knowledge.—Milton.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. MILL.

## Memorial Services.

Remarks by Mrs. Cora L. V. Richmond at the Memorial Service to Moses Hull and Jennie Hagan Brown, Held by the Illinois State Spiritualists' Association, Chicago, February 21, 1907.

Perhaps the most astonishing thing about Spiritualists' memorial services is that the ones you are talking about are the nearest to you at that time. So we shall have to be very careful about what we say about Moses Hull and Jennie this morning. They are here. While they would not restrain us from speaking every word of truth, it is certain that we would say to them face to face what we are saying now of them spirit to spirit and soul to soul.

Perhaps the most astonishing thing about Spiritualists' memorial services is that the ones you are talking about are the nearest to you at that time. So we shall have to be very careful about what we say about Moses Hull and Jennie this morning. They are here. While they would not restrain us from speaking every word of truth, it is certain that we would say to them face to face what we are saying now of them spirit to spirit and soul to soul.

The particular quality that brought Moses Hull into prominence in Spiritualism was the quality of sincerity in his work. He was sincere as a Campbellite preacher was sincere in the Second Adventist movement to know the bible from the beginning to the end. For the Adventists were a peculiar people; they had to meet other theologians on the basis of distinct argument, and as far as the bible is concerned the Second Adventists have the advantage in this: that as a rule the Old Testament advocates the going to sleep (literal death of body and spirit) and the awakening or resurrection physically at the time of the advent of the Lord. But his was a perfect knowledge of the Bible, knowing where every text could be found; chapter by chapter, word by word, derivation by derivation, and a great deal of this was so important at the time that he came into a knowledge of this great new truth.

You will remember that at that time, fifty years ago, or forty years ago, if a thing was not sustained by the letter of the Bible, then it could not be considered true, no matter how it was demonstrated. When he appeared upon the platform of Spiritualism it was at a time when Professor Britten, Professor Hare, Judge Edmonds, Warren Chase and a score of other old war horses had already argued the case in favor of Spiritualism, and it seemed then as though the advent of Moses Hull upon the Spiritualist platform settled the theological question for once and for all.

The peculiar quality of his mind, his clearness in reasoning, his logic and education, his knowledge of the derivation of ancient Scripture was such that no scholar could meet him without feeling that he had met more than his equal. As for argument no one could stand up to him because of his clearness of mind and largeness of heart there never was anyone more generous to an adversary. He never allowed himself to descend to personality. He never used the weapons of personal abuse in argument. He was always held his opinions to the highest standard of debate, and he made them for the time being almost the creatures of his will, his superior was his method, his gentlemanly observance and his adherence to the line of argument under consideration.

It is perhaps in this great theological work, if it shall be found necessary in the future to bear forward this same line of controversy, that he has left the best legacy, some of his greatest orators in the hands of our young speakers or teachers would be invaluable, and if that great monument is to be borne forward in the work of the Morris Pratt Institute. The theological works of Moses Hull will be one of its greatest, not its greatest inheritance. Do not think all this controversy is over, every young life starting out in this new form of thought as teacher or speaker, beginning from the educational standpoint to bear forward the work of Spiritualism must meet similar arguments. Of course the theological lines are not drawn so closely; people have been broadening out without knowing it under the liberal interpretations of Spiritualism. Even the ministers of the most orthodox denominations have become pervaded in a great degree by the spirit of the new interpretation. But it is a most singular thing, and true, as well as beautiful, that in dropping the theology of the past Moses Hull did not drop Religion; his religion was as pervasive, and as essential a part of his nature as the affections of the heart and the clearness of the brain, and it was his privilege to use it on the higher and more perfect plane of the Parenthood of God and the Fraternity of the Human Race. This religion of Spiritualism was one of his greatest and most ennobling themes. He does not consider it as "catering to the old-time customs of theology," but rather: that the new religion and new philosophy should be a better expression; that there should be a better expression, for that innate thought of the worship of God and the fellowship of mankind.

So he established within the last thirty years a counter current. We mean to say that he educated the Spiritualists to take the Bible in all that it contained of spiritual truth. We mean, that instead of atheism and entire skepticism concerning the inspiration of past time, he regulated the thoughts of Spiritualists, as well as the thoughts of the outside people who were against Spiritualism. Your present speaker in co-working with him for the last ten, fifteen or twenty years has found that he had a sincere, logical and successful basis for the great religious truth of Spiritualism, that had a corresponding statement in all the religions of the world.

There are more people among Spiritualists to-day who accept the truths of Spiritualism that are contained in the Bible, than there were twenty-five or thirty years ago. This is largely owing to the great religious element that Moses Hull brought into this discussion in connection with Spiritual Truth. Not only was he able to meet the theologians in discussion, but to lay bare that portion of the Bible that was fallacious, and restore

to it and the Scriptures of every age the real Spiritualism, and the real foundation of their inspiration. And he wished to see among the Spiritualists of this country a fraternity of religious observance that would in turn give to the world the flowering out of the religions and philosophy of every age. And that, in our view, is what the Morris Pratt Institute, under the presidency of Moses Hull stood for.

When Morris Pratt, in his mind, planned the institution, it was not only to be an institution that was to be carried on by the study of science and belles lettres, but there should be a distinctive expression, which Dr. Warner referred to, in a psychic department, of especial instruction along the line of higher spiritualism, with theology and true religion in connection with the manifestations of truth to the world. And if, as Dr. Burgess has suggested, you desire to express your appreciation of the work of Moses Hull, you will not build a monument, but you will make his day for an hour pass without making known your wishes by contributing to the bearing forward of the living work to which his life was dedicated and particularly his later work in the Morris Pratt Institute.

Between these strong and pleasant personalities that we all met frequently in their work we will remember all the days of our lives. We speak of the young when they go away. Oh, they are too young to go, they are not ready to go. It is not our province to say when people should go. They are always ready for the next step of life, and they know where they are going.

Now our sympathy is going out to the young who are in Texas. He will not find her on the ranch. Friends give him your sympathy, and to all in the home that was hers. Her earthly mother who was with her so many years, and those of her household who have gone before, all welcome her and her presence cheer the workers on in this triumphant cause of Spiritualism.

Sometimes when we were together these came a mutual inspiration and the spiritual work of the world. Will you try to open your spiritual visions now and see her standing there? While this same voice will have to give her part of the poem, remember that the alternate verses of the poem will give her the credit. She is standing there, right there, in all the radiant light of her new found existence.

Sister, since unto that realm you have passed, How have you found it in that state unseen, That you saw here as through a magic glass? When the inspiration to you had been vouchsafed, and you knew the blessed love Of those within the heaven above? "I make answer," she says, "I have found the light. As it has been revealed unto me, More and more beautiful in the sight of my eyes, and more and more dearly. Oh! in blessed answer to my prayer, The first whom I saw was my dear mother there."

And as the new morning upon you doth glow, Now in the great light of the spirit above, And having met those whom you loved and loved you, For they now within your presence must move— Shall you now, as then, help those on the earth To a knowledge of the higher birth? "Oh, yes! though I follow as a little child, Until I shall grow larger in the pure light, Still my teachers are both wise and mild, And they will reveal more unto my sight; Newer visions of higher thought and powers Than I have seen in my earthly hours."

Then will you be able to lead by the hand The one whom you have left here on the earth? And will your friends, at your love's command, Receive that knowledge of the higher birth? Will the Great Cause still win you on and on, That you the earth may shed more light upon? "Oh, yes! With all my heart and mind I will bless and care for him below, I will speak to the friends abroad o'er the land, To those whom I must already know, And I will receive my power from above; And consecrate to the highest good This message of the heavenly love, Unto the hearts of those who are more understanding."

Now on behalf of her, I give you her thanks for your noble gift of her. But in the light of the thought that we almost live more and more in that heavenly sphere, let this tribute of love in this morning hour but augment our interest and power until we, like them, shall become, as these others who never see the gateways of death, but LIFE, the life that is everywhere.

Sacred are the lips from which has issued only truth, and all words, above all station, above the noblest, the robed and crowned, the sincere man. Happy is the man who neither paints nor patches, tells no vain tales, is blessed in his work, and has the power to give more happiness in the world if we would rejoice more with others instead of feigning sympathy with their sorrows.—Max Beer.

couple them together. Yet such is the universality of Spiritualism, which is adapted to the needs of every person, that this young girl not only found a place, but her work was a needed place in the ranks of Spiritualism, which will not only be greatly missed, but will not soon be forgotten. She was personally a most joyous nature, full of laughter, in fact, so much so that she was almost together too mirthful. When we met we always had a most joyous time joking and laughing, and she was full of stories of her laughable experiences. When applied to with a stern poetic thought which was particularly good. It was our privilege to be on the ocean together when your speaker went to London in 1898 to attend the World Conference of Spiritualists as representative of the National Spiritualists' Association. Mrs. Brown went as a representative from Fort Worth, Texas; where she had built up a fine society which under her ministrations, built a beautiful temple, which was dedicated to the memory of J. J. Moran and other Spiritualists were also on board the same ship. Some were indisposed, but Jennie was always bright; she and Mr. Richmond and myself were always joking with each other, and we had no end of fun. "The Elbertus" was also on board, being an acquaintance of ours, he soon had an invitation from the officers of the ship and the passengers for your present speaker to participate, so we had a regular Spiritualistic meeting, which was much enjoyed by all on board the ship who were present.

She was ever ready and willing to work, and as Mrs. Severance says, she was just as ready to play. Between these strong and pleasant personalities that we all met frequently in their work we will remember all the days of our lives. We speak of the young when they go away. Oh, they are too young to go, they are not ready to go. It is not our province to say when people should go. They are always ready for the next step of life, and they know where they are going.

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## INTERESTING QUESTION.

What is a Spirit's Experience Immediately After Transition?

To the Editor:—Some two weeks ago there appeared in your columns an inquiry something like the above from a correspondent from Washington, wanting to know what a spirit's experience was immediately after leaving the body. I can see no better way of answering such a question than by giving your readers quite an interesting experience that occurred about one year ago in my own household.

Living about four miles from our city was quite an aged gentleman, who was a Spiritualist and an old time friend of the writer of this. He fell ill and continued to grow worse until finally the end came. About eight o'clock on the evening of his transition I telephoned the family to know about his condition, and received the reply that he was unconscious and liable to pass away at any moment, which he did shortly after the o'clock the same evening, or something over an hour after receiving the message. I had visited this gentleman and family and held circles with them, consequently my guide was familiar with the place and surroundings. Soon after receiving the message as above stated, I retired for the night, but before doing so requested my guide to go and visit the sick bed of my friend, and if he passed away before morning let me know possible. It was half past eight o'clock when I retired, and being somewhat weary from my day's experiences, I soon fell into a slumber.

At midnight, as it proved to be, I awoke. My guide requested me to arise and get paper and pencil as she wished to give me a test. I arose, and striking a light I put on my clothes, and going into an adjoining room, I might not disturb my wife, I sat down at a table after procuring paper and pencil, and the following is what was written through my hand:

Mr. Fredmore, your friend T's transition has taken place. I entered the room where his physical body lay upon the bed a few minutes after his transition. His spiritual body stood at the bedside looking intently at his body of clay. I placed my hand upon his shoulder and accosted him thus: "This is Mr. T— I believe?" "No," he replied, "that is Mr. T— on the bed there."

"No," he said, "that is your body of flesh, but you are the real Mr. T— Your body is dead."

"Come with me to a glass here, my friend," I said, "and see if I am not right."

I led the way to a mirror in an adjoining room, and pointing to it I said, "Look in there, my friend, and see for yourself."

He gazed at the reflection of his face for a moment, and then exclaimed, "I declare, that is the face you are right. Who'd a thought it?"

I remained for a short time and soon spirit friends made their appearance and I left him in their charge.

I retired again after getting this message, and the morning found me in my wife and a young man who was in my employ. We sat down to our morning meal and soon the telephone bell rang while we were yet eating, and the message informed me that my old friend had been released from his physical body soon after nine o'clock the evening before. It seems that the above incident should partially answer the question of your correspondent at least. A body that has naturally rounded out life to a good old age in health and cheerfully realizes the change so natural to it, until circumstances occur which deprive them of the fact, and usually if not always spirit friends awaken the new-born soul to full consciousness.

W. H. FREDMORE.  
Broken Bow, Neb.

Rev. Moses Hull, and His Departure to Spirit Life.

Whereas, One of the great leaders in the cause of Spiritualism, in the person of Moses Hull, president of the Morris Pratt Institute, at Whitewater, Wis., and the most distinguished exegete of the Bible from the spiritual point of view, took leave of earth on Friday, Jan. 11, 1907, and Whereas, Spiritualism and Spiritualists alike have mourned an irreparable loss in the departure of Brother Hull, because of his widely extended labors in defense of the former and instruction of the latter, and Whereas, We, the members of the board of trustees of the Washington State Spiritualists' Association, have been called upon to part with a personal friend, as well as leader and teacher, likewise zealous advocate of organization and the principles of co-operation, in the transition of our distinguished brother, be it therefore, Resolved, That we, the representatives of the Washington State Spiritualists' Association have heard of the departure from this life of our gifted brother, Moses Hull, with profound sorrow and regret, yet rejoice with him in his signal triumph over seeming death and the grave, likewise in his new-found freedom in the realm of the soul.

Resolved, That our sincerest sympathy is hereby extended to the members of his family in their grief over their great loss, reminding them that their sorrow is the sorrow of their brethren everywhere, all of whom have in common the comforting assurances of Spiritualism to soften the force of the blow that has fallen upon them, feeling assured that those nearest and dearest to the arisen one will also be helped by our sunny gospel of the ministry of the angels.

Resolved, That we extend greetings in spirit to our brother as he takes up his work anew in the spheres unseen, and assure him that his labors for the enlightenment of our race shall not be forgotten, nor allowed to become as void from his exchange of worlds.

Resolved, That these resolutions be spread in full upon our minutes, and certified copies, under the seal of our state association, be forwarded to his bereaved wife and children.

THOS. W. McPHERSON,  
Secretary S. S. A. of W.  
E. L. NICHOLSON, President.

## TRAVELING IN SPIRIT.

Some Interesting Experiences in Connection With the Death of Moses Hull.

Mrs. Georgia Gladys Cooley was a guest in my home during her stay in Buffalo. She is indeed a wonderful woman; space and distance are no impediments to this highly developed soul, and we had constant proof of being surrounded by unseen forces.

What, to me, seemed one of her most wonderful experiences, was in connection with the burial of Moses Hull.

We had heard of his transition, and she had spoken of it, and wondered where he would be buried. During the conversation Mrs. Cooley expressed the thought as to whether his remains would be brought to his home at Whitewater, Wis., and she wrote a letter of sympathy to his wife, saying it would get there about the time of their home coming. Our conversation on this subject was not resumed until later, when Mrs. Cooley came from her room where she had been resting, and said, "Moses Hull's funeral has just taken place."

She then related an experience, in which she claimed she left her present surroundings and found herself in a larger room, or what might be taken for a small hall, and there she saw a coffin which contained Moses Hull's body. Mattie, his wife, was standing beside it, talking to a company of people, saying, "Moses looks just as though he is asleep." Mattie was in a white garment, but a vapor of finer white substance, or ether, surrounded her entire form.

Mrs. Cooley went into full details and said, "Let us watch for a report of his funeral and see if it agrees with this experience."

In the meantime we related the experience to several, but no one had heard of the burial; but the following week's paper brought us the news which corroborated Mrs. Cooley's statement in every respect—the day and hour was exact, allowing for the difference in time between New York and California.

Mrs. Cooley informed me that she had had many such experiences, and to her it seemed but little; to me it savored of greatness of soul development, and taught that time and space were of little consequence to spirit, and that it is beautiful to have a splendidly developed mediumship, such as this woman possessed, but still more beautiful to be as well rounded out in soul as she must be to be able to visit places miles away from her house of clay. While I think Mrs. Cooley one of the most sensitive persons I ever met, at times speaking one's very thoughts for them, yet she is also one of the most practical mediums I have ever met. Her sense of justice to others is very keen. She requires no petting; never seems to be slighted; cares nothing for flattery, and is ever ready to work in any way to advance the cause of Spiritualism and the society she has charge of.

She likes to say, "this work makes hosts of friends and holds them."

MRS. MARTHA JOHNSON.  
Buffalo, N. Y.

NINETEEN HUNDRED AND SEVEN.

There's a wonderful work for the people to do.  
In nineteen hundred and seven;  
A work needing hands that are willing and true,  
In nineteen hundred and seven.  
This is the way for the people to carry the day.  
And control greedy trusts in their despoiled sway,  
And sweep down the barriers that stand in the way,  
In nineteen hundred and seven.  
There's need of great men to stand forth from the ranks,  
In nineteen hundred and seven,  
To help the people watch the railroad and banks,  
In nineteen hundred and seven.  
The great money steal that has put us in thrall,  
Must let go its grip and go back to the wall,  
For the interest of one is the interest of all,  
In nineteen hundred and seven.  
Religion has come to be naught but a name,  
In nineteen hundred and seven;  
The priests are in league with the millionaire's game,  
In nineteen hundred and seven;  
And brave men and women must work with their might,  
In church and in state, to illumine the right,  
And clear out the mists that have clouded our sight,  
In nineteen hundred and seven.  
There's much to be done in the Spiritualists' ranks,  
In nineteen hundred and seven,  
To drive out the frauds, to discourage the cranks,  
In nineteen hundred and seven.  
There's great need of those who care much for their brothers,  
And will sacrifice self in their efforts for others,  
And stand firm for justice e'en though 'tis another's,  
In nineteen hundred and seven.

The churches are banding, their strength to uphold,  
In nineteen hundred and seven;  
Their members are giving their silver and gold,  
In nineteen hundred and seven;  
And unless you look sharp, they'll steal all your thunder,  
And legislate laws that will tear you asunder,  
And when 'tis too late you will wake to your blunder,  
In nineteen hundred and seven.

We must get up and hustle and work with a will,  
In nineteen hundred and seven,  
For we're only just dug 'round the foot of the hill,  
Up to nineteen hundred and seven,  
There are heights to be climbed that are gleaming with light,  
That now are obscured from our dim earthly sight,  
For truth and the right let us work with our might,  
In nineteen hundred and seven.

When we have but the will to do it, that very moment will smile on us, and that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.  
Give up to science entirely, for science is but one.—Seneca.

## TOLERANCE OF OPINION.

One Answer to "An Honest Question."

Let us begin with the statement after the question, and work up. The writer says: "It seems just that adverse criticism be allowed to do service and show the ancient faiths are not worthy of acceptance in these wiser times."

These times undoubtedly are wiser, but not everyone living in them is wiser. Being in different stages of growth, each needs a different treatment. For instance, babies are not fed with solid food before teeth are grown to help digest it; a foreigner is not expected to read or speak our language until he has studied or learned it; to some a "Primrose by the river's brink" is only a primrose—noting more. Not all individuals are ready for advanced conditions; and growth, to be sure, is usually slow. So the time has not arrived yet for ancient faiths to be wholly discarded.

Now about the "Bible being thrust upon us as the inspired word of God." The Bible to many Spiritualists in these times is considered a history, written by men inspired, perhaps, as men are now, and colored more or less by the writer's conceptions, containing errors and truths. It has been revised and modernized so much that it is very readable now. The work of great fraternities such as Freemasons and Odd Fellows is based, we have been told on Bible history. That certainly will help perpetuate the Bible. As for characters described in it, some of them might have been mediums. Would it not be surprising were they not?

"Fleeting characters?" Perhaps, but they serve a purpose. And as for "speakers and writers laboring to make Spiritualism an appendage of ecclesiasticism," we think this a mistaken idea. We are all reaching out, reaching higher, for something good, something better than we know or have. We reach for enlightenment. Whether we find a good thought in The Progressive Thinker, or the Bible, it matters not, as long as we get the good thought, absorb it and become better for it.

Some of us have learned the lesson of tolerance. We do not go about telling ecclesiastics their teachings are false. We shall not get hearers to turn the currents of their thoughts into new channels by vituperating and antagonizing them. Nothing is gained for the cause of Spiritualism or any philosophy or religion by rash speech. People must think new things to outgrow old opinions, and their attention first is necessary.

Spiritualism doesn't need "humor" of the writer's conceptions, containing errors and truths. It has been revised and modernized so much that it is very readable now. The work of great fraternities such as Freemasons and Odd Fellows is based, we have been told on Bible history. That certainly will help perpetuate the Bible. As for characters described in it, some of them might have been mediums. Would it not be surprising were they not?

When a Spiritualist says "I believe," it is usually knowledge to him, but it isn't knowledge to one having no proof or experience. Concise definitions or brief explanations of the religion and the philosophy advanced, if required, and until a better substitute can be found, will not "I believe" answer? It cannot, of course, take the place of knowledge, and "in doing good for the love of it." Lowell says:

"Not what we give, but what we share,  
For the gift without the giver is bare."  
And again:  
"That is no true alms which the hand can hold,  
He gives nothing but worthless gold  
Who gives from a sense of duty."

Because certain methods are employed by some of our speakers (methods we do not like) it isn't necessary to break up the bodies through selfishness on our part. How or when the truth is presented is not of so much importance as to get the truth.

E. K. EAGER.  
New London, Ct.

They Compromised.

A late news dispatch from San Francisco, says:  
"Jesus Christ, and all other sacred names that invest prayer with the tinge of Gentile sectarianism, are to be hereafter omitted by Chaplain Darlington of the State Senate. Since Rev. Darlington has been delivering opening invocations in the upper house, he has been having much trouble.

"First the Democratic minority took exception to the Chaplain's appeal for a blessing on the victors in the late elections. Then Senators Wolf and Hartman, Hebrews, who are prominent, waited on the chaplain with objection to his mentioning Jesus Christ. The chaplain compromised by agreeing to refer hereafter to 'Our Lord' without designating him by name."

TO WINIFRED.

I have had a dream of heaven, dear,  
For I have dreamed of you,  
And now my soul is all aflame  
To know it to be true.  
Entranced I gazed at your beautiful face,  
Crowded with raven-black hair,  
And holding your perfect form in my arms  
I found my heaven there.  
Your lips so sweet, that it thrilled my soul  
When you pressed them close to mine,  
And in the depths of your big black eyes  
Shone the light of a love divine.  
Your voice like music soft and low,  
Bewitched my listening ears,  
As you told the story of your love for me,  
And I banished all my fears.  
You said that, welded soul to soul,  
To greater glories we should ascend,  
To our beautiful home in the summer-land  
Where our lives and love would never end.  
If this be naught but an idle dream,  
May I never awaken the truth to learn,  
For another life without you, love,  
For me has no concern.  
—LEMOYNE,  
Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abot.

NEW RELIGION IS SEEN.

University of Chicago Professor Proclaims the "Laboratory" Variety—Holds Old-Style Standard—Builds Up Creed With Unselfishness, Service and Communion as its Points.

"Laboratory religion" will be the religion of the future, according to Professor John Merle Coulter, head of the University of Chicago biology department.

In an address on "Personal Religion" at the opening meeting of the university revival services last night at Mandel Hall Professor Coulter declared that religious ideas must conform to the principles of the scientific laboratory instead of the old-fashioned standards.

"There is no possible reason why the modern laboratory methods of education should not be used in religion as well as in the classroom," he said. "In religion we have the same general materials as in science, and we should make our adjustments accordingly."

"I have built up a creed by this method. The three points in it are unselfishness, service and communion. The problem is a clear one—to live the more effective life. We must adjust ourselves to other conditions scientifically, and the three most important things are one's self, one's fellowmen and one's God."

Best Relation Is Service. "It is the centrifugal life that is effective. The best relation with our fellowmen is one of service, and you cannot render this without unselfishness."

Society Is Characterized at Present by an Instability of ethical standards, said President-elect Judson in speaking to the students. "Men do not look deeply into themselves or find the basis of conduct upon which they can rest. It is said this is because the old foundations of religious experience—faith and hope—have been given up. I think, however, that we have adapted these elements in a different way."

Says Religion Is Anchor. "Why should one try to imagine the exact conditions of the future life? Personally, I do not care to know. But no human soul without the reality of personal religion is safe. It is the anchor, and without the anchor no one can be safe."

Professor George E. Vincent, Professor Shaler Mathews and Professor Myra Reynolds also spoke. Students tend to grow away from the religious life, said Professor Vincent. "The religious life is the all-inclusive life. Students of modern psychology have unfolded to us a great deal in the teachings of Christ that formerly appeared mysterious and cryptic. Taking Christ as one's dominant comrade is one of the chief things in personal religion."

POVERTY.

A grimy-handed monster, Laid girdled and knotted tree, Doth lurk about the homestead, A source of grief to be.

Like moisture from the rain-clouds, It creeps in with a chill, Depressing every inmate, Foreboding naught but ill.

At first with snaky smoothness, It winds itself about, The luxuries of home-life, And lastly eats them out.

Not yet therewith contented, But like a beast at bay, And like a wolf un-hungered, It seeks to do its worst.

Among its train of followers, Foul enemies of Peace, Are Worry, Grief and Hunger— Whose torments never cease.

So oft you see the mother, Whose heart is first to feel The cravings of her children, In prayer about to kneel.

'Tis not for wealth she's asking, But food and shelter for The children of her bosom; Her very soul they are.

A tell-tale streak of pallor, Shows on her cheek so wan; With Love for her commander, She girds her armor on.

And 'twixt her and duty, Though aching with fast, Both feeble strength is conquered, By sacrifice at last.

The father worn and weary, Taking up her burdens now, With no one left to comfort, And soothe his aching brow.

The home without a mother, Is robbed of sweetest joy; And happiest hour with it, Is not without alloy.

Spiritualism and the State of the Dead. Dr. J. M. Peebles in Calcutta, India, Lecturing on Spiritualism.

Dr. J. M. Peebles, the celebrated Spiritualist of America, delivered his third public lecture in Calcutta on Friday evening, at the Star Theatre. The subject of his lecture was "Spiritualism and the State of the Dead."

The meeting was attended by a large number of educated and thinking people, both European and Indian. Amongst those present we noticed Roy Yatintra Nath Chowdhury, Babus Mott Lal Ghose, Harendra Nath Dutt, Monmohi Mohan Bose, Pandit Jwala Dutt Joshi of Allahabad, Mr. P. N. Mukerjee, Dr. Chandra Shekhar Kail, Babus Hemendra Nath Sen, Amrita Krishna Mukherjee, Mr. and Mrs. Armita Bazar Patrika, and a large number of European ladies and gentlemen.

Mr. N. N. Ghose who was voted to the chair, in a neat little speech introduced the speaker of the evening. He said that Dr. Peebles was well known in the Western world as a speaker and writer on matters connected with Spiritualism. He was a medical man, liberal in politics, and a profound scholar. The subject of the evening was one of surpassing interest.

The lecturer, before he began to speak on the subject of the evening, said that he was glad to find Spiritualism had found a place in Indian mind and that books and pamphlets on this subject were being published here. Referring to the Hindu Spiritual Magazine, the speaker said that it should be widely circulated, for it aimed at illustrating the phenomenon of truth and Spiritualism. It would enlarge the mind and extend human ideas.

He said, an old Christian hymn began with these words: "And was I born to die And lay this body down?" Not man was not born to die. And man, incarnate man, the Spirit, the Atm, does not die. It cannot die because a potentialized portion of God, who is "Spirit" pure, infinite, omnipotent and immutable. Man is a reasoning and a spiritual being and it is natural, whether in worlds visible or invisible, to be united with one another. This they have done at times through all past ages. Spiritual phenomena are God's abiding witnesses of a future life.

If you have not seen them it is your misfortune. I have, and so have millions. And I have seen them beyond all blessings, because they know that death is but a new birth with better conditions for progress. Spiritualism is not atheism, not materialism, not agnosticism, not sectarianism, not a negation of any kind, but an affirmation with demonstrations that prove the truths of its teachings.

It does not rely upon Bibles that have been translated and re-translated—revised and re-revised for its proofs, but upon the inspirations and well-attested phenomena of to-day, for its authority as a science—and as a religion. Reading about bread does not feed the hungry to-day. Reading about Spiritual manifestations, visions, trances, levitations, materializations, and spirit voices of the long past proving that the dead are alive does not satisfy you. Not you want to see for yourselves, know for yourselves in your own homes. Very well, this you may do, if you will comply with the causes and conditions. If you wish to send telegraphic messages to friends in Bombay you must have the telegraphic instrument and the metallic wire. These are the conditions. And these, or similar ones, must be complied with in Spiritualism.

There are priests at all lands who seem to want nothing for nothing, wealth without labor and scholarship without study. These are mental vampires. All honorable and exalted positions in life are attained only through concentration, purpose, labor and more or less by invisible intelligences, and nearly all of you by complying with the proper conditions may become clairvoyant, clairaudient, clair-sentient, have visions, or be entranced, enabling you to hold conscious converse with your departed loved ones. What can be more blessed?

Objective spirit phenomena are indispensable to those who need them. This is an age of materialism, and there are atheistic materialists so flinty-brained that they require three days to convince them of the presence and potency of spiritual beings. These should and can be gratified by forming seance-circles and complying with the psychic requirements necessary for spiritual intercourse.

Spiritualism demonstrates a future life. The pronounced dead are alive, and in the process of dying, the more spiritually-minded do not for a moment become unconscious. They sweetly swoon into immortality, there is no death—only change—disorganization of the material elements and reorganization. The spirit is not an aggregate, but an indivisible unit. It does not—can not die. It is of God.

"What"—is it further asked—"is the Atm, the conscious spirit?" It is a divine center of life of a dazzling point of conscious force, God incarnate. And hence we are wisely called the "offspring of God," and the "sons of God."

"And where," says one, "is the spirit located, for what exists must exist somewhere?" Certainly it is not located in the heel, the stomach or solar plexus, but in the brain. The erudite Des Cartes located it in the conarium, a delicate cell-like, cone-shaped point in the center of the brain sitting and illumining the human form.

Philosophically considered there is no death. The pronounced dead are alive. Every object, every particle in its inmost is alive with life. There is change, disorganization and reorganization, but no death. According to the latest scientific research that there are a thousand corpuscles in a hydrogen atom, and 200,000 in a radium atom, and motion with radio-activity shows them to be atoms with life.

There is life then everywhere and our loved "dead" are alive and if so what are they doing? What are their occupations? The spirit world is a world of activity. Mortals take with them their memories, desires and tendencies. There are the necessities of personal identity. The astronomer here over there explores and measures undiscovered worlds, the geologist studies the nebulous process of world-making, the musician and the poet refer in realms of poetry and music to the artist labors in the galleries of the heavens, for labor there is the labor of love. Philanthropists continue

their work of beneficence by descending to the lower spheres to teach and to serve, something as Jesus, according to Peter, preached to imprisoned spirits.

The spirit-world is largely the world of causes. The inventors of earth are inventors over there. Spirit telepathy is becoming common, wireless telegraphy was first invented in the heavens and was impressed upon Marconi's mind and made practical, and, by the way, he is a Spiritualist.

The depraved of this world, the scheming and selfish at death become earth-bound spirits, obsessing spirits, demons, and may do moral injury. The lower spheres are called the hells, and the higher the heavens, and the still higher the celestial heavens. Evolution and progress pertain to all worlds.

The doctor then related the remarkable case of Mary Rott re-incarnated herself as a spirit in the body of Lurancy Vennum. He also related the very wonderful experience of Aaron Knight as a sinful mortal, his experiences in Hades after death and his final release and salvation. The heavens and hells are more conditions than locations. We make them for ourselves, and must reap the harvests of our sowing.

With votes of thanks to the speaker, the chairman and the theatre authorities, the meeting separated. The Amrita Bazar Patrika, Calcutta, India.

THE OTHER SIDE.

Illustrating the Important Fact that the Japanese and Chinese Are Not Wanted in California.

To the Editor:—In regard to the editorial upon the San Francisco school question which appeared in a late number of the Progressive Thinker, I would say that I think you are certainly mistaken in supposing that the clergy and the Christian churches are the most violent in their opposition to the Chinese and Japanese in this country. I think it proceeds from all classes alike. It is not a question of religion at all; it is a question of labor, the struggle for a living and morality.

If you knew these people as well as we do, you would not wonder that we want to keep them out. I could tell you tales told me by the old residents of California in the county, that would make you shudder.

As to the opposition to the Japanese in the primary and grammar grades of the public schools in San Francisco, it was fully set forth at the outset of the trouble by the school commissioners, and Roosevelt and the Japanese consuls in San Francisco were fully aware of it. The San Franciscans know probably better than any one else does, just what is at the root of the matter.

In the first place, if I understand it, they are really beggars on the state's bounty, for they are not naturalized citizens. They pay no school taxes or tuition, yet they demand the highest in the gift of the state.

But they have not been barred from an education, as you seem to think; the schools set apart for the Oriental children, it was asserted, were in every way equipped equal to those of the whites. Whatever they were also allowed to enter the higher schools. Does that look as though it was a question of color?

Their only trouble was that they felt insulted in not being allowed to enter the white schools. I think they have made a grave mistake in forcing their way into the schools, and respecting the people of this coast may have felt for them before, this foolish squabble for a higher place will win them nothing but disgust and contempt.

But Japan with Roosevelt as her ally has won the day, as we hear. There will now be another treaty, with an exclusion clause which does not exclude, and the rush of students and business men to this coast will begin.

It is strange to me, that a Northern and Eastern states can look at the question so indifferently. "Where are the teachers for the millions of Japanese youths who wish to be taught English, to come from?" you ask.

What must California do it all? Why don't you of Chicago, for instance, hold out some inducement to bring them to you? Californians are not selfish, bless you; they don't want to monopolize all the glory. You might need an appropriation from Congress for the extra expense, perhaps; but the President would see to that all right, and pass it over to you with his best bow and a smile that will go all over his face.

In fact, he might accommodate a few thousand round about Washington, yes, that's it; pass them on in a golden stream, Japanese and Chinese, all over the North and East; then you will see how it is yourselves. It may make trouble for us in the near future, but Roosevelt and Japan want her boys to be taught English, and what she wants must come.

MRS. S. E. MACKLEY. Ferndale, Cal.

THE TRUE POET.

The true poet's language is beautiful, Musical, dreamy and sweet, All nature to him is a poem, He is life's artist complete. He paints in trust of colors, Not with brush but with pen; The world is a book that he studies; He's the noblest and deepest of men.

He is not to be thwarted by jeering, Criticism only inspires; He writes while others are sleeping, Or dreaming beside the fires. He writes from divine inspirations, From the soul and not from the mind; He is never guided by mortals, But the Creator of all mankind. He loves the little wild creatures, The insect, the bird and the beast; He loves the innocent children, Even those considered the least. A friend to the forsaken and fallen; A companion, a brother, a friend, His paintings are truly inspiring, And high unto perfection they blend.

Thus do I sing of the poet, A man among men you will find. He sees as no other man living, Naught is there hid from his mind. The artist labors in the dust, The dreamer who ever will dream, When his life on this earth is over, Will embark on the immortal stream. —Homer Track.

NEW YORK MASS-MEETING.

Held by the State Association of Spiritualists, in New York City.

One of the most enthusiastic as well as the most harmonious gatherings of Spiritualists was the grand rally, or mass-meeting, held in Elks Hall, 59th Street and Columbus Circle, New York City, February 14, 15 and 16. The mass-meeting was under the direction of Mrs. Harriet M. Rathbun, of Port Washington, assisted by Mr. A. T. Redinger and Mrs. Margaret Gaule Redinger, of New York City. The hall was beautifully decorated by the Ladies' Aid of the First Association of Spiritualists of New York City.

The address of welcome was given by Mrs. Henry J. Newton, president of the First Association of Spiritualists of New York City. Her address was made by Thelma Reynolds of Troy. The music was under the direction of Mme Louise B. Voigt. Her vocal selections were finely rendered, as well as the violin solos of Robert J. McIntyre, who added very much to the entertainment of the evening.

The program was fully presented with two exceptions: H. W. Richardson, president of the New York State Association, was not able to attend, owing to the illness of himself and family; also, Dr. G. A. Fisher, president of the Massachusetts State Association, could not leave his wife, who was very ill. In the absence of the president the duty of presiding officer rested upon Thelma Reynolds, vice-president, who was aided by Harriet M. Rathbun, treasurer of the New York State Association, and Sarah A. Woodruff, secretary, were the only members of the board present. Other workers, Miss E. C. Resch of Brooklyn, Mrs. Helen Temple Brigham, Miss Belle C. V. Washburn, president of the Spiritual and Ethical Society of New York.

Rev. Frederick A. Wiggin of Boston, Mass., was certainly an attraction to the audience, by his lectures of spiritual ideas and the spiritual tests given by him. Mrs. Helen L. P. Russegge of Hartford, Conn., a powerful speaker, held marked attention at every lecture given by her. Dr. Edward W. Emerson, long a favorite, gave indisputable evidence of spirit control in his address on "The Human Mind," in which he showed a large amount of self-confidence is a good thing to have, because without it the advancement that has been made toward a higher civilization could never have been accomplished. There have been many antagonistic forces which dominated the world and will continue to do so, and there is needed an indomitable will and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence. There is needed in the affairs of life that spirit which dominates the world and will continue to do so, and there is needed an indomitable will and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

Our statement that the political organizations also have their direful effects in the spiritual world may not be acceptable to that class of politicians who suppose, if we judge them by their assertions and demeanor, that they own the country, and that even the earth would be disturbed in its revolutions if it were not for the might of the United States. There is a great amount of self-confidence is a good thing to have, because without it the advancement that has been made toward a higher civilization could never have been accomplished. There have been many antagonistic forces which dominated the world and will continue to do so, and there is needed an indomitable will and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

One of the greatest blessings conferred upon mankind through the teachings of Spiritualism is that of individual responsibility. That no atoning blood will ever wash away the errors of life, but only by a rejection of those errors will life be able to advance. When that truth is universally taught and practiced, instead of being a mere dogma, it is taught by orthodox theology and promulgated to one of the doctrines essential for salvation, then the advancement of human society on all lines of thought will be more rapid, because one great obstacle, that now impedes its progress will have been removed.

Spiritualism is permeating the internal working of human society politically, socially and religiously to an extent never before realized. It is teaching mankind that it is their duty to understand and adopt a higher moral code than that of the world, and that the political temple of human life needs to be cleansed from the corruption that has accumulated within its portals. It is teaching mankind that an individual can be a politician and be honest; can be deeply interested in the operation of the governmental system under which he is living and do it with an earnest desire for human betterment.

We see human life carrying along with it some of the elements and conditions which were dominant traits of the life who the evolution from the animal had scarcely begun, and we wonder why such things are allowed; they belong to an age that in the main has closed its program. Well; they are the reflex action of that former animalistic age which has not entirely evolved away from.

The prophetic gift is the direct result of the spiritual unfolding of life. It can only come in its fullness to those who have had the animalistic forces of life dominated by the spiritual forces of the world, and that it is needed, and that the law of cause and effect can be done by the materialistic scientist when the occult forces of life are to be dealt with, and from that high plane of existence the true prophet can see the shadows cast by coming events and predict the result. There is nothing mysterious in the operation of that gift, it is one of the laws of the universe, and in the progress of human life it will eventually be able to understand and control the elements, thereby preventing the disasters of the present, so disastrous to human life; it will be able to speak with authority and say to the tempest "peace, be still."

While admitting that there is need for human life to advance to a higher plane than the one on which it is at present existing, the spiritual philosophy does not recognize the fall of man, but that he started very low in the scale, so low that it would shock our finer sensibilities if it could have it come before our vision and see the pitiful state he was in, and that he has been rising, and in spite of all the demonic forces that he has to contend with he will continue to rise. To admit that the trend of human life is backward is too revolting a thought to entertain, and the intelligent believer in the philosophy knows it to be untrue. The influences from the lower world that have not yet been evolved away from, are at present the cause of greater anxiety than was ever before manifested, and that is indicative of progressive movements toward a higher life, a convincing evidence that the coming civilization will be superior to the present as that is superior to those that have passed.

The social fabric of human society which is so closely intertwined with the moral forces of life that they appear as one, is being cleansed by the power of the spirit world. It is making society feel the necessity of being guided more strictly by higher ideals than it has formerly entertained. The religious world is feeling the influence of Spiritualism in the extension of those forms of thought which theology has placed the people under bondage to. It is furnishing them with a system of religious belief that is founded upon scientific facts. It is anxious to have the religious world feel the influence of Spiritualism in the extension of those forms of thought which theology has placed the people under bondage to. It is furnishing them with a system of religious belief that is founded upon scientific facts. It is anxious to have the religious world feel the influence of Spiritualism in the extension of those forms of thought which theology has placed the people under bondage to.

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SPIRITUALISM.

The Universal Power in Human Progress.

The following essay was written by Hamilton De Graw, of Watervliet, N. Y., and read by the author at the Spiritualists' meeting held in Keenan Hall, Troy, N. Y., on October 14, 1906. Subject, "Spiritualism, the Universal Power in Human Progress."

"O, there's a fullness in the heavens above, The well-springs of life overflow, And ministering-angels all radiant with love Come precious gifts to bestow." My dear friends, how true it is that the well-springs of immortal life are overflowing, and we have come here this evening with an honest desire to receive the gifts of the spirit, they will be ours.

We propose to present to you for consideration a few facts showing that Spiritualism, in regard to the phenomenon or influence which it exerts over human life, is not confined to any religious sect or party, but is universal in its application. That it permeates and is the life of all religious organizations, and also political ones. Without it they would fall to the ground because to have any power over the minds of the people. And whether conscious of the fact or not, the political, social and religious organizations of the world receive their dominating influence from Spiritualism, in regard to the phenomenon or influence which it exerts over human life, is not confined to any religious sect or party, but is universal in its application.

This does not imply that mortal life is released from all responsibility and is a mere puppet in the hands of the spiritual forces. We are placed here to perform our work and we must do it; that we have assistance is true, but the responsibility of its performance rests upon our individual selves.

Our statement that the political organizations also have their direful effects in the spiritual world may not be acceptable to that class of politicians who suppose, if we judge them by their assertions and demeanor, that they own the country, and that even the earth would be disturbed in its revolutions if it were not for the might of the United States. There is a great amount of self-confidence is a good thing to have, because without it the advancement that has been made toward a higher civilization could never have been accomplished. There have been many antagonistic forces which dominated the world and will continue to do so, and there is needed an indomitable will and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

One of the greatest blessings conferred upon mankind through the teachings of Spiritualism is that of individual responsibility. That no atoning blood will ever wash away the errors of life, but only by a rejection of those errors will life be able to advance. When that truth is universally taught and practiced, instead of being a mere dogma, it is taught by orthodox theology and promulgated to one of the doctrines essential for salvation, then the advancement of human society on all lines of thought will be more rapid, because one great obstacle, that now impedes its progress will have been removed.

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STRANGE PREDICTIONS.

Planetary Professor Foretells Events and Quickly Reads the Lives of People, Though Thousands of Miles Away.

Sends Letters to the Rich and Poor Alike in Which He Advises Them About Business, Marriage, Speculation, Love Affairs, Wealth, Etc.

Offers Free Readings to All Who Write and Send Date of Birth.

In his office in New York City, strange reader that you not only saved me from an awful death, but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely,

MISS EFFA M. TRYON. Prof. Postel: Dear Sir—You are certainly the most wonderful astrologer living. Every one of your predictions came true. I consider that you not only saved me from an awful death, but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice. Sincerely,

MISS EFFA M. TRYON. The accuracy of recent predictions made by this eminent Astrologer has caused many of his friends to believe that he possesses a supernatural power, but he modestly asserts that his predictions are due alone to a scientific understanding of natural laws. The many thankful letters Prof. Postel has received from people who have benefited by his advice furnish ample proof that he is sincere in his work and has a kindly feeling toward humanity.

Readers of this paper can obtain a reading free of charge by addressing a letter to Prof. Postel, Dept. 285, No. 126 West 84th Street, New York. Simply say you wish a reading of your life, stating your birth date, sex and whether married or single. If you wish to do so you may include 10 cents (silver or stamps) to pay postage and clerical work; however, the reading will be promptly sent whether you include the 10 cents or not.

THE VOICE OF A DAISY. I am sister to the boulder, and for ages I have been here. Yet we know not which is older, for I come and go each year. Though a short time nature frees me, In a meadow bright and fair, When the eye no longer sees me, Thinkst thou I'm not anywhere? Flowers appear from fields Elysian, soon again to dust we fall; Nothing, seen by mortal vision, is the something of us all. You may crush me, little dreaming, tho' my form is lost to view, That I live beyond the seeming, of the sight bestowed on you. There's a plane of life and action, from earth's limitations free; 'Tis the source of every fraction, mortal sight can never see. Forms of life are shadows fleeing, through a point of time; the whole Universe is simply being, Earth the body; God the soul. Seen is but unseen reflection in the seed, the flower, the tree; Nature's yearly resurrection mirrors immortality. MRS. M. McCASLIN. St. Louis, Mo.

The Angels Stopped the Clock. While officiating at the funeral services of Mrs. John Shurley of Texas, Mich., I was much surprised to hear of the remarkable and beautiful light that came from the spirit world to visit and astonish the bereaved family. The deceased had been in the hospital, passing out, bid farewell to a loving husband and father. Just before his departure to spirit life the old clock she used to wind every night stopped ticking. The angels came again and stopped the clock as the dear mother's spirit passed out. Will the angels still manage the old clock for warning purposes, that her many loved ones may know and understand that they shall all meet sometime in that beautiful summerland where she so longed to go. Mrs. John Shurley left behind her to mourn their loss (but her gain) nine children, sixteen grandchildren, two great-grandchildren, and was the first white child born in Texas, residing there fifty-four years. They were old pioneers and loved and mourned by many friends. Many other beautiful truths could be told of her divine and devout spiritual life. No wonder the angels loved to visit homes like this. Where harmony dwells in homes of earth, there must have been a spiritual birth. ROSE FERRIS. Detroit, Mich.

THE PSYCHOGRAPH OR Dial Planchette.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation. Both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications by the Psychograph from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They were highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowder, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle, and construction, and it is sure to be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address HUDSON TUTTLE, Berlin Heights, Ohio.

Molecular Hypothesis of Nature: The Relation of Its Principles to Continued Existence and Construction of Spiritualism. By Prof. W. M. Lockwood. Paper, 10 cents.

SCINTILLATIONS

From Prof. Larkin, the Eminent Scientist.

The Indo-American Book Company, Chicago, is a center of brilliant radiation of advanced thought.

countless organic forms to the lowest man; and then upward and onward higher and higher to the greatest mathematicians, I assert and repeat.

The Great Psychological Crime, by a wonderful, but to me unknown writer. It reveals and exposes the most appalling crime known, the abuse of that formidable mental agency, hypnotism.

The Great Work. How I do wish I could see the distinguished author, for I have great admiration for his marvelous logic.

E. E. Besman, in The Progressive Thinker, page 3, No. 897, says: "I am one of the best mediums in the country."

Corpuscles. I wish to outline some of the astounding deductions very recently deduced by physical science—the only kind there is, or can be.

Evolution of the God and Christ Ideas. And now comes good Brother Hudson Tuttle, putting up another elaborate book.

One by one the cherished faces Slip away from mortal sight; Gentle touch of spirit fingers On our forehead, day and night.

Therefore, I feel like signing my name to this statement: Nothing whatever exists but corpuscles. This seems to render obsolete the prehistoric word soul.

from the beautiful face of our home—the earth. And now I must come down to the good brother friend for using the words, Cosmic Mind.

After all there is no difference between those that take an inherent eternal corporeal directivity.

The historical or non-historical rather, of Jesus by Pilate on page 272, is shown in a convincing style.

The first accurate research on the mutual perturbations of all the planets was commenced in 1756 by Euler.

SEVEN PRINCIPLES. Indicating What Spiritualism Stands For.

In several of the recent issues of The Progressive Thinker one of your contributors writes regarding the Spiritualists and for what the National Association shall formulate as a declaration of principles.

1. That under proper conditions they are able to communicate with the inhabitants of the earth.

2. That happiness in life depends on how good we have lived on earth. Did we feed the hungry, clothe the naked, dispense comfort to the sorrowing, defend the weak, and stand for justice and right in all things in this world and the next?

3. That we stand for the inexorable law of justice and compensation, both in this world and the next.

4. That we stand for the inextinguishable light of the spirit. It is the only power that is truly immortal.

LOVE, TRUTH, CHARITY, As Surveyed and Critically Examined From a High Spiritual Standpoint.

These sentiments are guiding stars which pilot all human souls to the Haven of peace and activity.

Love is inexorable. It is infinite. Truth should be the starting principle of each individual.

Charity teaches: The creature, low in degradation, struggles with conditions and environments, hoping to conquer seeming fate.

DELIGHTED WITH THE BOOK. "The Evolution of the God and Christ Ideas," the Great Work by Hudson Tuttle.

I seldom write anything for publication, as others keep The Progressive Thinker so full of good reading and instructive matter.

Brother Tuttle has shown us the causes that have acted upon the minds of mankind to suggest the thought of God, the Infinite, the Unknown, the Great Eternal Forces.

Brother Tuttle explains the ideas were the best at the time, but like other ideas of objective nature are subject to the improvement of this world.

It would seem to me the influence of The Progressive Thinker among its many readers would interest them to read this intensely interesting work of Brother Tuttle.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge.

reason, and rush into print. The Progressive Thinker's special is suitable for personalities.

MINNESOTA SPIRITUALISTS. The Most Successful Mid-Winter Mass-Meeting Ever Held in St. Paul, by the State Association.

The following are a few who took part in the children's lyceum exercises of Minneapolis and St. Paul before the afternoon meeting.

Yes, the cause of Spiritualism goes marching on; if you do not think so, read The Progressive Thinker which always keeps a person fully posted.

SECRETARY S. S. A. OF M. St. Paul, Minn.

DELIGHTED WITH THE BOOK. "The Evolution of the God and Christ Ideas," the Great Work by Hudson Tuttle.

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"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge.

WHAT THE FOOL SAITH. No One Knows Another's Secret Thoughts.

"The fool hath said in his heart, There is no God." How did the author of that saying know what the fool said in his heart?

How can we account for such human credulity? If people capable of reasoning, could obliterate from their minds all the foolishness taught them in their youth, then read the "Holy Scriptures" just as they read other books, there would be no more believers in pagan gods.

Old God-makers have clothed these deities with impossible attributes without seeming to be aware of it.

Why do such statesmen as Roosevelt and Bryan pretend to Modern Christianity—do they believe it historically or theologically true?

SPRIT RETURN EVERYWHERE. Sees Bright Beings in Spirit World.

A wonderful psychical phenomenon that has attracted the attention of scientists to Afton, Iowa, has served to make a revival that is being held there sweep the surrounding country like wild fire.

Rev. A. A. Athington, the California evangelist, who is in charge of the meetings there, pronounces Miss Mutchler's trance to be the most marvelous affair of which he has ever heard.

PILES Instantly Relieved by New 3-Fold Treatment Which All Can Try FREE

To every person answering this advertisement at once we will send—Free to try—our complete new 3-fold absorption cure for Piles, Ulcer, Fissure, Proctitis, Tumors, Constipation and all related troubles.

THE GOSPEL OF NATURE. A most excellent work by Dr. M. L. Sherrman. Assisted by Prof. W. F. Lyon. Heretofore it has been sold for \$2, but the price now has been reduced to \$1.

RHEUMATISM

CURED Through the Feet New External Remedy Found Which is Curing Thousands. A Postal Brings Anyone

As a pair FREE TO TRY. If you have rheumatism, write today for a pair of Magic Foot Drafts—totally Free.

Magic Foot Drafts cured J. Wesley Bennett, Indianapolis, Ind., after 25 years suffering. Disease hereditary, his brother having died from Rheumatism. Cured two years ago, no return of disease.

OGANIDES A Psychological Novel.—Price Paper, Cover, 50 Cents.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author.

MARY ANNE GAREW Wife, Mother, Spirit, Angel.—Neat Cloth Cover, Price \$1.00.

This great work relates the experiences of a young wife and mother, early called to the portals of death. It is very realistic, and the narrative is charmingly natural, and beautiful in its tone of sweetness.

COMMON SENSE By Thomas Paine. A Revolutionary Pamphlet, addressed to the Inhabitants of America in 1776.

TWO IN ONE A COMBINATION OF "The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL

THE QUESTION SETTLED. This is a careful comparison of the modern Spiritualist with the ancient and modern Spiritualist.

Origins, Development and Destiny of Man. A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

THE GOSPEL OF NATURE. A most excellent work by Dr. M. L. Sherrman. Assisted by Prof. W. F. Lyon. Heretofore it has been sold for \$2, but the price now has been reduced to \$1.

Practical Methods to Insure Success. A valuable little work, full of practical instruction in matters pertaining to physical, mental and spiritual health.

RHEUMATISM CURED. Opposite St. Joseph Sanitarium and Bath House, Mt. Clemens, Mich.

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Published Every Saturday at 40 Loomis Street, Chicago, Ill.

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, MARCH 9, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely...

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office.

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...

The Long Contest Ended.

The United States Senate, by a vote of 42 to 28, has rejected the four years' effort to unseat Senator Reed Smoot...

While politics, as such, has no place in the office or columns of The Progressive Thinker...

Ours is a secular government.

It was founded by the fathers of the Republic, and secured as such, by constitutional provision...

"Louder" Was the Demand.

Kant, the German philosopher, said: "Apart from moral conduct, all that man thinks himself able to do to become acceptable to God, is mere superstition and religious folly."

This reminds us of a young man who, a Methodist, upwards of sixty years ago, offered to educate for the ministry...

Saint Valentine's Day.

Valentine's Day, that annually occurs on the 14th of February, is a relic of Roman paganism.

They Need the Money.

"A New York man of God added a lady whistler to a church's attractions, and found a notable increase in his congregation.

The above is copied from the Free-thinker, London.

Forcefully Presented.

Who is there who does not sympathize with Ingersoll, when he said: "And suppose after all, that death does end all. Next to eternal joy, next to being forever with those we love and those who have loved us—next to that, is to be wrapt in the dreamlike drape of eternal peace."

Not Good for Business Purposes.

Wonder what relation was the man who never told a lie without first saying a prayer, to the newspaper publisher who opens his office each morning with prayer?

Reason must be our last guide and judge in everything.—John Locke.

A God Government.

A theocracy is a government which pretends to be administered by God, under the immediate supervision of a priesthood.

A people whose history is believed to be wholly fictitious, known to moderns as Jews, are credited with having been subjects of a theocracy.

If there were such a people as the Jews, and they were God-governed, if the Old Testament literature can be trusted as historical, they were but one remove from savages in their beginning, and were the worst governed nation ever known to history.

They were first presented to us as slaves in Egypt, where they were held 430 years. Then, after their escape to Palestine—without entering into details—consult Cruden's Unabridged Concordance where book, chapter and verse are cited for authority, under the title, "Captivity," and we there read that during the reign of the "Judges," embracing a period of 320 years, the Jews were six times in captivity. Then, during the reign of Sennacherib, the Assyrian king, they were plundered, and defeated in battle three times. The third time their city was burned, and the people, "with hooks in their noses," were taken to Babylon, where they were held as slaves for seventy years.

Later, Pompey, at the head of the Roman army, overran Judea, and placed Antigonus on the throne. They were finally destroyed 1337 years ago, by Titus, the few survivors were sold into slavery, or removed to Rome to grace the gladiatorial feasts in the amphitheatre for the amusement of the people.

Thus eleven times certain, these Jews of Jehovah, and God-governed at that, passed into bondage, and were finally completely destroyed, and should have disappeared from history, and would, but for the imposition of the Phenicians in their place, who, ignorant of their own history, are posing as Jews.

God gave to Abraham and Isaac, and strengthened the gift by an oath to Jacob, that they and their seed should possess Canaan forever. Instead, even those who are simulating the Jews, are scattered world-wide over other nations. They are wanderers among strangers, no country anywhere peculiarly their own.

The Old Testament is represented as a record of God's covenant with the Jews. Read it carefully, and see how these people were favored. Prof. Millard, in his Travels in the Holy Land, p. 257:

"Most of the Jews in Jerusalem and other parts of Palestine, are of Spanish or Polish origin. Most of the former are descendants of such as were driven out of Spain in the 10th century, and who fled at that time into Palestine."

Had Prof. Millard traced the origin of these "Jews" still farther, he would have found they were descendants of the Phenician colonies established in Carthage 900 years before our era, and who, in turn, crossed the Straits of Gibraltar, and had numerous colonies along both banks of the Guadalquivir towards central Spain.

Near the southwest angle of the supposed site of the ancient temple in Jerusalem is a narrow, crooked lane, terminating in a small open space; there the self-styled Jews "purchased the right," says Millard, to assemble, pray, and walk over the ruins of their city; and this is all that remains of the Jewish theocracy, and probably, its people.

May we not hope that Judea will be the last God-governed country on earth, if this of Bible fame is an exponent of his earthly government of humanity?

THE GREAT WORK.

Mr. Lyman C. Howe, in the next number of The Progressive Thinker, will conclude his review of The Great Work.

He has presented his views in a remarkably lucid and forceful manner, showing that age or sickness has not diminished in the least his remarkable reasoning powers.

PROF. W. M. LOCKWOOD. Next week we will publish an exceptionally interesting article from him on "Divorce, a Sublime Factor of Natural Evolution; Its Meaning in an Etymological, Physical and Legal Sense."

HUDSON TUTTLE. He will deeply interest our readers next week with an illustrated article on "THE KINGDOM OF THE UNSEEN."

FURTHER EXPLANATIONS In regard to the Works of Andrew Jackson Davis.

To the Editor:—In my letter you kindly published a few weeks ago, I tried to express my thanks and hearty appreciation of your voluntary efforts in behalf of my list of books, now out of print. Recently you reasonably explained why you would discontinue such efforts, and now I learn that, notwithstanding your discontinuance of the notice calling for subscribers to full sets of the books (\$20 per set of 29 volumes), that you are still receiving the names and addresses of persons who desire to purchase as soon as the works are again in print.

"Now my aim in writing you this letter is to express my thankfulness to you first of all, and next, to most gratefully thank the loving and intelligent subscribers, and lastly, to ask you to request all interested to withhold their names until there shall appear in your prosperous Progressive Thinker another announcement and another call. As was fully explained in my former letter, let it be remembered that I am not the owner of my plates, having sold them out and out to the Banner of Light Publishing Company; that a pledge was given, properly signed by the president, secretary and treasurer of that company to keep all the books perpetually in print and accessible to the public, that, a few months subsequently, the treasurer and chief manager of the Banner company, for some unknown causes, committed suicide, which was like an earthquake shock to all interests concerned.

Soon after this unhappy event, the entire establishment went into the hands of another manager, and now, under the style and control of another company which seems more completely inactive, the plates are practically hidden away and unused for printed editions. They are pressed among the "assets" of the present management. My business relation to the party or parties, is simply that of a common creditor. At my advanced age it is not wise for me to again own the plates as I have during the past thirty years.

Under these circumstances, and amid some unpleasable complications it becomes necessary to "keep an even mind," and watch the legal or other steps which, sooner or later, under the guidance of good and true minds in this world and in the other, wait and see the salvation and solution of the whole matter.

I feel confident that the books will be in print before the completion of the Panama canal!

There is one fundamental consolation, namely, the books are in the world; they are in numerous private and public libraries, and their light "can not be hid under a bushel." Besides, behold what an immense crop of books has come into the world from the fertile fields presided over and harvested by our inspired authors in Spiritualism on both sides of the Atlantic! So whatever "happened," the universal education and spiritual development of all mankind is abundantly assured. A. J. DAVIS.

Poison and its Antidote.

We stated last week that a great movement is on foot to Christianize Japan. It comes from outside intermediaries, and will gain but little support beyond the humblest classes. But the antidote follows close along the trail of missionaries. Mr. Hayashi, late ambassador from Japan to England, has translated Thomas Paine's Age of Reason into his native tongue, and it is probable it will be scattered broadcast over the Japanese empire.

"Let truth and error grapple. Who ever knew Truth to lose anything in a free and open encounter with Error?" "As the circling ripples dance away from a stone flung into a pool, so Truth will radiate until falsehood hides in obscurity among the bogs of ignorance."

Not Good for Business Purposes.

Wonder what relation was the man who never told a lie without first saying a prayer, to the newspaper publisher who opens his office each morning with prayer? And were each of the parties connected with the Chicago bank that commenced business every morning by asking for God's protection during the day, and soon failed for some \$400,000? Prayers may be a good thing, but it does not seem worth a cent for banking and business purposes.

Maybe God has no more qualifications as a banker, or for the newspaper business than he had when at the head of the Jewish government. He made a terrible failure in blessing that job.

Reason must be our last guide and judge in everything.—John Locke.

'The Psychic Riddle.'

Another Important Book by That Profound Thinker, Dr. I. K. Funk.

A remarkable collection of psychic or Spiritualist experiences [as set forth in a review by the Chicago Record-Herald] is contained in 'The Psychic Riddle,' by Dr. Isaac K. Funk, of Funk & Wagnalls, publishers, which has just been brought out. Dr. Funk gives many startling stories of messages from the dead. He declares he is not a Spiritualist in the accepted sense of the word. He is interested deeply in psychic research, however, and he says that he is more and more likely that by these efforts may be discovered marvelous powers of the human soul not yet recognized fully by the science of psychology, as telepathy, clairvoyance, precognition, secondary personality, and diseases by hypnotic suggestions, etc., and by them also much new light may be thrown upon many forms of insanity.

In one chapter of the book, Dr. Funk repeats a remarkable story told him by a friend well known to authors, physician and publisher. It is a story of his own personal experience.

Asserts He Left Body. He is convinced that one evening while in Florida, he actually passed out of his body, and yet retained a most vivid conscious existence. In the few hours of his disincarnate state he visited the family of a friend a thousand miles away, saw what they were doing and heard them talk, was recognized and spoken to by his friend, and after other experiences he returned and by a supreme effort of the will he re-entered the body and regained control of it. He gives this important corroborative of the story: "The following morning he wrote a letter to his distant friend narrating his experience at his home, what he there saw the family do and what he heard them say. And the distant friend that same day wrote him a letter telling how he had seen him in his room the night before, and what he had said to him, and that now he was greatly alarmed lest some misfortune had befallen him. These two letters crossed each other in the post. Dr. Funk permitted to give the name and address of this physician, the name and location of his friend, and other details of his strange experience. But, no, this physician feels that he must hide his name to prevent its being published in this sort would hurt him professionally."

Banker Hps Experiences. Another friend who has taken Dr. Funk into his confidence is the head of an extensive banking house. "His name is known from Penobscot Bay to the Golden Gate as a synonym for veracity and level-headedness." He, too, has had a most remarkable experience in support of certain personal psychic experiences.

"For," says he, "my board of directors would be startled and many of our customers would feel their confidence shaken in my agency."

The new book, in short, is a collection of the experiences of himself and his friends in connection with spiritualist mediums and of comment upon them. There is none more interesting than the story of what happened to Walter Hing in an actor's Spiritual Temple, in Boston, where Rev. Mr. Wiggin was officiating as speaker and medium. It had been stated that Mr. Wiggin is controlled by the spirit of John McCulloch, whom Hubbell knew in an actor's Spiritual Temple. Mr. Wiggin took a piece of blue paper of a secular shade, and with purple ink wrote these words upon it: "John McCulloch, do you remember this? Does no one speak? I am defendant here!" Mr. Wiggin sat blindfolded in the center of the stage when Mr. Hubbell entered the hall. The various questions sent up by the audience were dumped out of the baskets upon the table in front of Mr. Wiggin.

Replies to the Question. After Wiggin had given a number of answers to the writers he stopped for a moment and said: "Friends, I wish to say that if the spirit of John McCulloch, the actor, control this medium, and that some person in the audience has written some words I often spoke upon the stage in earth life, upon a piece of paper, ask me if I remember them. I know the person who asks this question well, and he has appeared upon the stage with me. The words he asks about I spoke for years before Apollus Claudius in the Forum scene of the fourth act of 'Virginia' after my return from battle, and they are: 'Does no one speak? I am defendant here!' The paper containing them is now upon the table, and I have not touched it."

Mr. Hubbell continues his story as follows: "I replied that this was all correct. He then addressed me and said: 'And you have been in that same play? To which I replied: 'Yes, but not with you. I had been another in the play, answered, or rather affirmed my statement by saying: 'Yes, I know that. And all of which is the truth, I having appeared with him in 'Coriolanus,' 'Jack Cade,' and 'The Gladiator,' but never in 'Virginia,' appearing afterward as Apollus Claudius, when another man played Virginia after John had passed away."

Tells of Edwin Forrest. The scene then proceeded, letters being answered for a score or more of persons. Mr. Wiggin being blindfolded all the while, as from the first, with a black silk handkerchief. When I heard him remark that the same would soon close, I said, John, may I ask you a question? He replied in the affirmative, I asked if he had met Edwin Forrest in the spirit world. The answer was, "Yes." I then asked if Forrest was now happy. He replied that he was not, but that he believed he had in earth life, and that he knew Forrest's surrounding conditions made him, while on the earth plane, unhappy, but that now he was with people who understood him and that he was contented.

Wiggin or McCulloch, as you will conclude his conversation with Hubbell by remarking—that there were but few tragedians on the stage, owing to the strange ideas of the managers, who were wrong about it.

Dr. Funk does not to be misunderstood. He does not claim that Spiritualism has been scientifically demonstrated. "I say exactly the contrary, believing that we are many miles distant from such a demonstration. That I do say is that such a demonstration

MORRIS PRATT, INSTITUTE.

Suggestions Solicited—Plans Invited—Donations Welcomed.

"Watchman, tell us of the night, what signs of promise are visible in the written inquiries are being made as to the future of the Morris Pratt Institute. It will not follow the mortal form of Moses Hull into dissolution, but rather, like his unaged spirit, enter upon the realities of an enduring resurrection.

Sixteen students are enrolled upon its roster of attendance for the current year. Never have its running expenses been so minimized as at the present time, because of the gratuitous services and personal sacrifices of Prof. and Mrs. Weaver, and Mr. and Mrs. Hull. Both couples have given their time and strength for love of the cause and from prophetic foregleams of the future in the distance.

Time can be taken for the choice of a successor to Father Hull as President. That position need not be filled until the right man or woman is found for it. In the meantime the work of the Educational department will be safe under the supervision of Professor Weaver, its present Principal. Give the institution a board of trustees composed of practical business men and women who are not strangers to the work of education. The president of the board need not be a member of the faculty, or teaching force.

Oratory and physical culture cannot be in better hands than those of Mrs. Niver.

A strong and comprehensive Psychical Department is needed—one that grasps the truths of mortal systems of psychology and substitutes for them the better lessons of the teachers on the higher planes of spirit life. Its principal aim should not be to make every student merely a medium, but to teach each how to attain the fullest unfoldment of mental and soul powers possible for the individual, and make all such real helpers of humanity as well as instruments for spirit intelligence. Right living of life on the spiritual plane is the goal of the next one to follow. Money for the maintenance of such a department will depend largely upon a wise choice of its special teacher. Who in the United States is our best fitted instructor for such work?

The mission of the Institute is not alone to fit future workers to proclaim Spiritualism from the platform. Only a minority of students at our denominational colleges enter the ministry of the sacred maintaining them, but the most of them as laymen and lay-women either in social and home life, or in the business and professional world, work efficiently for upbuilding the denomination that educated them. We need educated Spiritualists in all the avenues of life as well as upon our platforms.

Make the Morris Pratt Institute self-sustaining by increasing the numbers of its students. At its recent Chicago Mass-meeting, the Illinois State Association adopted without dissent Thomas Grimshaw's suggestion, and decided to pay one student's tuition for a two-years' course at the Pratt Institute, one hundred dollars. Will every other State Association do likewise? Numbers of Spiritualists are able and should be willing to contribute fifty dollars a year for the tuition of worthy young men and young women at Whitewater. That sum will encourage some deserving person to undertake the struggle for a better self.

"WE CANNOT BEAR TO HAVE A GIANT IN GOODNESS PASS FROM EARTH; HE IS NEEDED HERE."

The writer of these lines is daily receiving letters from personal friends of the sick man, and from others who know him, expressing their prayers and hopes for his restoration to health; already in many public meetings silent and potent prayers have been offered in his behalf; thousands of human hearts are blessing him and asking for his return to physical strength.

GOD ANGE! BLESS HIM WE KNOW: THOUSANDS OF MORTALS DO LIKEWISE.

MARY T. LONGLEY, N. S. A. Secretary, Washington, D. C.

SAMMY.

Two years old, and going on three, Square and chubby, and bold was he. Gladly he heard his mother say "Don't bother me, child, go out and play!"

For out on the street were other tots, Vaguely forming their baby plots, And babies are better chums, God knows.

Then a sobbing woman who sews and sews.

Out on the street where traffic swirled, Sammy dreamed of a strange, new world.

For the streets joined a hilltop far away— A hill that he meant to climb some day.

But the street-car man was large and gruff, And the teamster-man had troubles enough.

So they paid no heed to Sammy's shrill "Please, Mister, take me up the hill."

He asked a man on a touring car, But the man was busy, as tourists are; He asked a coachman, in livery trim, But the coachman was so tired at him; He asked a mounted policeman, too, With shiny buttons and coat of blue, The mounted policeman shook his head And over the pavement swiftly sped, But Sammy was brave and pleaded "Please, Mister, take me up the hill."

One fine morning—the air was clear— Sammy thought that the hill seemed near.

And while he was halting a truckman grim His baby feet proved false to him, And the people knew, as the car ground on, Sammy had climbed the hill at last.—Wm. F. Kirk, in Chicago Examiner.

Honor to the Memory of Bruno.

Ten thousand persons, says the Truth Seeker, marched through the streets of Rome on February 17, and on reaching the Campo dei Fiori deposited floral wreaths on the monument of Bruno which stands there. An address was delivered by Signor Ferri.

Bruno, English Brown, lived only three hundred years in advance of his time. His name, like a multitude of others, will ever be remembered as evidence of the brutal character of the church, when clothed with power.

Dead, Aged Seventy-five Years.

Col. Olcott, who with Madam Blavatsky, founded Theosophy, died at Adyar, in India, Feb. 17. He was a man of ability, and a zealous student of the Vedas.

Instructions of a Philosopher.

Buddha is credited with saying: "Do not believe because a thing is old, because it is found in so-called books, because it was believed by ancestors, because it is believed by the majority of men, because it is believed by learned men, because it may agree with your preconceived ideas; believe only if it agrees with reason, and you find it useful for your progress."

Genius always gives its best first; prudence at last.—Lavater.

The will of man is by his reason swayed.—Shakespeare.

SPRIT RETURN CONFIRMED.

In a Spirit Message the Missing Mail, Tells His Sweetheart He Died in the Larchmont Wreck—Brother Declares Words of Comfort Come Through Him From World Beyond the Grave.

Through remarkable messages from the spirit world, which she says she has received, Miss Mary O'Brien, who lives at N. 23 Quincy street, Somerville, is assured that her sweetheart, Thomas Dixon, whom she was to have wedded the Sunday following Easter, went to death in the wreck of the "Joy Line" steamer, Larchmont, on February 11.

Frederick Dixon, brother of Thomas Dixon, who has been missing ever since the Larchmont foundered, says that he has heard four times from his brother. The brother says that Thomas as perished when the boat sank, but that his spirit is happy in the world beyond the grave.

"Tell my girl not to be worrying. I am dead and am resting comfortably," was the message from across the dark divide, according to the missing man's brother. This communication came to the Dixon home on February 12, at noon, shortly after the family had learned of the fate of the vessel. They feared that Thomas Dixon was aboard, and Mary O'Brien had gone to them with her heart full of woe for comfort. And yesterday, seemingly in confirmation of this message, which the brother asserted he received from his brother in the spirit world, came a letter from James A. De Bell, president of Ciga Makers' Union No. 1, of Providence, stating that the brother of Thomas Dixon had come to the office of the union for a loan, and had left to board the New York Joy line boat.

"The messages have received from my brother Thomas Dixon, who lives at No. 1 Portland St., Cambridge, to a Boston American reporter.

"The first was in the nature of a warning that something had happened. It came on Tuesday afternoon, February 12, about two hours after the wreck. I was asleep, when suddenly I was awakened by a rushing sound as though a million of small stones were slipping down a steep hillside.

"I got up and called out: 'Any trouble?' I received no answer, and still no sounds continued. About 4 o'clock the noises died away and I was able to sleep.

"The next morning came the story of the wreck. We knew that day the boat started for Providence to take the boat for New York, where he was going to look for work. So my brother, whom Tom was to marry on the Sunday after Easter, came crying to the house saying: 'Tom, Tom! I won't believe it!'

"I went into my office at noon and called: 'Tom, Tom, Tom, and soon a voice, his voice, said: 'Tell my girl not to be worrying. I am dead. I am resting comfortably.' I am in a boat on the right side of it. I was so glad to get out of my room and I got into another where some children were. It was too late for me to get out. You will see my body, but not all of my body. Tell mother and all of the family not to be worrying. Everything is for the best."

"Then the voice was heard no more and I knew I was alone. I hastened to the family and to Mary O'Brien, Tom's sweetheart, and told them all. This was in my own house in Portland street.

"That same Tuesday, it was at night, I was at my mother's, No. 149 Harvard street, Cambridge. I went into the parlor where Tom's picture was hanging. The folk were all in the kitchen awaiting me. I called three times: "Tom, Tom, Tom."

"Suddenly, standing right in front of me was my brother, smiling and clad as he was when he left home. He looked well and happy. 'Anything to say?' I asked him.

"Very little," he responded in natural tones.

"What is it you've got to say? I demanded. 'Everybody is in the kitchen waiting for my news. Is your body in Providence or not?'

"No, my body is not in Providence," he said. "Tell my family not to be crying. You will see my body just the same again."

"Then the smile faded from his lips and he vanished. I called him again and again, but I got no further message or sign.

"On the Friday following I was in Monahan's undertaking rooms, in Providence, with my brother George, who had come over from New York to help me look for the body. There were ten dead bodies in the room where we were.

"Tom! I cried three times. The room grew chill, and I knew a spirit had come.

"Don't worry, Fred," said Tom's voice. "I know you are doing the best you can to please my family. If anybody asks for me give them my best word. Make them feel good about me. Let me rest. Good-bye.—Hearst's Boston American.

The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

Lyciums, Attention! Help us to obtain a complete list of all lyciums before March 31. Since my former request many have complied and sent list and report, but am sure there are more to be had. Those who have reported are as follows: Los Angeles, Cal.; Parkland, Pa.; Chesaning, Mich.; Pittsburg, Pa.; Minneapolis, Minn.; Indianapolis, Ind.; Decatur, Iowa; Portland, Me.; Portland, Ore.; Galveston, Texas; Baltimore, Md.; Detroit, Mich.; Billings, Mont.; San Diego, Cal.; Hoboken, N. J.; St. Louis, Mo.; Seattle, Wash.; Rupert, Ark.; Washington, D. C. So you see the list is growing. Send in the name of your lycium, and the number of children or adults who are members. Address me during March

and April, at 180 Calhoun street, Battle Creek, Mich. ANNA L. GILLESPIE.

IMPORTANT NOTICE.

Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience. HARRIS W. D. BARRETT, Box 550, Seattle, Wash.





QUESTIONS AND ANSWERS

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

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal recompense to the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with writing for an appearance of the questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one who writes in this place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. The question must be made in a form which will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and will freely give whatever information is possible, under the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Adolph Frye: Agate is a variety of chalcid, and is almost pure quartz except the coloring matter. The material is arranged in different colored layers, usually concentrically around a nucleus. The various arrangements of these various layers and shadings give rise to the different names of moss, ribbon, clouded agate, etc. When polished, these markings are beautifully brought out, often presenting an exquisite appearance, yet in one of the least valuable of the precious stones. On portions of the north shore of Lake Superior, the pebbles on the beach are agates, often exceedingly fine specimens.

A pentagram, the magic pentacle, is a five rayed star formed of two interlocking triangles. If a circle be divided into five equal parts by five points, and straight lines drawn connecting alternate points, the resulting figure will be the pentagram—a pentagon with five equal triangles on its sides. If the points of the star be connected by straight lines, there will result an inclosing pentagon. To the ancients, children as they were, there was mystery in these properties, and superstition was awakened. It became the belief of the mystic and wizard that one of the most powerful occult powers, and invulnerable defense against the devil. It has also been conjectured that this wondrously formed figure was the symbol on the seal of Solomon. Of course, like the triangle which was taken as a symbol of unity, and with an eye in the center, represented God, this belief was only the fancy of the child-man, and is simply rubbish. Yet, it is a lamentable fact, this belief lingers in the present, and lingers in those who believe in the mysticism of symbols and numbers.

Beryl is a silicate of aluminum and beryllium. It crystallizes in hexagonal prisms. The emerald is a typical form. A sard is a curved sword, especially applied to the Oriental form of that weapon. Our correspondent is confused by the various spellings of the word.

Schoolboy Q: My teacher gave me this question to study out: How and when did the Democratic party get the name "Locofoco"?

A: In Hammond's Political History of New York, Vol. II, page 491, the origin of this term is traced to Mr. March, who advertised his store in Park Row, in 1834, offered the novelty of a self-lighting cigar. The locomotive was then a new thing and the notion prevailed that this word meant "self-moving," hence the idea of "self-lighting" and the coming of the word Locofoco. The next year there was a Tammany Hall meeting, and as a "rough house" was expected, members of the Equal Rights party provided themselves with locofoco matches and the night, when opposition turned out the gas lights, and confusion reigned, the hall was blazing with the matches and candles. The "Courier and Enquirer" at once gave the anti-monopolists the name "Locofoco," which like all such nicknames continued long after the occasions which called them forth are forgotten.

E. R. G. and many others: Of all questions which come to this department that for price on this or that advertised mining scheme are the most frequent. Several times special answers have been given, and some correspondents have sent letters of thanks for the advice given which saved them hard-earned money they were almost persuaded to invest. Now it is impractical to investigate the claims of every mining scheme, and injustice to some honest enterprises may be done by a sweeping condemnation, yet all such schemes, even when most honestly conducted, are subject to an element of uncertainty. A claim is located and stock sold. If the object is honest work, and not stock selling, the money raised will go to sinking the shaft. If gold is found in paying quantities the stock will be valuable. In proportion. If none is found, the stock will be worthless. Probably one mine in ten pays expenses, one in twenty dividends. Of one honest company, organized for practically testing its claim, there are an indefinite number, whose claim is the pocket-book of the gullible purchaser.

If you have money you have no use for and do not wish to ever trouble with again, buy stock in one of these concerns. Their certificates are beautifully printed, and you can have them framed and hung on the wall, as a diploma of your graduation from the school of sharks. I have a letter from a lady who invested in a lauded "spiritual directed" mining scheme. She had under the persuasion of al-

luring prospects invested all she had, left by her husband on his departure from this life, and she bemoaned the sad fortune that the dividend she at first received came not. "Will it ever come?" was her pathetic cry. It came at first, not because of the nuggets of gold taken from that mine but from the money other dupes paid in. It stopped because this source of revenue began to fail. "Will it ever come?" When grapes are gathered from a dead vine. You need not delude yourself with the belief that the villains who concoct these schemes will ever have remorse of conscience, and refund a dollar to the most needy. And more. Not only mines, but all and every scheme which promises greatly more than ordinary interest on the investment, is hazardous, certainly, and probably a fraud. Any enterprise assuring more than ordinary returns, need not go begging, selling stocks for ten cents on the dollar, for all such can have money for the asking.

This department makes no claim to be a business adviser, and the "business medium" has no corner in it, yet to these urgent requests for answers, we give equally urgent replies. It is not exactly business, but to keep out of the business. You will save a lot of worry, disappointment and regret, and the satisfaction of knowing you have not contributed to the support of a clan of conscienceless rascals.

Chas. Fields: Q. In a lecture by Miss Elizabeth Harlow, on "The Dangers of Psychism," she says that Mrs. Eddy has given to her followers stolen truths that she filched from old Dr. Quimby. Is that true? And who is Dr. Quimby, and where can I get any of his writings?

A: There can be little doubt that Miss Harlow is correct in her statement. Mrs. Eddy started out as a spiritual medium, and finding this new field paid better, renounced her belief and became identified with her new views.

Dr. Quimby would not have been known to the world had not Mrs. Eddy set his writings. Ordinarily, these would have brought no name or publicity, and if published would have fallen flat from the press. Like the Mormon Bible, the mystery creates curiosity. The contents is an advertisement. The ignorant, incorrect, often ludicrous pages of the old doctor, are eagerly read, when a divine origin is claimed for them.

Some of the best parts of Christian Science were stolen from the writings of A. J. Davis. It is a remarkable book, because of its arrogant style, its incorrect statements, and audacious claims. The world has never seen a smoother graft, or more conscienceless scheme to get money and control the minds of those who accept it.

PUBLICATIONS OF HUDSON TUTTLE.

THE ARCADE OF SPIRITUALISM: A Manual of Spiritual Science and its Application. Price, \$1.25; postage 50 cts. THE EVOLUTION OF THE GOD AND CHRIST IDEAS. Price, \$1.25; postage 50 cts. EMMA ROOD TUTTLE.

THE LYCEUM GUIDE. For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual training. Price, \$1.00; postage 50 cts.

ASPHODEL FLUOR AND OTHER OFFERINGS. This volume is dedicated: "To those whose thoughts and longings reach into the spiritual world, and who desire to have their lives more fully spiritualized." Price, \$1.00; postage 50 cts.

To Advance Humane Education.—For use in entertainments managed by Societies, Lyceums, Bands of Mercy, or individuals aiming to establish right over wrong, kindness over cruelty, knowledge over ignorance, and justice over all. The plan is this: Some large church or public hall is secured; several societies are invited to send their best speakers or reciters to compete for the prize medal; some prominent citizen presides; other prominent citizens act as a committee of award, and a small admission fee, ten or twenty cents, pays all above the cost, and leaves a handsome balance. Price, 25 cents, postage paid. Published by HUDSON TUTTLE, Berlin Heights, Ohio.

"Sciences and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared in late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

"The Religion of Cheerfulness." By Sara A. Hubbard, an excellent book for the culture of life and spirituality. None can read it without pleasure and profit. Price 50c.

"In the World Celestial," by Dr. A. Bland. Interesting, instructive and helpful. Spiritually uplifting. Cloth bound, price \$1.

"The Jesuits." By Rev. E. P. Austin, A. M., B. D. An excellent pamphlet. Price, 15 cents.

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

"How Shall I Become a Medium?" It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

IT WAS A GRAND SUCCESS.

The Mid-Winter Mass-Meeting Held Under the Auspices of the State Spiritualists Association of Minnesota, in I. O. O. F. Hall, in the City of St. Paul, Feb. 22, 23, 24, 1907.

It was said the audiences were the largest they ever had in the history of the state association, a number of visitors being present from Iowa, Wisconsin, as well as Dakota, and a number of the towns within the State.

The speakers and message bearers were, for the most part, their home workers from the Twin Cities, with the exception of Mrs. McFarlin, vice-president of the Wisconsin Association. Two of the speakers, Mrs. S. M. Lowell and Mrs. Carrie Tyson, old and tried workers, are an honor to the cause. As they stand upon the platform they seem to be surrounded by a halo of light that illumines their countenances until they seem to be mirrors of the divine light. And also Mrs. J. Whitwell, the wife of Mr. Joseph P. Whitwell, president of the St. Paul Alliance, who is indeed a staff in his wife in her work, and his presence would grace any pulpit in the land, if he could only be added to our coterie of spiritual ministers; but Mrs. Whitwell is not only a fine worker, but seems to harmonize the forces as well as to assist in other ways in the meetings.

Mr. H. Hegdahl is a young worker in the cause, and he gave an enthusiastic talk on Feb. 23rd. It is earnestness, purity and spiritual devotion of this man is commendable; as he, too, is striving for intellectual cultivation his future success is prophetic.

Miss Alice Wikstrom gave a thirty minutes talk on Saturday, under the inspiration of her spiritual leaders, and in time, no doubt, with her earnest desire to advance, will be a great help to the cause, as she is a noble, high-minded young woman, and her purity of character and her devotion to her perfect her intellect to unite in sympathy with her inspirers, she will succeed.

Another young speaker is H. E. Wheeler, who is a law student of the University of the State of Minnesota, and constantly war with the spiritual man, and let none of us dare call ourselves strong who cannot hold the demands of the natural man in check.

But the question arises, where is the spiritual man, and how fares it with him? He is a position to watch, and if Jerry Thaw? Is he striving through Jerome to reduce his viciousness to a minimum by impeaching Evelyn Thaw's testimony? Is he revenging toward Thaw and you'd he have his own way?

The Catholic church teaches that there are three places for the departing souls to go: One is heaven, but the church says that "Nothing defiled can enter the kingdom of heaven." So, really, it is a position to watch, and if Jerry Thaw? Is he striving through Jerome to reduce his viciousness to a minimum by impeaching Evelyn Thaw's testimony? Is he revenging toward Thaw and you'd he have his own way?

Our good Brothers, E. C. Edwards of St. Paul, and J. H. McDonald of Minneapolis, spoke upon several occasions and are both influential business men.

On Sunday afternoon we were favored with a most pleasing and entertaining program by the united Lyceum workers of the State, and a number of little children showed good and careful training; their recitations, the essays of the older ones, the solos, both vocal and instrumental, were charming and their parents have reason to be proud of their progress, and their mothers and fathers are in the consciousness that they have done their duty to their children.

The only speaker outside of the state was Mrs. C. McFarlin, vice-president of the Wisconsin Association, who here for the first time in her career, and March. She gave addresses on Friday and Sunday evenings. On Sunday evening she spoke from the text, "I will not leave you comfortless, and in its application to Spiritualism—and Spiritualism to life, a revelation to many in her audience, and from the hearty and repeated applause, she will know that her effort was appreciated. Mrs. McFarlin will do missionary work under the State Association of Spiritualists, and she ever desires her services, arrangements can be made through the president of the State Association, J. S. Maxwell, 83 N. 17th street, Minneapolis, Minn.

We wish to make mention of the musical talent of the evening, Mrs. F. D. Wheeler and Mr. Ed Hottinger favored us with vocal and piano solos, and Misses Grace and Myrtle Porsch with violin duets. The sextette of the North Side Spiritualists, led by Mrs. Wheeler, their friends, their singing on Sunday evening. With the exception of Mrs. Wheeler they are all young workers in the ranks of Spiritualism, and for the first time in the history of the State Association of Minnesota, they are still retained. He is a glowing ember of spiritual zeal, which united with his electrical charges of healing magnetism diffused through the audience, made them forget both time and fatigue, and caused them to be swallowed up in the grand potency of his spiritual enthusiasm and were converted to the cause. But he has a grand and noble staff in his coterie of able assistants upon the board—Mr. J. Whitwell, vice-president; Mr. F. E. Irvine, secretary; Mr. H. Hegdahl, treasurer; Geo. W. Bush and P. J. Samson, trustees, all of whom were kept quite busy at the close of the meeting counting over the large sum of money raised to carry on the work of spreading the truth of Spiritualism throughout the state.

I will close this already too long letter by saying the mass-meeting was a "grand success," as Brother Maxwell declared it would be. COR.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to buy this little book. Anyone that is buying this little book should read it. Price 25 cents.

"Discovery of a Lost Trail." By Chas. E. Walker, A. M., author of "History of the Christian Religion to the Year 200," etc. Price, 15 cents.

WHERE IS STANFORD WHITE?

The One Who Was Murdered by Harry Thaw.

The world says that Harry Kendall Thaw killed Stanford White; but Harry Thaw only cut him loose from this ever-changing expression of the soul which is his physical make-up. If anyone killed Stanford White it was Stanford White himself who killed him.

What does the bible say? "What doth it profit a man if he should gain the whole world and lose his own soul?" If half the reports on White's life are true, then he was one of the most dangerous men walking the earth. He was wealthy and lavish in his expenditure. He had a taste for the luxurious and artistic in his tastes, was personally magnetic, particularly when conversing, for it is said that at such times those around him forgot his ugliness—forgot that his soul was black with sin—forgot the total depravity of the man.

Pauline Hanson, a woman of architectural designing wonderfully developed; and yet, with everything in his favor, he went to the dogs; he was but a weakling and one of the very worst of weaklings; for the men and women who "cannot by grace and with-power subdue the animal in them are weak—subdue among the weak, no matter how many-sided gifts and graces they may otherwise possess. They are degenerates of the very lowest type.

Taking the physical life of another with a revolver in his hand, it is at least a clean and wholesome crime, but wrecking the life of both body and soul, as was White's pastime, is horribly revolting.

The basest part of White's make-up was his "little poverty-stricken girl; little girl who knew nothing whatever of the solemnity of life; and then he taught them that all men and women were alike—bad; that the only danger was in being good, and that pure girls will find you out. "Be sure your sins will find you out."

Stanford White's sins have found him out; the shocking depravity of the man is laid bare for the whole world to probe, and if he sees, hears, and knows how his soul must shiver upon it, he will be a position to watch, and if Jerry Thaw? Is he striving through Jerome to reduce his viciousness to a minimum by impeaching Evelyn Thaw's testimony? Is he revenging toward Thaw and you'd he have his own way?

The Protestant church teaches that there are three places for the departing souls to go: One is heaven, but the church says that "Nothing defiled can enter the kingdom of heaven." So, really, it is a position to watch, and if Jerry Thaw? Is he striving through Jerome to reduce his viciousness to a minimum by impeaching Evelyn Thaw's testimony? Is he revenging toward Thaw and you'd he have his own way?

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TWO REINCARNATION THEORIES.

They Are Diametrically Opposed to Each Other, Though Both Are Communicated by Spirits.

To the Editor:—A few weeks ago you kindly printed my communication, entitled "An Important Question," in which I mentioned some objections to the theory of reincarnation. I then said: "Reincarnationists are not clear in their teachings as to the exact time the disembodied soul attaches itself to the unborn child. It would be that their theory were not so hazy on this point."

Several parties have written me personal letters, each claiming he or she has positive proof that reincarnation is true. Such reports are based on spirit communication, and each seems anxious to clear away the fog enveloping my brain. I will give quotations from two of my correspondents, each of whom is an author and an authority on the subject of reincarnation. The first one (Mrs. J. S. Pettit Flint) says: "First the tiny bud of matter nourished by the mother is composed of two distinct elements, physical and spiritual matter, and the principles of life. That tiny bud has yet no life or soul of its own; it is entirely dependent upon the mother for food and circulation. But there is a soul outside of physical matter drawn by that growing bud, living in the mother's outer magnetism, overshadowing her, waiting for the growth of that and to a point where it can safely be removed from the mother-bud, and retain still its component principles, if taken immediate possession by a soul."

According to this school of reincarnationists the soul which has been born again in the physical body, has nothing to do with the father of a child. He just hovers about until the babe has taken proper size, then steps in and takes possession of the little body. This authority alludes to the "tiny bud" as possessing a life of its own, and the next sentence refers to the bud as a "growing bud." Now I cannot understand how anything having no life can grow. Now is the "bud" a dead or a live bud, before Moses or Elijah takes possession of it? If it is alive, it follows that a personality, an individual, an intelligent soul had been started up the ladder by the law of evolution. If that is true, then Moses is a trespasser, a robber, to step in and eject that spirit from its body.

I will now quote another authority, author of "Fate and Justice" (E. U. Weisendanger). He writes me that he is in direct communication with sages living in the highest spheres of the spirit world, and they tell him reincarnation is true, and here is how it is done: "The to-be-reincarnated-soul enters the father of the child, and is the life of his seed. Under proper conditions, the life-seed, like an arrow, pierces the egg and the mother. It is already life, it attracts at once, nourishment for growth and unfoldment."

Now, here are two authorities, both of whom have written voluminously on the subject. The teaching of one is directly opposite to that of the other. Both claim to be in direct communication with sages from exalted spirits. Each is sending me his or her writings to enable me to get out of "fog-land," and to know the truth about reincarnation. One tells me that Moses, when he wishes to be reborn on earth, has something to say to the father of the child he takes possession of. He waits till the infant grows to a certain age, then steps into that body. The other says: "Not so, Moses must get into the father first."

Now, how can a layman get out of fog-land when there are such contradictions in the teachings of high authorities? It seems to me that after I go "over there," I would not like to adopt either method of coming back into a physical body. I would not like to turn robber and eject from its body some other soul getting a start towards immortality, neither would I enjoy shrinking myself down to an invisible atom and getting into the blood, or other fluids, of a Flat-head Indian, or Guinea Negro, or what, and then being left with no chance in a million of getting again into a physical body.

I do not know how it is, neither do I think our reincarnation friends have solved all the problems of life. I know that the oak sheds millions of acorns, a few venture back to the elements, one acorn meets proper environments, and from it comes a gigantic tree. It is possible that the million abortive acorns may again be born on the "acorn plane," but the one that produces the tree has left the "acorn plane," and ascended to the "tree zone." The tree, having form and beauty, and a fuller manifestation of life than an acorn, can never under the law of evolution, be shrunk down to an infinitesimal size, and again become an acorn. Nature does not work on the "crawfish plan."

I can believe that Infinite Intelligence infinite life—fills the boundless universe; that a spark of that infinite life is embodied in matter and builds for itself a physical body in which for a time it expands and unfolds, and becomes a Moses or a Socrates, and when the mortal body is no longer useful, it is laid aside, and the now conscious partially unfolded Socrates, goes to a higher zone, where he will continue to progress and unfold.

Having left the elementary state and gotten up into the conscious sphere, or on the first rung of the ladder, (the physical body), and at so-called death going to the second rung, I cannot believe he will ever get back to "fog-land" to an invisible atom and be forced back into the elementary state.

As my reincarnationist friends are, in their kindness, sending me printed matter which they advise me to read, I will venture to recommend them to procure and carefully peruse Dr. J. M. Peebles' new book on "Reincarnation." The Doctor has studied the subject long and earnestly, and states his conclusion in the following words: "Reincarnation does not appear to have one scrap of evidence to support it; it is merely a theory which we are asked to accept without proof."

Your correspondent, Mr. Editor, is still in fog-land, and he asks the pardon of his reincarnationist friends for expressing the opinion that they have waded out into such deep water that they are in danger of being drowned. R. A. DAGUE.

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