

The Progressive Thinker

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

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A DESIRABLE CHANGE.

"Transition Services" Recently Conducted by Mrs. Cora L. V. Richmond.

First, let me recommend to the use of Spiritualists at large and speakers in particular the above term, as used by Mrs. Richmond, instead of "Funeral Service," or "Obituary Notice." It seems more in keeping with the spirit of Spiritualism.

Mrs. Richmond has been more than busy recently in responding to calls in and out of the city, and state, to officiate at such services, of veteran Spiritualists, mostly women.

The passing on in Chicago of Mrs. Mary Dye was, as Mrs. Lucinda B. Chandler justly remarked, more than "a passing event." Mrs. Dye had been prominent in reform work for nearly a half century, notably woman's political equality and temperance. Yet every good work received her recognition and aid. She was a thorough Spiritualist, and for many, many years whenever in Chicago had attended, and greatly appreciated the services of Mrs. Richmond in her church and in private. Mrs. Dye was the daughter-in-law of the late Prof. Dye, so long known in the musical circles of Chicago. She was the mother-in-law of Prof. Dixon, Chicago's brilliant and talented educator in oratory and many lines of culture. Prof. Dixon was very happy and proud of Mrs. Dye, and every day the earthly sphere for her has closed, we know she will take up the lines of activity in the larger realm beyond.

The services by Mrs. Richmond's Guides were at the chapel in Graedeland Cemetery, Sunday, February 24.

Another service in Chicago was March 15, at her late home, 56 Park Ave., of Miss Tirza S. Tanner, a frail little lady, whose body seemed ever inadequate to express her mental and spiritual strength. For many years she attended Mrs. Richmond's seances, and when they were held on the west side, and frequently came to the Band of Harmony. Miss Tanner was known to all the older West-Side Spiritualists. She had a choice and warmly appreciative circle of friends, many of whom knew of and enjoyed her mediumistic gifts and powers. Her life was a rare example of patience and fortitude.

In the passing of Mrs. Harriet A. Leeds, of Michigan City, Ind., more than a quarter of a century of the history of Spiritualism in that place is brought to mind. Mrs. Richmond was called upon about twenty-five years ago to dedicate the beautiful hall on the upper floor of Mr. and Mrs. Walter O. Leeds, which Mr. Leeds opened for the use of the Spiritualists for all lectures and services. Mrs. Leeds wished to have regular services, but Michigan City was not on the route of most of the regular speakers. When he passed on, in 1896, Mrs. Richmond was called to officiate. Mrs. Leeds continued as far as possible her work, and interest in Spiritualism, and was particularly active in the cause of temperance. Her kindness and generosity will ever be remembered by many to whom she ministered in providing for her abundant means for their comfort. One instance: In 1902, a lady to whom she had cared (who was also a Spiritualist) for some years, and when this old lady passed on Mrs. Leeds bore the entire expense of the service. She sent Mrs. Richmond to the funeral home, and as if she had been a near relative.

No protracted illness preceded Mrs. Leeds' going. The Sunday previous she heard Mrs. Richmond's sermon. Then, as she had contemplated doing for some time, she went to the Presbyterian Hospital, where she remained for a few days, and then passed on. The alternative of an operation or several years of painful invalidism. As the result of the operation she passed on. Her daughter (Carrie), a beautiful girl of rare musical gifts, and of qualities greatly beloved, and a son, O. W. Leeds, survive her. Her hosts of friends in Michigan City were deeply surprised when theasket was brought home containing her mortal form. Mrs. Richmond conducted the services in the family residence at Michigan City, February 25.

On Monday, March 18, Mrs. Richmond went to Westville, Ind., where she had been summoned to hold the transition service of Mrs. Adeline Odell, aged 74, who passed on at the residence of her son in Hobart, Ind. The cortege met Mrs. Richmond's train at Westville, and by train they and she proceeded to Westville, where friends, neighbors and family, many of them from miles around, had come to pay their tribute to Mrs. Odell. Mrs. Richmond had met her many times, and was from a near vice for Mrs. Odell, who lived in Westville, which Mrs. Odell attended, that she went home and said to her son: "I want Mrs. Richmond when I pass on," and so her wish was fulfilled. She was a consistent and true Spiritualist, and a woman whose life was a lesson to her wife and daughter miss her mortal presence from their home, but they know she is still near them. Two brothers and their households also miss the loving, genial presence. But the precious seed of her Spiritualism has been sown and will yield results.

Tuesday, March 19, Mrs. Richmond was again called to Michigan City to officiate at the services for Mrs. Maria Osterlander, aged 84, who had been a resident in the home of her daughter, Mrs. Eddy, for a quarter of a century, and since the passing of her husband. A true Spiritualist, a loving mother, a devoted grandmother. Such a life yields an influence not to be forgotten, and though missed in the home where she was idolized, how joy in the joy and love the glad circle of spirit friends who welcome her to the other home.

One notable feature of all these ministrations is, that they reach three and sometimes four generations, who are present, many of whom listen for the first time to the comfort and joy found in this Truth as thus presented.

W. R.

Great Men for Good Cause.

Woman suffrage was defeated in the Chicago Charter Convention the other day. The vote stood 27 to 27, the Chairman voting with the opposition. The women cannot suppress the pride they feel in the character of some of their 27, and no wonder, for the names of Louis F. Post, Graham Taylor and Raymond Robinson stand for good things and big things, and the fame of them is by no means confined to the Windy City by the Lake.

When any one of the prouder passions are hurt, it is much better philosophy to let a man slip into a good temper than to let him in a bad one.—Thomas Paine, in Crisis.

DIVORCE.

A Sublime Factor of Natural Evolution—Its Meaning in an Etymological, Physical, and Legal Sense. By W. M. Lockwood.

The discussion of the moral right and wrong of conjugal separation of husband and wife after legal marriage, has an unusual prominence in the journalistic literature of the day, no less than in the pulpit and rostrum rhetorics of popular society. Nearly all of the writers and speakers we have come in mental contact with, seem more inclined to discuss what they term the "moral bearings" of the question and its ethical, legal, and to look carefully and coolly for causes which make divorce desirable. A deeper investigation of the meaning and application of the word, in the various senses in which it is used, we believe, will fully sustain the position of common sense and reason.

The word Divorce in its etymological sense, means, a separation, a division, disunion.

In a physical and physiological sense it means a throwing off, a rejection, a separation of physical factors, depolarization.

In its legal sense in England and Scotland, it means, the disruption, by the act of law, of the conjugal tie, made by a competent court on due cause shown.

In the United States it means, the annulling of the marriage compact, and legal separation of husband and wife by a legally formed judiciary.

The inconsistency of many of our modern writers and polemicists is seen in their efforts to prove that all legal marriages—by which is understood marriages in accord with legislative enactment and ecclesiastical formula—are, or should be moral, never seeming to comprehend that nature alone can unite, and nature alone can divorce. No legislative enactments, or syndicate of ecclesiastics can inaugurate a statute or write a canon that will make the principles of physical and physiological attraction and repulsion moral, or immoral. All efforts to do this in the past have proved abortive, and they smaller of spine mental weakness and incompetency, and of popish infallibility.

Most canons of the church, and some enactments of legislatures, are in direct opposition to the immutable principles of nature, and they have a degrading tendency upon individuals and civilizations. In no department of sociology are these facts more prominent and pronounced, than in the issues involved in marriage and divorce. To such an extent has this error gained credence, that the popular mind has become psychologized with the concept that marriage, any marriage, all marriages, begin and end by judicial or ecclesiastical legislation and a ceremonial formula.

Think of the force of it. Think of the misery involved in it. Think of the wrong and crime against the contracting parties who are made to believe that whomever God joins by a religious ceremonial, no man or court of men may sunder. And this claim that God unites by a ceremony, is why the Catholics, Episcopalians, Presbyterians and other creedal denominations, are so strenuously opposing divorce.

The rapidly increasing applications for divorce in our courts, are a ridiculous commentary upon the infallibility of God's ceremonial marriages, and it is sickening evidence of the fallibility and mental weakness of the entire clerical hierarchy. The spectacle of 23,000 divorces granted in the United States during the year 1905, and a portion of 1906, does not strengthen public opinion upon the integrity of God's marriages by a priestly ceremony, and the throes of dissension and criticism from the thinking public and the thinking pen have reached the pulpit, and to-day we are regaled with the effort being made all along ecclesiastical lines of show that divorce may be granted on Bible lines of adultery.

This foolish and shortsighted appeal to the Bible as authority upon the moral phase of divorce is indicative of the intellectual grasp that this religious hierarchy has on the issues involved. In no printed volume in any language can there be found such lax and promiscuous sex relations as are cited in the Bible. As a history covering a great epoch of time, and including many nations, speaking different tongues with divergent social laws, its pages include sex servitude, concubinage, mistresses without marriage, morganatic relations, wars of extermination for the possession of virgins, and phallic (sex) worship; all of which was moral in the eyes of the nations or clans who practiced and advocated these systems. These practices at the time of their enactment, were not regarded as adulteries, and divorcement upon these grounds were of rare occurrence. But a new light dawns upon this age and generation, regarding the integrity of monogamic marriage.

The truth is gaining credence that real marriage has its basis in psychological and physiological selection—that mental and physical co-ordination are of greater importance to the contracting parties than Bible doc-

trines and religious ceremonies. With this truth there comes another; that man or woman can only love with the intellect—that love is not a function of, and is not expressed by the molecular excitability of physiological glands, but is an expression of psychic intellectual blending; and such love when sequenced by physiological magnetic selection, is the basis of a true monogamic marriage. That the Bible anywhere, either in the Old Testament or the new, gives us a hint of co-ordinate intellectual love as a true fundamental thesis of conjugal harmony, or of a selective physiological polarity as a necessity in the strictly moral view of human reproduction, cannot be found.

That from the time of Moses, the patriarchs and prophets were more inclined to counsel murder, stealth and savage warfare against those who were not Jehovah's chosen people, in order to possess themselves of their neighbor's wives, is a marked feature of the Old Testament history, and the caprice of the God they worshipped. Nowhere in the New Testament can it be shown that the writers and actors held any but the most common view regarding conjugal associations.

That the clergy of the United States, or any portion of them, should continue to parade the dogmas of Bible doctrine as the premise of moral conjugal and fidelity, is a mental phenomenon that will stagger the credulity of the future historian. No superstition of paganism, however gross, has caused more individual suffering, or greater disaster to the factors of a civilization.

So long as men seek in the Bible, or in the canons of any creedal faiths, for some evidence or fact regarding sociological or domestic harmony that can only be found in the storehouse of nature's co-related physical and psychic forces, so long will faith strengthened by religious zeal take the place of demonstrated truth, and the ghastly platitudes of an unprovable and unprofitable theology will blind man's intellect to the sophisms of religions based on miracle and sorcery.

In order to bring before the readers of The Progressive Thinker the real sphere of divorce in its relation to cosmic processes, we will point out briefly the sublime office it fills in all formula of integration and disintegration known to the physicist. In the growth of plant life we note that through the action of light and the sun, certain elements and compounds containing oxygen are attracted to and projected upon the plant. Now if all of these elements and compounds were retained in the capillary structure of the plant, it would not only cease to grow, but would die. But at night the sun and light with their electro-magnetic force are withdrawn—cosmically divorced—and the plant now in the chemical laboratory of the earth's magnetism, divorces its oxygen and all elements and compounds not selective to its development, retaining its carbon with some ammoniacal and hydrogen compound; and these chemical reactions develop in the plant a visible increase of size, a natural materialization in the seance laboratory of night by changing the spectrum of the invisible modes of elemental motion into visibility in a manner somewhat analogous to the development of a photographer's plate.

Now these reactions of divorcement continue so long as the plant or tree grows; but when the capillaries of the roots can no longer attract and select the elements of soil so necessary for its life, when the tissues of stem and branch and leaf can no longer accrete the elements projected upon them by the action of light and heat, or when the plant or tree cannot divorce non-selective elements and compounds, it becomes diseased and dies.

In the process of human respiration we note the inhalation of large volumes of oxygen into the lungs. Chemical reaction sets up at once, and the exhaled breath comes from the lungs laden with carbonic gas, which has been divorced by the reaction. Without this reaction human life would be in jeopardy—indeed fetal life could not develop, for the reason that there could be no formation of the embryo, since carbonic gas and other subtle poisonous elements in foetal circulation would quickly intercept the equation between vital and chemical action in the embryonic life.

Physiologists inform us that in the time of thirty-two heart beats, the blood of the vascular system makes a complete circuit through arteries, veins and capillaries; carrying with it thousands of molecules of vital energy with electrical rapidity to the support of glands of assimilation, strengthening the body of fiber and tissue with renewed energy, and polarizing the nerve cells with electro-resistance. In its return circuit, it gathers up other thousands of molecules of spent matter which have been divorced by vital reaction, and which, being no longer selective to the formative processes of

the soul, which is the real builder, it consigns to the waste-basket of the excretory organs.

Now this process of accretion and divorcement of non-assimilative factors, comprises the great equation of health and existence, not only in man, but in all forms and types of life plastic and bio-plastic; for its bases are found in the principles of polar attraction and repulsion, a function qualifying all types of matter, and co-relating all forms of energy.

To affirm that these principles of selective magnetic attraction do not qualify the intellect, and have nothing to do with domestic harmony, is to ignore the data of mental attractions, and to disregard the most sublime sequences of mental physiology. That man's mental states are swayed by the physical condition of his body and nervous system, and influenced into diseased expression by the environments of domestic and social discord, can be proven by the statistics of insanity and mental aberration found in hospitals and asylums in all countries.

Coupled with this truth of mental repulsion originating in diverse mental magnetisms, is another of delicate character qualifying parenthood. No where in the entire organism of man, has nature clothed with such subtle delicacy and power any function as are found in the germinal glands. From their combined relation are developed the units of the human race. No citadel of art known to scientific investigation and cosmic process, contains such psychic distinction as the matrix from which springs into existence a human being. Around it, and in it, nature has woven her most delicate fibers, and actuated it by miraculous glands of secretion, which contain not only the life forces of parentage, but much of their mental characteristics of noble aspiration, no less than their depravity and nervous weakness. In no department of physiological science are the principles of magnetic selection more noticeable.

Electro-magnetic selection so operative in all growths and developments in nature, attains its highest mission and sphere in the laboratory from which is born a human soul in human form. We note the presence or absence of the factors of magnetic selection in floral cereal, and plant life, and the lower forms of sentient existences. Imperfect vegetation, imperfect flowers and dwarfed and stunted fruitage, can be traced to non-selective soil, an "improper" supply of warmth and rain, and other factors of their development. In animal life, it is noted in non-selective or careless mate-ship, and unprotected gestation and subsequent care.

To assume that the human is exempt from the factors of mental and physiological selection in conjugal associations, is to set aside the fundamental truths underlying the formative progressions of nature, and to ignore that man is subject to the same general principles of evolution that qualify and control other existences. That these magnetic factors of physiological selection in marital associations have been, and are ignored, is shown by the rapid increase of physical weakness threatening the complete ruin and decay of the race, and by the clamorous effort of the leading churches to continue the scourge by making divorce from these evils, both legally and morally impossible.

It is a well attested fact in pathological physiology, that conjugal repulsion breeds more ruin and disaster to civilization, than epidemics. While the latter may sweep away its thousands in certain localities, the former is slowly, silently but surely laying its slimy and diseased hand upon a very large per cent of modern life. It should be known that electro-magnetic repulsion, or the reaction of chemical forces upon vital processes, is the prevailing cause of disease; and the repulsion obtaining in the finely organized centers of procreation in non-selective unions, heads a list of casualties fatal to health, happiness and domestic harmony, that will fill a chapter of horrors, when these physiological facts are known to the general public.

This repulsion is causing the premature decline in vitality to thousands of men, while at the same time it is undermining the maternal capacity and vitality of women, thereby jeopardizing motherhood and the power of normal parturition. It is the parent of the lowest depravity, insanity and dementia. It generates in men all known forms of venereal disease, and in women various forms of scrofula, cystic and ovarian tumors, impoverished motherhood, and cancerous states and tendencies. It begets hysteria, and though the general illiteracy of ecclesiastical teachers and their teaching upon physiological data, it threatens the destruction of modern civilizations.

A careful study of the physiological and psychological function of the various organs of the human body, and their relation to the brain and mental action, will show that the cerebral structure involving two thousand million cells and fibers connecting every gland and process of the body indicates that man with his enlarged mental capacity, should in no physiological sense be placed in the same category of mate-ship as that qualifying the lower forms of animal life. Yet owing to

the prevailing superstition that an Almighty God sanctifies and purifies and blesses all marriage associations by a religious ceremonial formulated by churchmen and accepted by the state, civilization continues this vile dogma because of its supposed popularity, virtually allowing its sons and daughters to wed on a common animal plane.

It is a well attested truth in sociological science, that by far the larger proportion of marriages have their initiative in physical magnetic attraction; without any knowledge of its selective utility. Hence that disease, perverted function and discord are generated in a large number of instances, will cease to be a wonder when the facts of selective physical magnetism as a factor of domestic harmony are more widely known, and when the popular mind senses that a religious ceremony does not constitute, sanctify, purify or bless, any real conjugal union. It will eventually be seen that all religious ceremonies should be expunged and eliminated from marriage contracts under state control and legislative authority.

Let the church make amends if it can, for those it has already damned. It should be prohibited if necessary by legislative enactments, from meddling with those social matters that form a part of state and national control. The Bible with the licentious character of the centuries that introduced it, can not be used as a text book of chastity. The record of its patriarchs, prophets and preachers, the lustful proclivities of its kings, governors, rulers and tribal conquerors, together with the account of Lot and his daughters, Ruth and Boaz, Samson and his mistresses, Hosea and Gomer, are no longer regarded as a curriculum of virtue; while the genesis of the New Testament introduces in strong coloring a god of phallic character. That the scholarly and thinking clergyman nauseates at presenting these records as comprising the real origin and destiny of man, or its miracles and the caprice of a Jehovistic age as representing a system of concise morals worthy of our time, is little wonder, since every department of Natural Philosophy and cosmic science demonstrates the absolute impossibility of such data to account for any claimed fact.

God cannot unite antipodes. If he could, there would be no need of positive and negative poles in matter. This truth being in evidence, we affirm that He cannot unite in harmony diverse physical magnetisms or mental tendencies and aspirations in conjugal association.

We furthermore affirm that all true monogamic love has its origin and basis in the intellect, hence is subject to principles of intellectual selection. This truth will rule, when mankind can be shown that it is by the virtue of this superior soul perception, that he is capacitated for a higher conjugal life than the brute; and when this intellectual love between contracting parties can be sequenced by a selective physiological blending in these magnetic relations upon which moral parenthood depends, we will have the foundation for a true, faithful and enduring monogamic marriage, when divorce and infidelity to marriage relations, will be unknown.

W. M. LOCKWOOD.
Buffalo, N. Y.

A DELIGHTFUL TRANSITION.

The Mother of Mrs. Elizabeth Schauss, State Missionary for Ohio, Passed Serenely to Spirit Life—She Could See and Describe Spirits During Her Sickness.

To the Editor:—Promotion to the higher life has just come to my dear mother. Calm and peaceful she passed on in the full knowledge of immortal life and spirit communion, which it had been my great comfort to impart to her during the long weeks of her illness, and so the one who had always seemed to me to be the personification of divine love and physical devotion, has passed from physical sight. There was a time when I thought that I would never be able to give her up, and without the knowledge and comfort of Spiritualism it would certainly have been very hard, but during the last five weeks of her illness her own clairvoyant vision was clear, and there was scarcely a day passed during this time that she did not tell me of one or more of her own people on the spirit side of life, whom she both saw and heard at her bedside. She also mentioned the names of people over there who I am positive she never knew before, but who were known to me, thus not only strengthening my thought and curiosity of others who heard her, so that the crowning glory of her 79 years of long and useful life was to serve even in death, for my father who (although he no longer opposes me in my work) yet feels that his church's teachings are nearer right than the philosophy of Spiritualism, heard what mother said, and often asked for explanations which were gladly given, and which he in turn recounted to others, and so I feel that good has been done, and I know that my mother rejoices that she has been able to make a few people think before leaving earth conditions. ELIZABETH SCHAUS.
Toledo, Ohio.

Philadelphia Women Elected.

At the recent election in Philadelphia twenty women were elected on ward school boards. Many women serve on school boards throughout the State, and they are elected by men's votes, for women have not even the school vote in Pennsylvania.

The idle man is the devil's cushion. Bishop Hall.

THE GREAT WORK.

There is No Development Without Unhindered Will Power.

The discussion of "The Great Work" for the past few weeks, the pages of The Progressive Thinker has been full of deep interest. The review by Mr. Howe seems to have been very fair, though I feel that he has misunderstood the author in some things. It seems to me that the ability to see and hear things spiritual is the compensation that the "Laying of a Life" brings to the individual, and that death bestows that blessing on the sinner as well as the saint. If the Master's development carried him no farther in spiritual wisdom than the earth-bound spirit at his liberation at death, then indeed, would the years of labor entailed in the "Laying of a Life" seem to be lost. Beginning with the twelfth line from the bottom of page 452, the author says on this subject, "But what of the Master?" What does the transition called death mean to him?

In direct ratio to his added knowledge of natural law and of his power over nature's finer forces the incident of physical death assumes a less ominous aspect.

"For in the completion of the last section of the technical work he has accomplished the greatest task known to man in the physical body and has earned for himself the Master Degree. That which from the beginning he accepted as his working hypothesis he has now demonstrated by the Personal Experience. That is to say, he has learned:

1. "That it is within his power voluntarily to withdraw from the physical body, travel in the Spiritual Realm, and there test the height and the condition to which he is able to ascend at any given time by force of his own Will and developed powers—and return again to the physical body without involving physical death."

2. "He has learned that there are many distinct 'Spheres' or 'Planes' of life upon this particular planet of which the physical is the first."

3. "He has learned therefore, that in passing from this life into the spiritual he is but entering into other and larger fields of evolutionary opportunities and possibilities."

4. "He learns that the First Spiritual Sphere is but the beginning of the Higher Life."

5. "He learns that it is possible for one yet in the physical body to prepare himself for immediate entry into spiritual conditions and realms that are far above and beyond the First Spiritual Sphere."

Does this condition appear to Mr. Howe to be identical with that of a glorious earth-bound spirit at physical death?

This entire chapter "The Passing of a Master" in beauty and eloquence is but the fitting climax to the most wonderful work it has ever been my privilege to read.

The quiet force with which the Law of Compensation and Personal Responsibility are brought out is not to be overcome by a fair or honest means, and this is where Spiritualists everywhere can join hands with the author. But here is a fact that seems strange to me. Spiritualists all admit that this earth life is a period of schooling—of development for the dweller in the flesh. If it is not that, what is it? By the exercise of a little reason we can all see that there is no self-development without unhindered will-power. Spiritualists also admit that to be a good subjective psychic the Will must be in abeyance. In fact, the excellence of mediumship is measured in exact ratio to the absence of Will of the medium, for whenever the Will of the medium is asserted there is more or less confusion in the manifestation of the controlling power. The more a medium is kept under subjective control, the more easily is the medium kept under subjective control.

Is it not plain that such time as the medium is kept under control it is being robbed of its just development—self-development? And is it not apparent to all observers that a medium who has been a subjective psychic from childhood, if it is mentally not examined free from control, that said mentally is the essentially child-like and undeveloped? What logical inference can be drawn from this but that this spirit at transition is helpless to the point that it has no self-development? And just that far this earth life has been in vain.

There is something in the philosophy promulgated in this work that strikes the critical reader with wonder—a thing brought out in the chapter "The Mark of the Master."

"The Masters of the Great School never, under any conditions or circumstances whatsoever, accept a material reward or set a material price upon the personal instructions they impart to their tried, tested, and accepted students."

2. "They never charge nor receive a material consideration of any kind whatsoever, for healing the sick, comforting the sorrowing, lifting up the fallen, or for any other personal ministrations."

3. "They do not devote themselves to the accumulation of material wealth nor material things beyond such as may be necessary for their health and reasonable comfort and for carrying forward the definite lines of the Great Work for which they are personally responsible."

If the author is not sincere, what can be his motive where there is no chance for graft?

MRS. KATIE L. HAYES.
Sigourney, Iowa.

Horse Sense.

A late press dispatch tells us that Washington has a horse that can ring a door-bell and did ring it recently to call a physician when his master needed a doctor badly. The owner of the horse is J. R. Wordeman, of Washington City. He was driving this horse in a light buggy. He was thrown from it and his horse struck on a fence. It happened near the residence of Dr. H. W. Woodard's office. The horse stood for a moment by the prostrate driver and as if possessed of human instincts, marched up to the physician's residence and rubbed his nose against the electric push button until the doctor came to the door. This seems almost like the operation of a spirit intelligence.

THE POWER OF THOUGHT.

"Love is the Fulfilling of the Law."

"And he said, avenge me of mine adversary."

"And again it has been said an eye for an eye and a tooth for a tooth, but I say unto you that ye love one another."

Whoever gained anything by hatred or by the desire for revenge. We all know that love conquers in every instance. The power of love is limitless; a lovely and harmonious state of mind attracts to its possessor friends, while the opposite condition repels.

Whoever carries revenge in his heart becomes, after a time, so thoroughly impregnated with the thought that it shows forth in every feature. The expression of the features becomes set in that direction so plainly that the most casual acquaintance takes note of (and turns away), and the consequence is that such have few friends, for they repel instead of attracting them.

We show forth from within. A cheerful, loving disposition can count many friends. We all love cheerful and hopeful people, and we can make for ourselves a heaven or a hell by our thoughts and our conduct one towards another. We are all minds in different degrees of intelligence; and as we think and believe we so demonstrate ourselves to the world. If we think loving thoughts we are filled with more love and attract to us the good, the true and the beautiful in life. If we think evil of others, cultivate suspicion, fear, envy, jealousy and hatred we shall become a walking monument to every ill, and those on the same plane in spirit will become our companions, for like attracts like. Can we afford to do this?

Every student of mentally knows this, and he also knows that harmony of thought produces and preserves harboring revenge or hatred we injure ourselves more than the object hated, and we make for ourselves the punishment we deserve, for law of compensation is rigid and unchangeable. It is easy to be seen then, that heaven or hell is what we make it. It is not a question, but a condition made by ourselves for our own habitation of thought. Knowing this, who would choose a hell when a heaven is as easily obtained?

Through ignorance we err in this direction as well as in every other. We possess all power for drawing to us those whose companionship and association we most desire. Our own attitude towards ourselves must determine whether it shall be those on the higher plane of thought, from whom we may continue to learn, or those on the lower plane who drag us down. If we cultivate love and harmony, we attract the good, unconsciously, perhaps to ourselves, but just as certainly and without any apparent effort of our own.

"Love is the fulfilling of the Law." Love is the magnet that draws all things and holds all things to itself. Its power is boundless; we cannot have too much of it, for by its strength we are held, and by that law we are made happy or miserable. Love is all powerful. Let us then cultivate it, and strive to have more of it, for our own peace of mind, if for no other reason, for Love's ways are ways of pleasantness and all her paths are peaceful and full of joy.

AUGUSTA FRANCES TRIPP.
Onset, Mass.

TRUMPET SEANCE AT CANTON, O.

Messages Received From Distinguished Personages.

To the Editor:—Not long since Mr. D. A. Herrick of 35 West Tallmadge ave., Akron, Ohio, came to Canton and held a grand trumpet seance, in fact one of the best the writer has ever attended. While many of the spirit friends and relations made use of the trumpet as a medium of communication, a number spoke independently—without the use of the trumpet—and often two, and several times three could be heard conversing on different subjects with their friends of earth, a feat no trumpet medium, dishonest or otherwise, could possibly accomplish himself. This seance was held in the home of Mr. John Belter, 618 East Fourth St., fourteen ladies and gentlemen composing the circle. Among the many spirit friends that came and made their presence known, were two who were well known and honored in Canton while living in the flesh, viz.: Judge J. W. Underhill, and our martyred President and former fellow townsman William McKinley. Judge Underhill was a Spiritualist for many years and a man who was not afraid to say to the public, "I am a Spiritualist" and with his Christian friends had many arguments in behalf of the grandest truth that has ever been given to the world—the fact of spirit return and communication with their loved ones of earth.

Mr. McKinley's message or talk was indeed interesting, in which he spoke of his invalid wife in his usual kindly and sympathetic manner, so characteristic of him while living in the flesh—and greatly regretted that circumstance and conditions prevented him from meeting with her under the same conditions that he met with and spoke to us. Mr. McKinley also said, "I am still deeply interested in your country and the Nation's good, but fear, unless some great change is brought about before the next presidential election, that the wrong man, through a mighty power, will be elected to fill the next presidential chair."

During this message from Mr. McKinley a wave of solemnity, indeed unusual, swept over each and every one within the room. It was as though Spirit McKinley did not give his name until after he had finished his message. Mr. McKinley also spoke in the highest terms of Mr. Roosevelt and the great interest he has taken in the welfare of the whole country and the people at large. E. R. KIDD.
Canton, Ohio.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—J. K. Washburn.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

PROTISTA.

The Kingdom of the Unseen, as Explored by Hudson Tuttle.

(Continued from No. 905.)

Protista—The World-Builders.

Lime, iron and coal are the most important factors of civilization. About them the great achievements of the present in the arts and inventions would be impossible. Their aggregation in beds is one of the most fortunate accidents, or from another standpoint, providential provisions. They are among the most abundant of the elements. Yet there was a time in earth's history when they did not exist as distinct, but were mingled in the heterogeneous mass of the crust. Their separation could not have been effected by chemical means, or crystallization. It is, we believe, that it was through the activity of living beings that the layers of limestone, marble and chalk were spread out; beds of iron laid away, and the coal fields formed. The beings that performed this Atlas labor we call world-builders. Were they size proportioned to their mighty task? In the answer lies the most astonishing revelation of science.

In the Pacific seas there are countless islands which are no more than coral reefs growing from the tops of lofty mountains, or around the borders of sunken volcanoes. From Japan to Australia, the wide sea is dotted with these coralline formations. These reefs are pure limestone secreted from the water by these beings.

The crust of the earth is examined, and we will find it to have its strata of limestone down to the Silurian, and the growth of reefs in our own time is not comparable with the results of former days.

Bog iron ore, in places favorable, is yet in process of formation, and by the agencies employed may be learned, yet we cannot comprehend the vastness of time's duration for the accumulation of mountainous deposits. At one period of the earth's history, the conditions for coal formation were especially favorable, although it occurs outside the limits of that era, and at the present time peat bogs in a small way may be regarded as initial coal beds. At the beginning of the coal age the carbon now solidified in coal and the tissues of plants were exposed to the atmosphere. Before air-breathing animals could exist this had to be extracted. Humidity and heat favored the growth of vegetation, especially of those forms we propose to describe. The part they have played in the fabrication of the world has not been recognized, and the story is as weird and surprising as the tales of the Arabian Nights.

Of all the forces employed in changing the face of the earth by rock formation, probably none exceed that of micro-organisms. These tiny beings, which have piled up mountain masses and spread out thick strata of rock over thousands of miles? Infinitesimal monads, mere specks of jelly, invisible, or just discernible by the unaided eye. It is a rule in geology that the changes in the past were brought about by the same forces that operate in the present, the supposition being that all forces are continuous and without break. From the first limestone deposited in the earliest formations, to the present, the chief agents have been the Foraminifera

though of no higher organization, its size makes it more conspicuous. The voyager in Pacific seas observes far across the stretch of waves, a line of breakers and on approach is delighted by the view of a ring-like island rising from the sea like a fairy creation. The shore is sand as white as snow contrasting with the deep blue of the surrounding water. From the intensely green and luxuriant masses of verdure



Figure 12. Section of chalk, highly magnified, showing the architects of the "White Cliffs" of England.

large magnificent corals and within the charmed circle is a lagoon of perfectly still water. There are countless such islands, as the Laccadives, Maldives, the Low Archipelago, the Caroline and Society groups. The first two extend in a double row for nearly a thousand miles.

As the coral cannot grow below twenty fathoms, it is only on reefs not exceeding that depth that they become attached. As most of the coral reefs have their foundations below that depth it has been held that since they started the vast area of the Pacific has been slowly sinking. These coral islands are not detached, but are connected by a submerged continent. When did this submergence take place? Not so very long ago as time is counted in the growth of worlds. The coral reefs have a marked beginning and if the rate of their growth could be determined, the time since they began formation would be calculated to a close approximation. These circular islands or Atolls, are produced by the coral attaching to the rims of craters of extinct volcanoes. In some cases a rocky peak rises from the lagoon. Such are not formed on craters but in the beginning the peak stood as far above the water as the foundation of the coral reef or within a few fathoms of this height. Near the water line a growth of coral started and grew upward as the mountain subsided. This would produce a zone between the mountain and the reef filled with water which would increase in width as the depression continued.

There is an endless variety of species which so shade into each other that classification is perplexing. The coral of the Mediterranean is the most valuable. The Madrepora is the reef former assisted species named from their imitative forms, brain, mushroom, star, etc. The Madrepora once attached to the rocks grows upward, extending its branches in every direction and unites into a solid rock as the base is formed. Over the surface of this stony skeleton is a jelly-like substance held in common by all the polyps which appear as buds over its surface. The stony framework is not "built up" by the polyps any more than the mollusk builds its shell; it is secreted.

The protuberances on the surface of the gelatinous substance are the polyps, and when they unfold their tentacles they look like exquisite blossoms (see Fig. 11, Nos. 3 and 4). In the morning the polyps are retracted, opening directly into the digestive sac which is hollowed out of the protoplasmic substance. Their growth is by budding something like a tree. The bud may grow on extending into a branch or if thrown off it becomes a free individual, floats away, and attaching itself begins a new colony.

Looking down from the still surface of the waters of the lagoon, these coral groves present a scene of weird and exquisite beauty. Algae of marvelous delicacy of structure, waving in the sea, and among the anemones like lovely flowers colored as art cannot imitate, the rainbow-tinted fishes sporting or feeding among the branches, present a picture more like a dream than reality. Life in fantastic forms everywhere! The water teeming with living beings and the debris building the rock-barrier of the reef. On the outer side grow the harder kinds while the more delicate are protected in the quiet waters of the lagoon. It is one of the most astonishing features of these beings that their soft and plastic substance can withstand the ceaseless impact of the waves.

Should at some subsequent age these mountains be uplifted, the strange phenomenon will be presented of their caps being formed of coralline rock.

The coral is only a larger growth of the amoeba and hence its mention with the invisible monad. Great as has been their accomplishments, these are not comparable to the performance of the invisible monads. Surveys made of the floor of the Atlantic show that over immense areas there is deposited a stratum almost identical with chalk. It is formed almost entirely of the shells of microscopic Foraminifera.

Among the most abundant species in this ooze is the Globigerina, the shell of which is made up of several convoluted chambers. Scattered through the mass are what have been named Coccoliths, the life-history of which is little known (see Figure 11, No. 1). Whether algae, or allied to the Foraminifera with which they are found, has not been determined. Their shells are like "two watch glasses joined together by a column, one glass being smaller than the other and the whole covered with gelatinous substance. They are found in colonies embedded in a jelly which is held in common and is a bond of union. They are among the smallest objects that can well be studied by the magnifier. They are from 1-1000th of an inch in length. This means that a cup containing a cubic inch will hold one trillion; three hundred billions of these shells.

Dr. Wyville Thomson supposed that all these forms lived at or near the surface of the ocean and that there was a continual "rain" of their shells after their death to the sea floor. It has however, been discovered that the Foraminifera live and flourish at a

depth of two thousand fathoms. However this may be all these beings that live at the surface or in the depth of the sea, fall to the bottom and add to the deposit. How much is added at a single year? Probably an appreciable thickness. A conservative estimate would be an inch in a century. One hundred feet would represent one hundred and twenty thousand years. Allowing for even more rapid augmentation, the thickness of some strata of limestone, or chalk, would require a million years.

The cliff limestone represents clearly defined coral reefs, and the shells of the mollusks then inhabiting the seas are well preserved, for the accumulation has suffered slight change except by the cementing process which has consolidated it into rock. In certain localities the reef, or sedimentary deposits, and in a somewhat state allowed to slowly crystallize. This heat at times has been so intense that the organic impurities have been burned out, producing the beautiful snowy marble, or when other minerals were present, exquisite colored and veined effects. The coral, every trace of the origin of the rock is destroyed, yet the steps in the transformation are observable, from the unchanged rock to the finished marble.

The ores of iron were all first secreted by forms of these micro-organisms. The process is seen at present in the formation of bog ore, which is composed of the shells of the material of which is iron instead of lime.

In shallow ponds or lakes these beings flourish, and at the end of a brief life fall to the bottom where there is an accumulation of the bog ore. When this bog ore is subjected to heat and pressure by the uplifting of strata, or lava overflows, it is changed into hematite. As the bog ore is found in the Superior mines. But under whatever form it exists, every atom of the ore was secreted from the water in which it was held in solution, and without these micro-organisms it would be at the present time universally diffused and hence of no use in the service of man.

There is no other substance that will take the place of iron. It seems to have been endowed with qualities by an all-comprehensive wisdom, for the express requirements of man, and without it civilization would be impossible. It has furnished the means of defense by the advancing people, the attacks of savages, thereby preventing a repetition of the destruction of the progressive element by the surrounding barbarians. It has been used in ancient days. It has furnished the material for the embodiment of inventive skill, and made possible, the railroad, telegraph, the new ships of commerce and defense. And all this is due to the labor of micro-organisms, scarcely visible to the unaided eye.

Without coal, iron could not be reduced from its combinations. Coal is an equally important factor of civilization. Its vast deposits, perhaps, are directly referable to luxuriant growths of forests, yet the coal which the forests grew contributed more to the accumulating sedimentary strata by means of the micro-plants which flourished in the stagnant waters, than all the towering ferns, Lycopodia, Equisetaceae, and other species which have left their fossil remains. The micro-plants have left no trace of their presence, although by their infinite numbers, the great task of extracting the carbon of the air from oxygen, and depositing it in the oozy peat, afterwards by pressure into solid strata, has been performed into coal, is referable mainly to these invisible workers.

The vastness and utility of the work here described of the micro-organisms may be better comprehended, when the prime cause of the earth is considered. The rent crust, over which spread the steaming ocean, was homogeneous rock in which all the elements not gaseous were blended. This rock-crust had first to be disintegrated and dissolved in water before the elements and their combinations could be separated. The sea and atmosphere was in great measure the work of purely chemical forces. There however remained many elements, as iron, lime (calcium), carbon and a few others, which only could be aggregated by vital forces. The first two are held in solution in the sea, and carbon, as a carbonic oxide, in the atmosphere. The low plant organisms, assisted by the micro-organisms, gathered the carbonic oxide, and tearing the carbon from the oxygen, built up their tissues and the accumulation of these in wily bog and marsh, through vast periods of time, under heat and pressure, became beds of coal. The freed oxygen returned to the atmosphere, purified and prepared it for the sustenance of air-breathing animals. Nothing can be more assured than the dependence of said property on this source, and without these lower forms of life, there would have been no deposits of that substance of practical value.

It is equally certain that without the micro-organisms, iron, from which the world is built, would be diffused through the rocks, or in solution and thus unavailable.

The same process is seen in the extraction of iodine from the sea, by means of sea-weed. The amount of this element in solution in sea-water is so small that it is quite indeterminate, yet the kelp gathers that infinitesimal quantity, stores it, and is, as it were, a mine from which it is obtained. Had there in some past age been a vast accumulation of this kelp, the iodine would have been formed beds of iodine-bearing rock. Such changes might happen to a Burgess sea, yet in the calendars of the ages this never has come to pass, and the decaying seaweed has returned to the waters the elements it had taken.

HUDSON TUTTLE.

AT THE DOOR.

I thought myself indeed secure, So fast the door, so firm the lock; But lo! he toddling comes to lure My parent ear with timorous knock.

My heart were stone could it withstand The sweetness of my baby's plea— "Please let me in—It's only me."

I threw aside the unfinished book, And, regarding with gelatinous gaze, And, opening wide the door, I took My laughing darling in my arms.

Who knows but in Eternity, I like a truant child shall wait The glories of a life to be Beyond the Heavenly Father's gate?

And will that Heavenly Father heed The truant's supplicating cry, As at the outer door I plead, "Is I, O Father! only I?"

—Eugene Field.

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

THE GOOD THAT MEN DO, LIVES AFTER THEM.

(Continued from page 6.)

know nothing of these, but the writer of these lines knew of much of them. Spiritualism was not mentioned in his will, and for this reason: He did his best for his country without reference to his testamentary wishes. It will be remembered that several years ago Brother Mayer gave in fee simple the handsome brick building in Washington to the N. S. A., that had served and has since, as its headquarters. This building was worth at least ten thousand dollars. At the time of the gift, the donor stipulated that the Spiritualists at large should contribute by personal donations from pennies to dollars a sum that would equal his gift, and thus enrich the N. S. A. treasury. But all his good intentions were frustrated. At the time of the gift, the donor stipulated that the Spiritualists at large should contribute by personal donations from pennies to dollars a sum that would equal his gift, and thus enrich the N. S. A. treasury. But all his good intentions were frustrated.

The sum was raised, every penny of which went to the N. S. A., though the building was worth at least ten thousand dollars. At the time of the gift, the donor stipulated that the Spiritualists at large should contribute by personal donations from pennies to dollars a sum that would equal his gift, and thus enrich the N. S. A. treasury. But all his good intentions were frustrated.

Only three score years of life; yet in that thirty years what a world of good he accomplished. On April 1st, 1906, he spent some pleasant hours in our home at N. S. A. Headquarters, dining with us here and with Mr. and Mrs. Fugitt, a quiet family party; from the spirit-side we gave a birthday poem which was published for him by The Progressive Thinker of April 15. In the light of his ascension it may be fitting to repeat the same here:

A BIRTHDAY GREETING.

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

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

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

For three score years on earth, you live, Has blessedness and beauty rife, And when you're understood, The world shall praise you more and more.

For works that you have done, Your name shall ring from shore to shore, From rise to set of sun, Your triumphs are of soul, dear friend, They shall not pass away, And now from heaven the angels bend To bless you here this day.

They bring you benedictions sweet, Congratulations bright; They lay before your passing feet Rare flowers of delight. Sweet blossoms fair of radiant bloom To brighten life this day— The air is rich with choice perfume Along your mortal way; And angel voices here and now, In soulful, solemn tone, Repeat in harmony their vow, That though you walk alone,

Your path with wondrous light shall glow, And you with added strength Shall march o'er pain and woe, While victory at length Shall plume your banner with its power,

And crown your life with light, So, in this anniversary hour We recognize your might. Oh! you have nobly done your part To conquer human life, You are the Spirit's magic art The Soul's divine skill;

For error hath been smitten sore, And Doubt hath sped away, And earth is brighter evermore That you are here to-day. And, oh, we wish a glad new year, This anniversary day; With songs of harmony and cheer We smile upon your way.

From the Spirit Side of Life, Where hides no taint of sin, This promise beautiful is given, Life's victories you shall win. MARY T. LONGLEY. Washington, D. C.

A Curious Combination.

A few days ago the Good Templars of Massachusetts petitioned the Legislature of that State to grant women the right to vote on the question of license. A hearing was held before the Committee on Licenses, and according to the press dispatches, Charles R. Saunders, of Boston, counsel for the Massachusetts Association opposed to the further extension of suffrage to women, appeared in opposition, as did also Edward F. Hollis, representing the Massachusetts Women's Suffrage Association. The opposition of the latter association is logical, but what the woman suffragist would like to know is this: Are the organized "Antis" working with the organized liquor dealers in a systematic effort to prevent any franchise of suffrage being extended to women?

"Talmagean Manifests, Incongruities, Incoherencies and Embarrassments." Review by Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism. By Moses Hill. Price, 10 cents.

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After leaving bequests and remunerations to numerous relatives and to one of his friends, he will disposed of the remainder of the estate to the only son of the testator, Mr. Theodore J. Mayer, who is himself a Spiritualist and a member of the First Association of Spiritualists in Washington. What more can be said of his interest in spiritual progress and humanitarian affairs? Much might be written, how he labored for the poor, made contracts with the public institutions to supply labor at a low rate and yet give a good article that the inmates might have good bread to eat; how he kept down the price of bread when the bakers threatened to raise it; how he caused the authorities to make full measurement for every loaf; all and more might be told and the half would not be revealed. We must simply pause and say, let his life tell for itself. The glorious floral offerings at his funeral told of the love of his fellows, that of the N. S. A., an exquisite and beautiful tribute of affection and love from the First Association of Spiritualists of Washington reposed on the casket and breathed our love to him in spirit. One splendid tribute bore the inscription: "Peer of Noble Men." We were told that it was from a Swiss Association.

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AGAINST WOMAN SUFFRAGE.

A Country's Moral Improvement Must Begin in the Homes.

While unpacking my trunks at the present sunny home in foreign lands, I came across various numbers of my dear old friend, The Progressive Thinker, that I had been obliged to pack away unread. This accounts for the delay in commenting on Mrs. Corbin's views about the question of Woman Suffrage. These views struck me as almost identical with my own, presented a couple of years ago as an undaily paper, but returned to me as "unavailable for publication."

The suffrage question was at the time growing in popularity. I did not present said essay to The Progressive Thinker; for I knew that the majority of Spiritualists was on the side of Susan B. Anthony.

But let me confess right here, that I am far from opposing her in principle. On the contrary, the present writer has always been a champion of equal rights between man and woman, and between man and woman as well. However, principles are not alone to be consulted, when society attempts measures of far-reaching importance. The social, mental, and moral situation of a country cannot be properly considered, while at the same time justice should be our guiding star in seeking the best and safest road towards human progress and happiness.

All honor and gratitude for the fearless champions of Woman Suffrage! They fought for the principle of equality; did not labor in vain; though the Susan B. Anthony, and her devoted staff did not labor in vain; though the direction of their goal may be altered in the course of time.

Lifted upon heights where the real conditions of the human family lie open at her feet in every direction, the noble Susan will have at this present time greatly modified her former views. Her keen intellect will now realize the fact that considering woman's mental and moral development of to-day in general, only a small minority could be expected to cast a better vote than men do at the present time; and that the majority, including the lowest types, the ignorant, the superficial, the frivolous, etc., would not only make the already complicated proceedings more complicated still, but would bring to the ballot, standpoint, make matters worse than they are. We may differ about "home being the only legitimate domain of women," but surely Mrs. Corbin is right, maintaining that women can do more good in taking care of their homes and children than by voting; and her words "good citizens and voters" squarely hit the mark. Who, indeed, if not the parents, are in first line answerable for all bad citizens and bad voters?

What about the mothers and wives of all these men?

Why did they not rear them to become better men and citizens? The woman who is incapable of doing her highest duty at home, will be less capable of doing it in public.

Capacities must precede ambition. A country's moral improvement must begin in the homes. By the time woman grasps the full importance of her highest vocation she will cease to ask for the ballot; understanding that she has anyhow the first and best chance of influencing public affairs, by instilling the moral principles into the souls of those within her care.

At the same time our enlightened citizens will have found better modes of exercising the right of voting and will have done away with those demoralizing political races, that are only a disgrace and a blot on true liberty. Intelligent America will soon find out that quality is of more value than quantity and that a limited number of honest, well-informed voters will be a better guarantee for the future happiness of their country than the indifference and apathy now pressing around the polls and now pressing around the polls.

H. STRAUB.

Letter From Seattle, Wash.

To the Editor:—It has been some time since I sent any word of greeting to you and the readers of The Progressive Thinker, but I have not been idle for all that. I have had an occasional call to work for the cause of Puyallup, Snohomish and Monroe and have found the people earnest and sincere and extremely anxious for the truth. In these places as in many others the frauds and fakes have sown the seed of suspicion and ridicule, and the earnest honest workers have much to combat.

How I rejoice in the stand you have taken in this matter, and I am sure you will have the support and hearty co-operation of every honest, self-respecting Spiritualist in the land.

Your work in the First Society of Seattle is progressing, and the society is in a most excellent financial condition. We are enjoying the lectures Mr. Barrett is delivering, and consider ourselves very fortunate indeed to be able to have him with us. How any one who has ever known Harrison D. Barrett can accuse him of being aught but a friend to the mediums and a staunch advocate for TRUE Spiritualism, is beyond my ken.

He is not going to stand and keep silent when the cause he loves is being desecrated and held up to ridicule and surely no one would hold him in their esteem if he did. The stand he has taken for the purifying of the cause is not only a noble one, but one that has and does require more than ordinary courage and self-respect. His stand will surely rally round him and give him their undivided support. His stay with us will soon be over, and we shall miss him.

The last Sunday in February and the first Sunday in March, we enjoyed a visit from Rev. Dr. Fritch of Denver, Col.

On the 31st, Easter Sunday, too, by the way, the First Society will celebrate the anniversary of Modern Spiritualism, and we are anticipating a glorious time. The Ladies will serve one of their famous dinners from 5 to 7:30.

EVELYN L. POMEROY.

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They Must Reconstruct Their Creed.
A late publication is on the book
market with over 5,000 quotations,
from more than 3,000 authors, poets,
philosophers, editors, artists, clergy-
men, college professors, statesmen and
others, antagonizing the dominant re-
ligion, and the false teaching of the
priesthood. These only represent the
writers; but back of those who have
placed themselves on record as dis-
proving the creeds which have been
transmitted to us from our remote
barbarian ancestors, there are count-
less millions who keep silent under
the impression they would be ruined
in business, or in social relations by a
public change of faith.

Everything shows the churches are
completely honey-combed with free
thought, and give assurance that the
nightmare of purgatorial fires, of sal-
vation by faith, of a heaven and hell
of happiness and woe, contingent on
priestly pleasure, must give way to ad-
vanced civilization and nobler thoughts.

Churchmen are clenching at Spirit-
ualism to save them from annihilation;
but they must discard their
creeds, and build on a firmer founda-
tion before the spirit world will recog-
nize them as worthy their regard.

Heaven hasten the day when policy
on the one hand, and fear on the other,
will not shape opinions of the im-
mortal life.

Doubling Up.
The union of the Congregational-
ists, the Methodist Protestants, and
the United Brethren, is reported as
practically accomplished. Action
was had at a general council of the
three denominations in the session in
Chicago March 20. The matter had
been referred to a committee, which
reported favorably on the proposition,
and the report was adopted.

All Protestant sects should unite in
one body; then they should revise the
Bible the Catholic priests made for
them; then eliminate its hell, its
devil, its war spirit, its obscenity, vul-
garity and indecent allusions, with its
false science, and any other objec-
tionable features in the nature of fic-
tion; relegate their barbarous creeds
to the ages which formulated them;
substitute knowledge for belief, and
education in place of faith, then join
the Spiritualists in a zealous effort to
convert to the truth the reconstructed
Roman pagans, posing as Catholics,
the parent of Protestantism.

This done there would be little need
of prisons, gallows, and electrocuting
chairs.

An Instructive Text.
Some pesky infidel intimates the
passage in Isaiah 7:20, conveys the
idea the Lord was the proprietor of a
barber shop. We quote the inspired
word:

"In the same day [the day he
whistled, otherwise hushed, for the fly,
mentioned in verse 13.] shall the Lord
shave with a razor that is hired."

Now there is no hint at a barber
shop, as the unholty critic intimates.
It simply tells us "the Lord will shave
with a hired razor." It evidently re-
ferred to a period before barbers were
accustomed to shave themselves; and
the prophet wanted the world to un-
derstand the Lord was too poor to own
a razor, so he used a hired one which
his beard needed to be shaved. It is
hoped he has now overcome the neces-
sity of hiring a razor, as they have be-
come cheaper, better, and more com-
mon in these modern times. Besides,
his "cattle on a thousand hills" are
convertible into pocket money at
will.

The text serves a valuable purpose
in conveying to the modern mind the
character of the Lord the so-called
Jews worshipped. He was only a large
and well-developed man, in form, pas-
sions and habit, like other men.

The Birth of a Spirit.

The writer listened with great inter-
est a few months ago to a discourse
by Mrs. Georgia Gladys Cooley, during
which she related her own experience
in watching the birth of a spirit as it
escaped from its mortal tenement.
The before-inanimate body, tenantless,
assumed that condition known to us as
death, while the disenthralled spirit was
met by friends who conducted it to
its new home awaiting it in spirit
life.

We have read many accounts of
similar events, all agreeing that the
spirit escaping mortality is attached to
the body by a sort of umbilical cord;
that until that cord is ruptured earth-
ly remains.

A. J. Davis, in one volume of his
"Great Harmonia," describes his own
observation, while on p. 166n, of
Judge Edmonds' and Dr. Dexter's
"Spiritualism" is given an extract
from Dr. Dexter's Journal, under date
of Nov. 24, 1851, where he gives his
own view of a death scene, and a birth
into the higher life. He says:

"My wife's brother-in-law, residing
in Brooklyn, has been ill for some four
or five weeks, and gradually falling
away, so it was evident he could not
live long. On Sunday, the 17th inst-
ant, I spent most of the day with
him. In the course of the day he re-
vived enough to converse with me
about his approaching departure. I
took occasion to explain to him, as I
had learned from these communica-
tions, what was to befall him, and his
other state of existence, on which
he is about to enter. He was able to
understand me. * * *

"I remained with him the whole of
the following Saturday night, and re-
turned to my lodgings early Sunday
morning, and on Sunday, the 17th inst-
ant, I spent most of the day with
him. In the course of the day he re-
vived enough to converse with me
about his approaching departure. I
took occasion to explain to him, as I
had learned from these communica-
tions, what was to befall him, and his
other state of existence, on which
he is about to enter. He was able to
understand me. * * *

"He had breathed his last, and I
saw what I took to be his spirit body
issue from his mortal body in the
body of a cloud of fine, white, ethereal
light, over it, and in the room where it
lay, it assumed the human form; but
it seemed to have no intelligence.
Suddenly it lighted up, was alive and
intelligent. I was impressed it was
caused by the soul leaving his fleshly
body, and entering a new spirit body.
He looked around as if in doubt where
he was, but immediately seemed to
recollect his present condition, and to
know he was in the spirit world. Then
he turned his looks to his family and
friends who were around his corpse,
and bestowed on them a look of great
affection. Soon he was wafted away
on a flood of light far in the distance,
until he faded from view."

We have condensed this narrative,
being careful to preserve the idea.
Questioned in a séance at which
Gov. Tallmadge and Judge Edmonds
were present, the medium, Dr. Dexter,
said: "The new body was composed of
new material, refined and sublimated,
but still entirely material."

And these, doubtless the infinitesimal
corpuscles so well described by
Prof. Larkin, and with the diminutive
weight the Boston doctors detected
with their scales, described in an ar-
ticle in our last week's issue.

Verily, the long search for a mate-
rial soul seems rewarded at last.

We Have the Figures Now.
The poet told us: "Fools rush in
where angels dare not tread." The
Progressive Thinker never applies the
prophetic term, fool, to any one, re-
membering an orthodox divinity said:
"Whosoever shall say, 'thou fool' is in
danger of hell-fire." A good prophet,
with holy instincts, said: "Anger
resteth in the bosom of fools," so we
are careful not to imitate even "the
Lord" in this respect; for the in-
spired word says: "He is angry with
the wicked every day."

But we do question the wisdom of
our late critic who challenged proof
that eighteen millions of persons had
been virtually sacrificed on the altar
of the Christian church in its propaga-
tion.

We are in receipt of figures, com-
piled with great care by a learned an-
tiquarian and chronologist, with time
and place, whose footings reveal the
astounding number of 260,665,372 of
human lives wrecked in establishing
Christianity.

In looking over the tables of our
correspondent, we find he makes no
mention of the lives wasted by the
Teutonic Knights, nor of the Sacred
Sword Bearer, who almost desolated
many of the provinces of Central
Europe in their zeal to make success-
ful the banner of the cross. Neither
does he refer to the bloody Thirty
Years' War, which Schiller says, "de-
vastated whole countries, destroyed
harvests, and reduced towns and vil-
lages to ashes, and opened graves for
multitudes of combatants. For half
a century," he continues, "it smothered
the glimmering sparks of civiliza-
tion in Germany, and threw back the
improving manners of the country
into their primitive barbarity and wil-
derness. All this was effected by re-
ligion."

And further, our good correspond-
ent neglected to note the numerous
tribal wars and loss of life in darkest
Africa, incited by the Slave Trade,
which his "Holiness, the Pope," grant-
ed a permit to prosecute against the
heathen. Then there was the terrible
loss of life during the Middle Passage.
And we shudder as we think of our
own protracted war of the rebellion,
with its terrible loss of life and treas-
ure, all in consequence of an attempt
to prolong the infernal institution
which the Pope, as the head and offi-
cial organ of Christianity, was the in-
strument in founding.

During the 1772 years of discord
and violence since the Nicaean Council,
in A. D. 325, instead of the modest
eighteen millions of lives sacrificed by
Christianity in propagating its faith,
as mentioned by Dr. Oswald, it is prob-
able, if the record was complete, it
would embrace five hundred millions
—one-third the entire population of
the earth at this time, and all de-

A Cannibal Feast.

The Eucharist, also known as the
Lord's Supper, seems to have been a
sort of a cannibal feast. "Whoso
eateth my flesh and drinketh my
blood, hath eternal life." So said
Jesus, as reported John 6:54. Bread
and wine is substituted for that flesh
and blood by Christians, because the
real flesh and blood ceased to supply
the needs, so by prayer and miracu-
lous interference a substitute is
gained, and now it is a sort of ficti-
tious cannibalism.

But note, good Christian reader:
This feast had a precedent in the Es-
sene communities located on the Jer-
dan and Dead Sea of Judea, two hun-
dred years before the alleged birth of
Jesus. Is the proof demanded? Open
the Dictionary of Christian Antiquities,
by that great scholar, Wm. Smith,
D. C. L., LL. D., article "Aga-
pae," and read:

"It [Lord's Supper] had a prece-
dent in the Essene communities of
Judea."

What in the world was this Jewish
sect eating the body and blood of
Jesus for, long before "Our Lord" was
born? Who can tell? We can't, un-
less they were thus honoring their
own founder, Buddha. Dr. Smith
cites numerous ancient authorities in
support of his statement. He ven-
tures the assertion that the "holy
kiss" and the "kiss of love" never
passed beyond the bounds of temper-
ance." In this he differs very widely
with the statements of other scholars.

Clerical Bombast.
Were it any other person than Rev.
Billy Sunday, the distinguished evan-
gelist, and ex-baseball player; who
used the following language, if cor-
rectly reported, it would be one of
those cases where "familiarity breeds
contempt."

It seems Carl Eastwood, editor of
the Heron Lake News, Minn., heard
Rev. Billy Sunday preach one of his pecu-
liar Sunday discourses, and took occasion
to refer to the evangelist's style in his
paper, of course, not approvingly.
Billy is reported to have thus ad-
dressed the "throne of grace," prob-
ably to even accounts:

"And oh, say, Jesus, save that man
down at Heron Lake that wrote that
dirty black lie about me! You'll have
a big job on your hands to do it. Lord
—I'll tell you that before you begin—
go ahead. Better take along a pair
of rubber gloves and a bottle of
disinfectant, but if you can save him,
Lord, I'd like to have you do it."

A very vulgar mortal, cheek by jowl
with Infidel Wisdom, must beget ad-
miration on the part of churchmen,
else they would not contribute so gen-
erously to his support. But how is
it possible for a refined mind to listen
to such low and debasing vulgarity?

Mails Miscarried.
A package of Progressive Thinkers
two weeks ago, directed to a neigh-
boring town, miscarried in the mails from
some cause unknown at this office;
but notwithstanding our vexation at
such a mishap, it was a real pleasure
to learn of the sad disappointment
subscribers expressed because of it.
"A long week, each mail closely
watched, hoping it would come, to
hand," writes one; another, "I was
perfectly lost, all the week." An-
other, he preserved a file, and must
have the missing paper so as to make
the volume complete. Well, we will
do the best we can to remedy the loss,
and we sincerely hope such an ac-
cident will not again occur.

The Poetic Fairland of Science.
The Poetic Fairland of Science is a
name that may well be applied to
Hudson Tuttle's contributions under
the heading of "Protists," which have
been appearing in The Progressive
Thinker for some weeks past. The
wonderful nature and works of minute
beings, so small that they are invisible
to eyes unaided by the magnifying
powers of the microscope, read like a
tale of the "Arabian Nights." And,
together with its basis in solid science,
it brings forth a far-reaching lesson
of pure spiritual import, which will
be evinced as the reader goes on,
charmed and enlightened by the de-
lightful story.

THE MEN WHO LOSE.
Here's to the men who lose!
What tho' their work be e'er so nobly
planned.
And watched with zealous care,
No glorious halo crowns their efforts
grand;
Content is failure's share.

Here's to the men who lose!
If triumph's easy smile our struggles
greets,
Courage is easy then;
The king is he who after fierce defeat,
Can up and fight again.

Here's to the men who lose!
The ready plaudits of a fawning world
Ring sweet in victor's ears;
The vanquished banners never are
unfurled.

For them there sound no cheers;
Here's to the men who lose!
The touchstone of true worth is not
success;

There is a higher test!
Though fate may darkly frown on
ward to press
And bravely do one's best.

Here's to the men who lose!
Here is the vanquished praises that I
sing
And this is the toast I choose:
"A hard-fought failure is a noble
thing."

Here's to the men who lose!
—George H. Broadhurst.

Success is full of promise till men
get it; and then it is last year's men
from which the bird has flown.—H. V.
Beecher.

Plaudits against sin are as harm-
ful as applause for it.—A. A. A.
Man alone is and shall be our god.
—Feuerbach.

PRESIDENT BARRETT.

The Lesson He Imparts on the Second Page.

We call particular attention of our
readers to this article by President
Barrett, on page 2, illustrating the no-
torious swindles that have been car-
ried on most cruelly under the name
of honest mediumship. Many of
the pregnant facts set forth so con-
spicuously by Mr. Barrett, have been
prominently exploited in the secular
press, REACHING MILLIONS OF
READERS outside of the ranks of
Spiritualism, as well as many who are
firm adherents to our Cause. If we
did not publish these facts, unpalat-
able as they may be, we should con-
sider ourselves as guilty of a breach of
trust to our readers, and as unworthy
of their confidence and respect.

It is most delightful to some to look
at the bright side of life exclusively,
surveying the beauty and grandeur of
creation, reveling in dreams of love,
purity and enchanting scenes—ignor-
ing completely the dark side of life,
its sins, its rottenness, its cesspools of
vice, debauchery and crime.

Alas! it may be delightful to some to
effectually close their eyes to the dark
conditions that confront them on all
sides, and in all planes of society, and
become a "goody-goody," completely
blinded to the deplorable dens of cor-
ruption that exist in our very midst,
exerting their deleterious influence
and poisoning the very vitals of so-
ciety.

Spiritualism HAS ITS ANGELIC,
BRIGHT SIDE, easily discerned, and
the same is presented to the world by
the hundreds of honest mediums in
our ranks, but when mediumship is
so prominently pointed out by Mr.
Barrett, the whole world of Spiritual-
ists should know it, and a method be
pointed out to prevent a recurrence of
the same. Vice, crime or corruption
of any kind can not be displaced by
better conditions unless it be PRE-
SENTED TO PUBLIC VIEW in a man-
ner that will attract attention. To
hide questionable practices under the
cloak, "YOU WILL INJURE OUR
CAUSE BY EXPOSING THEM TO
PUBLIC VIEW," is equivalent to re-
ceiving and secreting stolen goods.

The whole world of Spiritualists
WILL STAND AGHAST at the im-
pressive revelations of President Bar-
rett, but he has not told the worst. A
fraudulent medium in Oakland, Cal.,
who had perpetrated crimes of great
magnitude, planned to COMMIT MUR-
DER, but his subservient tools could
not go that far, and his exposure soon
followed, and he decamped with \$35,-
000—his ill-gotten gains. Such vul-
garity remains a part of Spiritualism
so long as it is endorsed by ap-
parently respectable Spiritualists, and
remains unexposed. When its true
character is known, then its influence
is destroyed.

FIND DIS DE BAR FLYING ROLLER
Scotland Yard Record Identifies
"Mother Elmore" as the Miss-
ing Woman.

Detroit, Mich., March 28.—That
"Mother Elmore," sometimes known
as Mrs. Elmore L. Mason, queen of the
House of Israel, the flying roller col-
lecting here and at Windsor, Ont.,
is none other than the notorious
Edith Loleta Jackson, alias Ann
Odella Dis de Bar, was made known
by a record just received here from
Scotland Yard, where Dis de Bar was
for aiding the man then supposed to
be her husband in committing a se-
rious offense.

Has Police Record.
The woman is shown to have a po-
lice record reaching over ten con-
tinents and embracing nearly all parts
of the United States. A photograph ac-
companied the prison record, which
was positively identified in a sworn
statement by F. E. Swinden, a member
of the colony.

As Ann Odella Dis de Bar the woman
served six months in New York
City on a swindling charge. In Be-
noa she was imprisoned under the al-
ias Verda P. Aya on a larceny charge.
As Edith L. Jackson she served time
in New Orleans and was expelled from
the city for swindling.

Whereabouts Unknown.
Since she left England there have
been three complaints made, upon
which she has not been tried. Two
of these are on serious charges, the
other being for defrauding the "New
Eve" at Kent, England, out of
\$2,000. She left Windsor mysteriously
about two weeks ago. Her where-
abouts are unknown.—Chicago Ex-
aminer, March 29, 1907.

This notorious woman was once a
prominent medium in New York,
where she posed as a spirit artist.
She afterwards came to Chicago to
exercise her mediumship.

Wants Mediums to Pay \$100.
Mr. Hafe of Los Angeles, Cal., sends
the following from a late Los Angeles
paper:

"In the Sixth ward some of Coun-
cillman Younkink's constituents think
they have been 'jammed' and they have
induced their representative to start a
fight of Germanic dignity upon the
perpetrators of the outrage.

"As a consequence trouble is in
store for the 'astrologers, palmists,
clairvoyants, fortune tellers, mediums
and spirit artists' who have lived and
worked in the last in Los Angeles and
only looked up to the extent of \$15
per month each for city licenses.

"It is now proposed to raise the
monthly fee to \$100. A motion by
Younkink to instruct the city attorney
to prepare the necessary ordinance has
been adopted.

"If the ordinance is adopted there
will be brought into the city treasury
each month \$3,600 from persons of
the above-named occupations, instead
of \$840. The mediums at large pay-
ing city licenses at present to the city
number 36. Some of them will be
undoubtedly be able to pay the in-
creased license without serious diffi-
culty. Others, it is believed, will be
put out of business."

Where all are selfish, the sage is no
better than the fool, and only rather
more dangerous.—Froude.

Spirits Guide the Courtship.

A Remarkable Narrative Illustrating Spirit Power and Influence.

William A. Harkness of Beaver
Falls, and Miss Nellie Ingebrand of
Duluth, Minn., were married a fort-
night ago just forth in the Chicago
Tribune in Los Angeles, Cal., and
now are spending their honeymoon in
southern California, mainly in the
country around El Monte.

The marriage is the result of one of
the most astounding romances that
ever were told. That fate dictated
their actions and thoughts, and that
they were destined to meet and wed,
they firmly believe—and those who
have heard the story of their courtship
simply go away thinking and wonder-
ing how that she should have been
any logical explanation of it, and only
one or two who believe in Spiritual-
ism and thought transference and des-
tiny that rules the lives of all persons
have attempted to explain.

There is not much to be told about
their courtship. It was simple and
lack of sequential events from the
strangest part of the whole affair.
Neither the bride nor the groom can
add anything to the story or explain
why certain things came to pass—nor,
at present do they care. It is suf-
ficient for them that they have met
and married.

Visited California for His Health.
The romance began years ago. It
happened that in 1901 Harkness, who
is connected with a steeply plain in
Pittsburg and who makes his home
in Beaver Falls, went to California be-
cause he suffered terribly from asth-
ma at that time. The smoke and damp-
ness of the Pittsburg climate aggra-
vated his trouble, and although he
was at that time only 22 years of age,
his physician ordered him to spend
six months in southern California,
promising that one winter out of Pitts-
burg would effect a complete cure.

He went to California in October
and stopped in Los Angeles. The dust
and dirt of the city and its peculiar
atmosphere conditions only served to
aggravate his trouble and he went to
Santa Monica, "on the seashore,"
where the trouble seemed to be
lessened. There he met a young woman
to get away from the city and the
beach and go into the foothills. He
followed the advice and purchased
a little tract of land and a pretty bun-
galow, near Pomona, but back toward
the hills from the beautiful San Gar-
briel River valley, where a Chinese
boy to cook for him, bought a horse
and a light buckboard, and settled
down to enjoy winter. His asthma
disappeared. The winter was a dry
one, much to the disgust of the ranch-
ers, who had suffered a practical
drought for years and were heavily
in debt.

It happened that the long drought,
the failure of many successive vegeta-
ble and grain crops, had wrecked
many farmers and orange growers.
Harkness thought he saw a chance to
make a money picking up some of the
cheap pieces of unnumbered land. He
bought a big vineyard over by San
Whittier, and some odd parcels of
land, besides quite a ranch near Azusa,
or between that and Glendora.

No Thought of Love or Marriage.
He rode or drove through the shaded
avenues under a clear sky, during
the entire winter and revelled in the
sunshine and the warmth. Nothing
was further from his thoughts than
love or marriage, and he had never
an idea of meeting his fate.

On the afternoon of January 14, that
winter, as he recalls it now, Harkness
had an engagement to call at a
friend's home above Arcadia. He had
vested old "Doc," his horse, and drove
from Whittier down to the Monte, and
then crossed through "Lucky" Bald-
win's Santa Anita ranch toward the
foot of Mount Wilson, where lay the
ranch he intended to visit. He re-
calls that he stopped at Baldwin's
and that they rode the section road
north from this country road. This
section road passes through the little
hamlet of Arcadia, running due north
and south for miles, between twin
rows of giant rubber trees that end
only as the road rears itself into the
foothills.

After crossing the Southern Pacific
railway tracks, a few yards out of Ar-
cadia, Harkness left the lines fall
loose upon his horse's back and jog-
ged along slowly, enjoying the beau-
ty of the scenery and the afternoon.
Directly ahead of him, a few miles
away, Mount Wilson, one of the great
peaks of the Sierra Madre mountains,
reared its bald head, and he could see
the yellow of the double trails staining
the color of the mountain.

Girl Sitting on Bank of Stream.
Harkness says that he had stopped
his horse to a walk as he approached
the place where he was to call, and
was looking at the scenery. Suddenly
his eye was drawn from the mountain
ahead, and looking toward the
roadside, he saw a girl.

She was sitting on the stump of a
rubber tree on the bank of a little
stream, and she was tossing pebbles
into the babbling water to watch them
be swept away.

She was brown haired, brown eyed,
rosy cheeked, and pretty. She wore
a dark brown skirt, with jacket to
match, and a soft felt hat was pinned
up over her waving mass of brown hair,
shading her sun-worn cheeks from
the glare of the sun.

Harkness looked at the girl. She
paused in her occupation of tossing
pebbles into the "mountain stream."
Brushed a stray lock of hair back
from her cheek, and looked at him.
Then his finger was drawn down into
the bed of the stream—the water boiled
and surged around the spokes, the
horse splashed through, started to
trot, and they went on up the shady
avenue of eucalyptus toward the hill-
tops.

That was all there was to it. They
had not spoken, they had not changed
expression; in fact, all they had done
was to meet accidentally. Neither of
them thought enough of the meeting
to inquire who the other was. They
simply saw each other. Harkness
confesses that he was wondering at the
time who she was, and what she was
doing there. That was all. He
thought of her several times during
the winter, especially when he drove
in that direction, and wondered if
he would see her, but he never did.
He remained in that part of the coun-
try until spring and then, after a
short run around the state to points
of interest, he went back to Pittsburg
to make his fortune.

His landed holdings in California
were not large enough to require his
personal attention, and an agent at
Alhambra attended to the leasing of
them.

Visions Appear Two Years Afterward.
It was two years after that chance

THE CAUSE IN THE EAST.

An Interesting Letter From Mrs. A. A. Averill, of Lynn, Mass.

To the Editor:—It is certainly en-
couraging to note in your valuable pa-
per the numerous reports of enthusi-
astic and successful meetings held
throughout the West. It must be
"high tide" with our cause, in your
part of the country. There are no rea-
sons why we should not experience suc-
cesses of depression and other seasons
when "business is good," in our work,
as well as in the fields of commerce
and labor. But there is no good rea-
son why one should think everything
is going to pieces because business is
a little dull. Many of our workers
are feeling discouraged because they
seem to be a lack of interest with us,
just at the present time, but they over-
look several facts that combine to
make it appear so.

One of the greatest hindrances to
the growth of the public work, or
rather, to the success of the hall meet-
ings, is the prevalence of private cir-
cles. There is a regular epidemic of
circles about here at the present time.
The advice is frequently given by the
writers in The Progressive Thinker, to
return to the old-time family circles,
is certainly bearing fruit in the East.
Nearly every medium that possesses
any power whatever in the line of
message-giving, holds weekly or semi-
weekly circles, and these are unnum-
erable circles held without any de-
veloped medium, just a few friends.

We frequently meet some old Spirit-
ualist, who, in answer to the question
where they have been of late, that
they have not attended the meetings
in the hall, will say, "We are hav-
ing a little circle at our house Sunday
night, just a few of us," but with a
few gathered here and there, it neces-
sarily decreases the number attending
services in the halls. And again,
there are many more meetings than
formerly; a large number of mediums
hold halls and run meetings for them-
selves, while others, not mediums, run
them to make a living; and though
this is somewhat discouraging to or-
ganized workers, who can say that the
work of spreading the truth is not pro-
gressing as fast as ever?

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