

# The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature;

Thought, the Solvent of Her Problems.—SPIRITUALISM

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## CAN WE JUSTLY BLAME?

All Are Victims of Prenatal Organization and of Surrounding Environments.

"As is the organization of each human being at birth, and as are the good or bad, inferior or superior, circumstances in which the being shall be placed from birth, so will be the character and conduct of the individual whom they compel to become what he is at every moment of his existence. As sure as this knowledge shall be sufficiently made known to the public, so sure is there a good time coming."—Robert Owen.

This inspired thought was written by our ardent friend and brother when he was upon the earth bodily, and it should form the subject of our careful study. Is this proposition true? To me it seems almost self-evident. But to others of a different education and organization it may require careful analysis. No one can pretend to think that a child is to be blamed or praised for being born of either sex, or for being born black or white, or for having its birthplace in this goodly land, or in the Fiji Islands. Neither will anyone think the fault or praise is due to the babe who shall be born of noble and refined or ignoble and base parentage. And yet people of thought and culture are coming to know that all these and many more conditions do affect or form the real organization, and with the real influences such as surround the plastic mind of the child through every stage of its development, from birth until it closes its earthly career, form the character of the human being. Now these statements to my mind are so clear, so true, that the common habit of blaming or praising individuals seems to me wrong; that is, they seem to show a lack of intelligence on this all-important subject.

The poor murderer is most surely a sad victim of antenatal conditions, with the added disastrous circumstances of his home and surroundings. To a person of a better parentage, with more native resistance to evil, or a higher moral tone, the same circumstances of life would have developed the murdered though they could not have failed in their effect upon him, they would surely have, with his organization, formed his life and character; would have made him what he was, or is, every moment of his life, just as we each are what we are to-day because of the antenatal conditions of our progenitors from the dawn of time, and from the earth, and even from the very constitution of our physical world, as well as our own physical, mental and moral status at birth, and its natural unfoldment under the conditions that have surrounded each of us during every moment of our lives. This, my friends, this manner of development, this action and reaction of each upon all, and all upon each, is God's method of human progress. It is the way the infinite originator of the universe has instituted in the very nature of things for the progress of the race, for the uplifting of humanity into the angelic spheres. When we find fault with these things, we are actually finding fault with the inevitable, unchangeable, inherent laws of growth which Deity itself has instituted.

Once, while listening to glowing words of inspiration from a most angelic spirit through a refined and lovely medium, I could not repress the exclamation of how much we were blessed, that so exalted, so pure, so holy a presence could come to us, when in sweetest humility the spirit gave answer, "No merit in us; we only began first." Then to my mind came the thought that the last rose which bloomed on the bush was as sweet, as lovely, as the first one that graced its branches, and were not we just as true to our conditions as were the angels to theirs? Were we not really progressing in all goodness, nobleness and loveliness, as fast as they, according to our organization and environment? If this be so, if we may not praise the good and the noble for being what they are, certainly we ought to withhold our blame from those who through dark conditions and unhappy organizations raise themselves above the common level, to hope, hope only of God. They are our friends, our brothers and sisters, our fellow travelers. They affect us, and we may influence them for good. Dare we blame them?

Can we say that we are not, as they are, made what we are by our organization, over which we had no control, and by our surroundings, which affect us only through that organization?

This is not saying that people are not responsible in a degree, but that experience is necessary for growth, and the sufferings which must come to all wrongdoers is a means, by which they gain a knowledge of life, and knowledge is truly the lever by which human animal life raises itself into the divine or spiritual. The Christian world has been telling us that charity is the greatest of Christian virtues; that if one possessed all other qualifications of a true life and had not charity, they were as naught. Now this knowledge scientifically understood, and lived, will give to us all this greatest of virtues—will, as the writer I have quoted said, bring to us the "good time coming."

SARAH STONE ROCKHILL, Alliance, Ohio.

We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less ignorant. If wife and child, the name and fame, were all lost to me, one after another, still I would not lie. The most sacred act of a man's life is to say and to feel, "I believe such and such to be true."—Axiom.

## IMPORTANT QUESTION.

Is Death the End of Life?—The Great French Philosopher, Camille Flammarion, Answers the Question.

To be or not to be! Such is the great eternal question posed by the philosophers, the thinkers, the investigators of all times and of all beliefs. Is death an end, or a transformation? Do there exist proofs of the survival of the human being after the destruction of the living organism? Hitherto the subject has remained beyond the category of scientific observations. It is possible to approach it by the principles of the experimental method to which humanity owes all the progress realized by science? Is the effort logical? Have we not to deal with the domain of an invisible world, different from that which falls under our senses and impenetrable to our positive methods of investigation? "Can we not try to learn if certain facts, correctly and scrupulously observed, are susceptible of being analyzed scientifically and accepted as real by the severest critics?"

Some months ago, having published some fragments of a work which has long occupied me concerning this vast subject, I received from a large number of readers documents of a certain value concerning presentiments realized, accurate premonitions, dreams, manifestations of the dying facts seen at distance, haunted houses, and divers psychic phenomena worthy of being studied with care. In connection with these there are naturally many illusions, uncertainties and hallucinations. But the ensemble is interesting, and by eliminating all doubtful cases we have before us a collection of facts which, if observations made by people in a perfectly sound state. Who can bring a new light to the question placed at the head of this article?

Taking some of the letters I have received, although coming from people whom I do not personally know, they seem to me in general sincere and in full faith.

A certain number of facts can be due to hallucinations, but not all. When, for example, an apparition manifests in a costume unknown to the observer, and which the dead person nevertheless wears, hallucination or auto-suggestion cannot explain it. When a dead person comes begging you to pay a debt of which you do not know the same explanations must be ruled out of court. When a phantom reflects itself in a mirror or leaves an impression on a piece of furniture, its real existence cannot be contested. When many people are witnesses, see or hear, it is difficult to have recourse to hallucination. Photographs of phantoms would be precious documents if they were scrupulously verified and confirmed. A child of 3, 4, or 5 years old who sees an apparition cannot be accused of being the dupe of his imagination. A phantom that leads a person to the site of a crime cannot be placed under the category of hallucinations. A person who, lying in a room, sees and describes a being exactly conforming to an ancient inhabitant unknown to her who had died in that room, would be served by a strange cause indeed if it were only an illusion.

Beyond doubt these observations have not the rigor of mathematical demonstrations, nor of experiments in physics or chemistry. They have human elements more or less impact, to be weighed and compared. But to declare that there is nothing there but imaginary sensations of diseased brains would evidently be an error, the more so because in general they do not follow the preoccupations of the mind but spontaneously present themselves to the vast astonishment of the observer.

## THE WATER WITCH.

The Writer Thinks There is Great Virtue in It.

In The Progressive Thinker I have noticed a number of articles upon the "water witch," some of the writers attempting to give a solution for the movement of the limb.

I have in past years located many veins of water by the use of the crocheted limb, generally cut from the peach tree. I was so expert, and had so much faith in my ability, that I sunk wells for a stated price, guaranteeing water or no pay. I never failed but in one instance, and that proved a joy job for me. I sunk the well to a depth of 95 feet and got no water, but at the indicated depth—33 feet—I struck a stratum of cement rock.

For years afterward I pondered about that failure, and in fact, never dropped the matter until I found, to my satisfaction, a satisfactory solution. About fifteen years afterward I helped sink a well and found the same formation, and through experiments I found it to hold nearly as strong an affinity or influence upon the limb as water.

It is an established fact that electricity will cause a wire and follow a stream of water coming in contact with it. Is it unreasonable to believe that the current from the living battery is governed by the same law? I have been blindfolded, and have had a party on each side of me, holding the ends of the limbs, and in passing over a vein of water, had the limb twine in two. I have seen followed a pipe conducting water that was buried in the ground.

Mesmeric subjects claim to feel the current from my hands when at a distance of four to six feet, and have counted every pass when their backs were turned. V. L. CAPWELL, 106 Walnut St., Dorchester, Pa.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

## A Message from McKinley.

President Is Anxious to Reveal Some National Laws Which He Has Studied, and Tells of Trip to Syracuse University.

Alfred Underhill, president of the Temple of Soul Culture, a Spiritualistic Society of Syracuse, N. Y., announced, October 8, that through his organization the martyred president, William McKinley, visited Syracuse Sunday evening and was at the Temple of Soul Culture, which has headquarters in The Florence Flats.

Mr. Underhill says President McKinley's communication, which Mr. Underhill makes public, came through automatic writing. The letter tells of President McKinley having visited Syracuse University and stadium with his professor of the university he attends in Spirit Land. The letter, in addition to this, says a reform club in Spirit Land is trying to impress upon President Roosevelt that he should not be a candidate for a third term, and of the discovery of an electric vibration which will revolutionize the world.

The temple of Soul Culture was organized a year ago last winter. A. Robert Cooper is vice-president and Mrs. Cooper secretary. The organization does not hold meetings, but may begin them this winter. Mr. Underhill said last night that it is the ultimate purpose of the society to erect a temple in Syracuse. He says that there is no place in Syracuse suitable for holding meetings of the society.

Last night Mr. Underhill said that he did not know that he was an automatic writer until impressed by his wife, who has been in Spirit Land since a year ago last December.

The letter follows: My dear friend and brother: This is a wonderful experience to know and feel my thoughts vibrating through your soul so gently and easily. I am amazed at the rapidity you receive my thoughts. My teacher and professor in spirit life had promised me he would go with me to earth life when I decided to go.

Last evening when Dr. Richard Hodgson was visiting his house, we entered this peaceful abode of the Temple of Soul Culture prepared by this kind brother and his devoted wife for the purpose of giving celestial angels a trying place to meet earth's mortals and tell them of the beautiful homes they have in an ethereal paradise that words cannot convey the splendor and harmony that prevails there.

## For His Friends in Canton.

I have come at this particular time to give a few thoughts to my friends in Canton who have reared and dedicated to my remembrance a beautiful monument as a reminder of the works that I have done in earth life, which I feel I am unworthy of receiving. But it is created and I must thank you in soul life for this tribute of love to me.

When I passed out of earth so suddenly I did not realize that death was so peaceful, and to me I felt that the individual that I was, had known what a blessing he conferred on me, he would not have committed this act, and now he is reaping the tares he sowed in early life.

I have formed a different opinion of spirit life since I entered it, and if all the individuals in earth knew the laws that govern this spirit life they would make a heaven of earth.

Now that I have found the way to earth and an organism that I can send my thoughts back to humanity, I feel it my duty to send my thoughts back to you in a manner that will teach you to enact national laws that will be copied from the laws created here and working so harmoniously that every individual in this celestial realm is contented and at ease. I feel that I could persuade every human being to look into this Temple of Soul Culture and see the happiness they enjoy and the thoughts they are trying to impress upon mortal man, and each one trying to reach loved ones in earth life, how happy you would be if you would try to receive the thoughts they are sending to you.

## Lessons in Natural Law.

Since I have been in spirit life I have taken lessons in national laws, and I am anxious to reveal those laws to you. In fact I see, since I came into this home, and can look into national affairs, I see the disposition among our great leaders to improve in the carrying out the laws that were in vogue when I was in earth life. Now that I have learned the way to return, I shall come often to impress upon you the higher laws that I found in spirit land.

I have seen many new inventions created here and impressed upon individuals in earth life, and our colleges and universities are studying up and looking up new improvements on the old.

My professor in the university that I am in was an old friend of Brother Underhill's, and has impressed on his mind an invention that will revolutionize the world.

I am in touch of your past presidents that are here and are meeting each other and discussing on the present laws, and how to impress them on your leaders at the present time of the necessity of improving upon them.

To-day I see the rapid growth and wealth of your government in the short time I have been in spirit life. I have also seen the rapid increase of selfishness and greed and crime in our national affairs, and we feel we must impress upon your leaders the importance of calling a halt. We see the vast amount of graft and the appro-

priation of the national funds and its products, and individuals betraying trusts have been placed in their hands. This must be stopped, or the grand old word America will be tarnished and by word among nations. Beware! To-day you stand at the apex in power and the leader of nations. Look back on the nations that have risen to the zenith that are now disgraced and fallen and will never rise again.

Do not urge President Roosevelt to take another term. He is impressed by a reform club in spirit life, and they say he can do more good in another department of the government.

## Visit to Syracuse.

To-day I have been taken around the city of Syracuse by the band of angels that compose the Temple of Soul Culture, and I was delighted with the view of the city as I looked from the altitude of your university. I have seen what I have never seen before: a university equipped with such grand and stately buildings, and a stadium that will compare with any other in the world.

I have been taken through your many large factories that are sending their products all over the world. I have lived many years within a day's ride of this city, and to-day I realize its greatness and its future possibilities.

From now on I shall come from my celestial home to be a student in this Soul Culture Temple where I will learn the laws of the soul and will endeavor to impress their value and benefit to mortals in earth life.

Never while in earth or since I passed into spirit life have I been so electrified and impressed with the power I can get here to benefit the world. Here is the electric vibration that will be felt all over this world, which I to-day have learned. I have been in the same sphere as my friend and Prof. Bartholomew is, and to-day he has revealed to me the power he has found here that will electrify the world. I have right here in this sacred temple promised him my determination to help him to carry it out.

Never in the earth life or my celestial home have I been electrified by the vibration that he has harnessed and will send here to this city, virtually set upon a hill.

As I have passed over this city to-day I have seen the need of this electrical vibration here that will create more harmony and more happiness and peace to all its inhabitants.

I wish to say to this kind brother that I have never felt this quiet and peaceful feeling run through my entire soul as I have felt it in this home. May he be spared many years in earth life to reveal his happy thoughts to mankind.

PRESIDENT MCKINLEY.

## What Happened when We were Young

[From the Burlington Hawkeye.] I heard the bob-white whistle in the dewy breath of morn; The bloom was on the alder; and the leaves were on the corn. I stood with beating heart beside the babbling Mac-o-chee, To see my love come down the glen To keep the trust with me.

I saw her pace, with quiet grace, the shaded path along, And pause to pluck a flower, or hear the thrush's song. Denied by her proud father as a suitor to be seen, She came to me with loving trust, my gracious little queen.

Above my station, heaven knows, that gentle maiden shone, For she was belle and wide beloved, and I a cub unknown; The rich and great about her throng'd, and sought on bended knee For love this gracious princess gave with all her heart to me.

So like a startled fawn before my gentle voice I stood, With all the freshness of a girl in flush of womanhood. I trembled as I put my arm about her form divine, And stammered as in awkward speech I begged her to be mine.

'Tis sweet to hear the patter of rain that lulls a drowsy dream; 'Tis sweet to hear the song of birds, and sweet the rippling stream; More sweet than these and all besides was the loving, low reply.

The little hand I held in mine, and all I had of life, To mould its better destiny and soothe to sleep its strife. 'Tis said that angels watch o'er men, commissioned from above; My angel walked with me on earth and gave to me her love.

Ah! dearest wife, my heart is stirred, my eyes are dim with tears—I think upon the loving faith of all those bygone years, For now we stand upon the spot, as in that dewy morn, With the bloom upon the alder and the tassels on the corn.

DONN PIATT.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rohlfster.

## ON PRAYER.

Earnest Desire Brings Bountiful Spiritual Returns.

On the subject of "prayer" a spirit wrote: "When prayer is sincere and earnest, it is an outflow of the soul—an exhalation that is met by Divine grace and truth and is helpful. It invigorates the soul forces and gives strength for those duties, or to accomplish the object for which petition was sent forth. Behold the processes in Nature's realms. The general rule is, that in accordance with the quantity of vapors drawn by the sun from sea and land, the rain-showers are returned to refresh the earth. So it is in the mind realm. Earnest desire sent out in the silent or open prayer never fails to bring goodly and bountiful returns of needed strength. It is a wonderful process to behold, viz., how souls are nurtured to unfold and grow strong in their attainments of higher and higher consciousness of all that is beneath, about and above them, and the grand parts they are permitted to perform in the whole process of all that is. Beholding this we cry out, 'How wonderful are thy works, O God! The did create nothing without purpose!'

The more we comprehend of universal operations, the clearer the wise designs impress us with their contained benevolence toward all things, and especially toward man for whom all things beneath and about him are but service creations and serve supplies.

"But service has its rewards in improvements. All of Nature's products serve wise purposes in Creation's great scheme, from the least to the greatest, are related in the vibratory network that links all life together and makes the externalization of the contained wisdom possible through thought and speech; then as consciousness is acquired through these activities, these grand works of God, through Nature and man, are comprehended.

From the blade of grass to the giant tree, all is needed in Nature's workshop, to serve the earth and elements by their own peculiar magnetisms and graded electricities. They meet and temper each other. Earth's many products—trees, shrubs, vegetation, and beasts' great variety of magnetisms and electricities, become apart from other services they render, conductors for the downward rush of our quantities of elemental electricities and ward off much destruction. There is a space between the earth and elements where electric and magnetic currents meet, forming and those descending to supplement each other; but when qualities or grades of magnetisms and electricities are missing, because trees, shrubs, etc., are missing in their parts, there are often injurious discharges which could be prevented by a knowledge of how to prepare equilibrating portions where they are missing, and where atmospheric convulsions clear the impurities which threaten life of man and beast, and are a blessing, for it is a mode of force regulations necessary to further progress by the removal of objectionable gases, etc. Now, in the mind realm these convulsions are just as much needed to clear the mind of false concepts and to confer and disengage wrongly conceived and nurtured ideas, so that heart and brain can receive the wholesome mental and spiritual nutriment, thus to become nobler in thought and conduct, and every thought become a prayer and every act its fulfillment."

MRS. M. KLEIN.

Van Wert, Ohio.

## THE ATOM.

It Consists of a Whorl of Electricity.

The whole atom squirms with electricity, proclaims Sir Oliver Lodge in the battle royal waged between chemistry and electricity. And when the electricity escapes, as in radium, the atom at a certain point will change into something else. There is a scientific party which has come to believe that there is no such thing as matter, that matter is a mere illusion, a permanent thing, but a sphere of little units of electricity now called electrons. Helium first was discovered in the sun by the spectroscopist. Thanks to this hint from the sun, the Hon. R. J. Strutt and others discovered quite recently that helium is an emanation given off by radium and two other substances. That is said to prove what the old alchemists believed—that a change of matter into another form is possible. Sir Wm. Ramsay made a sensation when he said it was almost impossible to aggregate at the British association when he announced the results of his recent experiments with radium emanations. Experiments are now in progress with gold and other substances and may furnish proof of Sir William's belief in the transmutation of elements and of the theory of decomposition.

JOHN A. HOWLAND.

## Blamed With Evil Eye.

Sig. Giovanni Giolitti, the Italian prime minister, suffers from a popular superstition that he has the evil eye. Recently Sig. Majorana, minister of the treasury, retired from the cabinet because he had been seized with a serious illness. He is the sixteenth statesman associated with Sig. Giolitti to have been stricken down, if not by death, at least by some serious ailment, since the premier's rise to power. In Giolitti's first cabinet four of his ministers died in office. In his second two died and four others were brought near death's door. In his third administration one minister committed suicide, another died, and Sig. Tittoni was prostrated by cerebral congestion. In the present cabinet disease and death still pursue Giolitti's colleagues.

Justice is the constant desire and effort to render every man his due.—Justinian.

## SAN FRANCISCO, CAL.

An Impressive Letter From a Prominent Worker in Reform.

To the Editor:—Your kind words, although few, are like a cool wind blown across the hot desert. Some time ago, someone writing from San Francisco, noted the adverse psychic conditions still existing here, which, then as now, I can most certainly endorse. Several times I have started to write you, but waited, hoping to be soon able to write in a more cheerful and spiritual atmosphere. Alas! I will confess to individual inability at all times to create heaven out of the fruits of the other place, no matter what the effort.

When calamity, the most appalling to be conceived of, overtakes us, there was the most wonderful display of the courageous and sublime fortitude and self-abnegation of the human race, the stricken people, together with such generosity as the world has never yet experienced on the part of the great hearts of human kind elsewhere on our behalf. It was a revelation on the part of humanity.

Then followed the reaction. Men seemed to forget all that is or ever has been sacred to tradition or to human life. You have heard enough about our corrupt city officials, and are not ignorant as to the general trend of events in our city since our great calamity, but to be fully cognizant of the stress of conditions, would require a residence here during these troublesome months, and particularly since the street car strike the first of May last. Once before since the fire had they struck, and people endured the discomfort good naturedly for two weeks, and then, as the strike became more aggressive, but at this time there has been a most bitter feeling of antagonism that has expressed itself not alone in vituperation and enmity, but in bloodshed and loss of life, nor is there safety from harm for the general public assured as yet, nor immediate promise of it.

As you know, I passed a portion of the time in the south during the civil war, but never met with the same degree of threat and insult then that I have received in my own home, and in a time of supposed peace. The distance between San Francisco and me is between three and four miles, and I generally took a wagon down as far as they would convey me or the nearest one to my office and walk back. One unfortunate day I succeeded in the uneven streets, and as soon as possible to do so I took the street car line home. This was my crime. I was followed and called the vilest names for blocks and threatened with violence, by not only men, but women. All sorts of intimidation were tried; my neighbors belonging to the Carman's Union followed me into groceries, places where I would sell my food, and I was told that if I persisted in riding on the cars I would be hurt.

I presume you can imagine me either fearing or trembling? I set them, as becomes a good American citizen and law-abiding citizen, and told them I should continue to use my free-born American rights just the same, and there was not a man among them that could touch me, or harm a hair of my head, and that I would prefer to die if necessary in defense of such rights, rather than live a coward and conform to the dictation of cowards, and I should not starve, or go hungry either. And I have not.

From an individual point of view I do not mind an encounter once in a while, but it shatters the spiritual side immensely, and the old Quaker, I am generally so well defended as to be able to say to the enemy, "Friend, if thee wilt fight, thee must expect to be whipped."

But you can see that life here in the once fair and beautiful city of the sunset sea is not all that could be desired in spiritual atmosphere and the development of the spiritual unfoldment of our natures. And if I can make out to sing or compose some songs that will be sung by others during the commotion of spirit that is going on about me, I am sure it will pass as a sort of missionary work I am doing for my own reputation.

Our good Sister York, from the Ladies' Aid Society, called upon me, and stated that they were making an effort to resume the regular meetings of the society which they will no doubt be able to do before the winter months. There is, as you may infer, a dearth of the spiritual here at present, and our souls are hungering for that heavenly manna, yet none are forgotten.

NEVER WAS THERE A FAITH SO SATURNINE, SO BEAUTIFUL, SO SUSTAINING IN HOURS OF TROUBLE OR GRIEF AS OUR DEAR FAITH IN THE SHELTERING ARMS THAT HOLD US FAST TO THE INFINITE BOSOM OF MOTHERHOOD OF THE IMPERISHABLE LIFE OF WHICH WE ARE A PART.

What a wonderful work you have done, and are doing. Brother Francis. As your years increase so may your blessings, and in the unselfish devotion of your past, I am sure your reward will not be delayed till the call to no faithful shall deprive the world of your still needed labors of devotion to truth and the world's advancement.

If angels in mortal guise could lighten your labors with swift prayers for your happiness and success, your work would be one glorious morning of benediction and blessings, among which and the least of whom yet with most bountiful in tribute would be—your most sincere and appreciative friend.

ADDIE L. BALLOU.

1122 Market street, San Francisco, Cal.

The ghosts told us there was no virtue like belief and no crime like doubt, that investigation was pure, impudence and the punishment thereof eternal torment. They not only told us all about this world, but about two others; and if their statements about the other worlds are as true as about this, no one can estimate the value of their information.—Ingersoll.

## LOS ANGELES, CAL.

Anniversary of the People's Psychic Society.

The first Anniversary of the People's Psychic Society was held in the Burbank Hall, Saturday evening, September 28, and Sunday morning and afternoon, 29th. Never has it been my pleasure to attend a more perfect combination of educational and physical demonstration than was at that time placed before the people who filled the large hall at each session.

The success of this society is due to unceasing effort of a number of persons. The first to head the list is our dearly beloved sister, Mrs. Nettie Howell, a noble woman, who has devoted her life to the betterment of this spiritual movement, fearless, trustful, clear-sighted, open-hearted, true—at all times, she has attracted the points of character that make her what she is, a wonderful woman in many ways.

When this sister looked over the field of workers in search of a man for chairman and director of the People's Psychic Society, she was most fortunate in securing Mr. A. Prentice, a man who at all times, is looking for the good in people. He has proved himself to be a blessing, from the moment his frank, open face greeted us, the great unexplored future of this society looked full of good things.

Right here there comes before me as I write, a face strong, tender and true, one you will be sure to see when you step into the hall. His name is Mr. George Silver. But few people know this man, his great loving heart, his from sympathy and tenderness for all, expressions of animal life, he is a true friend at all times and under all conditions. "He that hath gained a friend hath gained a treasure."—Proverb.

I speak of these people because they are the foundation upon which The People's Psychic Society rests, as they reach out for timely assistance in conjunction with the activities surrounding this progressive movement, we find brilliant minds along the philosophical in our most worthy sister, Mrs. Dr. G. Briggs, Mrs. Lettie Allen, Mrs. C. A. Craig, all shining lights—unselfishly doing all they can in behalf of the Spiritual philosophy; Mrs. Grace Attkin of Chicago, Ill., Mrs. Sanford Johnson, Miss Greta Geotzer, Mrs. Grant, Mrs. Goetz, Mrs. Hutchinson and Mr. J. C. Craig, were the chief mediums, at which time Mrs. Dr. Briggs gave a most instructive talk upon "Motherhood."

At the close of the afternoon program all message mediums formed groups about them to satisfy the wants of the people along that line and when we saw the mediums waiting to receive just one word, my very soul cried out for more workers in that field.

At the close of the circle work, ice cream and cake were served. In the evening, Mrs. Sanford Johnson held a Christian service, at which time Mrs. Dr. Briggs gave a most instructive talk upon "Motherhood."

Mr. and Mrs. Sullivan favored the occasion with one of their expressive songs, soon followed with the very convincing test work of Mrs. Sanford Johnson, making our first anniversary closing for this our first Anniversary of the People's Psychic Society.

We as a society, extend to all our friends a most cordial welcome; come let us from all parts of our globe, know what we can do for the great art of loving and serving the highest and the best, through thus uniting we become a greater power for good. I wish we could have a congress of Spiritualists each month, all societies using such means, that time, I have every reason to believe it would result in a greater strength, a clearer understanding of the inner spirit that prompts our every act. I believe a great, true, unselfish love—would spring forth into a more perfect expression than we have ever known in this spiritualistic movement.

ADELAIDE K. BROOKS.

Los Angeles, Cal.

## THE GOLDEN RULE.

Read to The Golden Rule Society by the Author, at Its opening Meeting of the Season.

This world would be a better place to live in for awhile. If everyone would think right and always wear a smile; If each would keep the body clean, the mental free and cool; And bear in mind for all mankind the forefearful Golden Rule.

If man could keep his anger down and kindness up above; There'd be no need for cramping creed, and plenty of love for love; If man could keep his soul in tune and smother down the mule, The only guide he'd ever need would be the Golden Rule.

If man to man were always just, were always kind and true, Each one right here upon the earth would sometime get his due. If Love and Wisdom always ruled in Life's great common school, Mankind would need no stronger law than the dear old Golden Rule.

The Golden Rule has won great fame, 'Tis quoted o'er the world, And every Saviour has the name of having it unfurled, And yet, were it but lived to-day, no wars would ever be, And peace and plenty on the earth would reign eternally.

DR. T. WILKINS.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Leelin.



## How to Keep Always Young.

Secret Explained by a Chicago Woman Who Has Been a Social Favorite in Six Cities, and Preserves Her Youthful Spirits though Nearly Ninety Years of Age.—She Has Had Experiences That Teach Her that the Spirit World Is Very Close.

Would you like to keep young, gay and charming? It can be done and here's the way a lovely Chicago woman—Madame Lucie D'Eplay of the Old People's home and the most exclusive social and intellectual sets of half a dozen large American cities—has accomplished the feat. (as set forth in the Chicago Tribune.)

A preliminary word about the history of this popular belle, "eighty-five and a half" years old, according to her own statement, vivacious, as a young girl in heart, mind, conversation, and spirit, may not come amiss. Madame D'Eplay was born in Paris. She still is "vive Parisienne" in all essential matters—and manners—though she left "cher Paris" for good fifty years ago and has never returned, even for a visit. After a happy girlhood, filled with varied good works and devoted to study of the sciences of the world, the pretty mademoiselle married Dr. Gilbert D'Eplay, writer of many scientific volumes, tutor to a number of royal children, among them the boy who afterwards became the Emperor Frederick of Germany, and with him journeyed to America.

A Louisiana plantation constituted the first American home of the woman who even then was beginning to formulate and follow the cheery philosophy that has happily carried her through so many changing years and vicissitudes of fortune when the war had swept away the D'Eplays—some of whom, for love of their merry young "Mistress" scornfully refused to consider themselves emancipated, and insisted upon accompanying her "up north"—and a generous share of the D'Eplay fortune, a new home in southern Illinois, where Dr. D'Eplay died, suddenly and under distressing circumstances. Then Madame D'Eplay came, with her children, to Chicago, where she has resided for thirty years, and which city she loves dearly.

From such woman she now became poor, finding it necessary to eke out her slender financial support by teaching French and pastel painting, in which she still is efficient. Previous to these trials her two oldest children had died within the space of four days, being slain by "black diphtheria" while the distracted young mother lay helpless with the "bone fever" of the early south, now more precisely diagnosed as inflammatory rheumatism. So it will be seen that the indomitable and brave spirit which always has supported and upheld this gay-hearted young-old beauty has not remained untested. In later years ill health and a painful accident have contributed their quota of suffering, but "la philosophie" that has proved so potent shows no diminution of comfort or lustre.

### Troubles Do Not Daunt.

"It is all well," says Madame D'Eplay. "It is all well with us always, whether we can see this or not. I have had troubles; I have suffered; I have seen those I love suffer, which is harder to bear than personal distress or sorrow. But I never have been discontented or unhappy, and I never shall be. Life or death, it is all well for me, and I feel that I die with me for young in spirit. To die that would be easy. To go, old in heart—that would be very hard."

Madame D'Eplay, who, some years ago entered the Old People's home, because the son and daughter still living quarreled continually over her place of residence, each ardently desiring that she make her home with his or her family, and with officials, residents, employees, and visitors of the institution. She has hosts of "outside" friends and goes out no little, despite the fall that not long ago resulted in lameness. The circus she invariably attends with her well-loved grandchild and namesake, and a French maid—especially when Bernhardt is acting—finds her a delighted, enthusiastic attendant. A daily English and weekly French paper she reads religiously, together with many books of fiction, poetry, philosophy, and science.

In earlier years she has written much, and still works occasionally upon the book of poems her friends are anxious that she should publish. Her little garden is well tended and the joy of her summertime existence, French lessons still are given when opportunity offers and the gentle, clever, aristocratic, optimist never lacks time for receiving visitors or for bright conversation. Fifty years easily might be dropped from her apparent age when the sparkling eyes flash over some intellectual problem or play of wit.

### Gifts Secret for Retaining Youth.

Asked for the secret of her unchanging youth, Madame D'Eplay smiled and expressed herself willing to give it for the sake of "les autres" but less experience in the way of keeping young and happy under trying and sometimes distinctly adverse conditions.

"Preserve a good conscience, do all the good you can for and to others, keep occupied, be content, always, and take alive in good spirit what ever fate may send."

These she declares infallible rules for maintaining perpetual youth, and she insists, moreover, that the suggested life-attitude may be acquired at will. Looking at and listening to her, this is easy to believe.

"Can you change fate or circumstances by complaining?" she asks earnestly. "No? Then why repine? It will but make the real trouble worse, add unnecessary others, render you unpopular, and push away all chance of happiness."

"It is cowardly and selfish to fret or grumble. Be sure whatever comes is best for us, though this may not seem at the time, possible. Make up your mind to be happy, no matter

what happens, and this will become less and less difficult—always supposing your conscience is easy, and this condition each may regulate for him or herself. There always are opportunities of doing good to others, if it is only to be kind to a little child or speak cheerily to the sorrowful. Think of others and you will forget yourself—and keep happy and young."

### Sad for Others, Not for Yourself.

"I am sad for others, sometimes, but I have no personal troubles. I have had wealth and youth and social standing. These I have not now, but no matter! I was happy with them, trying to do what little good I might in the world; I am happy now, without them, still trying. Religion? Yes, it is a great comfort. I was born and reared a Catholic, I have been an Episcopalian many years, though I love and respect them all for the sake of the help they give others. For me God is too big for any creed, but I can see his finger in many matters. To be truly religious is of great benefit, a great help if one would keep happy and youthful. There is great and revivifying power in faith and love and charity. I have lived so long and had so much experience that I now judge no one harshly. Who knows how far each of us is responsible for his faults?"

### Bitterness and Hardness Bring Old Age.

"DEATH? I DO NOT FEAR IT. WHY SHOULD I? IT IS NATURAL AS BIRTH, AND WHILE I AM NO SPIRITUALIST, I HAVE HAD EXPERIENCE THAT THE OTHER WORLD IS VERY, VERY CLOSE, AND BEAUTIFUL. SOMETIMES, WHEN I AM TIRED OR SPIRITUALLY UPLIFTED, I THINK I WOULD LOVE TO BE DEAD, BUT I LOVE ALSO LIFE AND MY CHILDREN. THEN, TOO, I LOVE THIS COUNTRY SO MUCH THAT I WOULD STAY IN IT AS LONG AS I CAN."

"It is bitterness and unkindness and pessimism and hardness of heart that bring on old age of soul and body, and these are never worth while under any circumstances or conditions. Love, forgive, be cheerful, this is the way to be young and happy, and I wish I could make all the young people, hear and pay attention. I never, never have been bored; I never shall be, while the world is so full of lovely things and nice people, of beauty and music and laughter and little children, or remarkable change and progress."

### The True Secret of Happiness.

"I love all the world and have many people to love me, and every moment of life is full of ever fresh interest. Beside such joys, what matter increasing years, failing health, loss of financial good fortune? We always should remain in soul and heart but little children. With the child's great interest and good will and habit of happiness, we must be always and forever young!"

Madame D'Eplay has lived her own philosophy, and offers herself as proof of its soundness. She is, young in spirit, young in soul, gay in manner, happy in disposition, and charming. To chat with her is to forget that she is nearly 86 years old, and the gentle charm of her smile and the grace with which she says and does everything leave an impression of youth—and happiness.

### STRANGE EXPERIENCE.

He Took the Works of Two Old Clocks, Made a New Brass Frame, and Mixed the Wheels of Both Clocks, not by Calculation, but by Inspiration, and Completed One Set of Works that Kept Exact Time.

Dear Mr. Bicknell—I received your two cards and thank you very much. I am glad you liked the photo. As soon as I get them I will send you a picture of "The Spirit Clock."

I now sit here and admire my work just as you would, because it seems new to me. It seems like the dream as I think it over and find how all the material and everything was placed in my way. It is well to believe that I did the work, but it was under the control of an unseen force, known as "spirit." The following will prove what I write.

One day something seemed to tell me that I should make a clock. I did not stop to figure on any material, but went up stairs and brought down some lumber and started the case. I did not figure on what the size of the case should be to fit the works, or anything; I just worked on.

I knew not where to find the next material, the works or any part; I never gave it a thought. Just as I needed anything, I knew where to go and what to do. The result is a clock that runs with the best. It is perfect in design, and in every way is what others would plan and figure out in order to get it, perfect in every way. Mr. Bicknell, you can see that I had unseen expert help. It is just as plain as darkness and sunlight, and it will be impossible for me to put up such a piece of work in any other way, when I knew nothing about clocks and their principles. It is just like a dream. I could sell the clock, but I do not like the idea of parting with it. It seems to be a part of me. I started a letter, but it is nothing but clock talk.

Very truly yours,  
MELVIN E. BUCKOUTZ.  
La Motte, Ill.

## PERSONAL AND IMPERSONAL GODS.

Faith Has No Use for Reason.

Through the knowledge and influence of Modern Spiritualism millions of people have been made aware of real changes in their faith in dogmas pertaining to a god, a devil, a hell, damnation and salvation by blood atonement. We hail with delight all such changes in the minds of men; yet some cling fondly to their old ideas, the most absurd of all.

"The universal fatherhood of God and brotherhood of man," we hear so much about is simply a rhetorical flourish of fiction. Many people have repudiated the Jewish Jehovah, fair and square, and declare they do not believe in a person who is not a person.

That is good, and we rejoice to learn it; nevertheless they constantly make use of bible ideas, phrases, quotations to vindicate Theism. If they do not believe in Jehovah, why use bible texts to sustain faith in a God? They should, to be consistent, discard the Bible as a source of evidence; because it is called "The Word of God"—one and the same God in Old and New Testament, from Genesis to Revelations. It is Jehovah, the personal god of both Jews and Christians. If they do not recognize a personal God, they should not use scripture to prove their impersonal God.

If "God is a principle and not a person," as Theists affirm, why do they always call it "He—Him—Father," thus giving it a personal appearance? It seems to be a principle of the world, according to the preamble, being to "maintain liberal meetings and lectures on Spiritual and other kindred subjects of reform."

As is the case in all movements of a progressive nature along religious lines, the object of the society was aroused, and one of the ministers of the city, of the Methodist faith, made it a subject of caustic comment from his pulpit. But these unpleasant experiences are mostly of the past, our elders have learned their lesson, and the object of the society, which we might be free, and to-day, even in this conservative New England town, we command such a measure of respect as must be very gratifying to them.

Twenty-five names were appended to the subscription list of that first year, all but four or five of whom have joined the vast multitude of the unseen, and their earnest, self-sacrificing labors in this cause of religious truth have been taken up by the younger but, we hope, no less earnest generation.

Twelve lectures were given that first year under their auspices, and these have gradually increased in number until now, and for many seasons past, regular Sunday services are held eight months in the year.

In 1889 the Children's Progressive Lyceum was established in connection with the work of the Union, that our children and young people should have the privileges of education and growth in the same line of thought as their elders, and this continues to the present day, their meetings being held each Sunday at the close of the morning service.

On June 5, 1885, the ladies organized an auxiliary society under the name of the Helping Hands, the object being to assist in the support of the Union both socially and financially, and most nobly have they filled their mission. It now admits to its ranks members of both sexes, numbers 82 in membership, and each season makes a generous contribution to the finances of the society. The fortnightly suppers given by them throughout the season, as well as their semi-annual fairs, have earned a reputation for their excellence.

### Purchase of Building.

Like most of the Spiritualist societies throughout the country, the Spiritual Union at first held meetings in a hall, Steiner's hall and Grand Army hall having both been occupied by it. But ten years ago the Union purchased and renovated this building in which we now stand, which was erected by the Scottish Rite Masonry, now fitted up as you see it and dedicated to the use of the higher powers for our betterment and enlightenment. Comparatively few of the Spiritualist societies own their own church house, and are proud to do so.

The building was dedicated with appropriate services ten years ago this week, on October 6th and 7th, 1887, and Mrs. Carrie Loring, Miss Elizabeth Harlow, J. C. Crumrine, Mrs. Jennie Hagan-Jackson, J. Clegg Wright and Mrs. May S. Pepper were speakers for the occasion. To Mrs. Chapman, whose interest was so deeply concerned in this society, and who was instrumental in securing the large array of talent present, we are largely indebted for the successful event.

As we consider all these things and realize the progress that we have made in material success, in spiritual growth, and also in the opinion of the outside world, do we feel to pay a word of earnest tribute to those whose courage, devotion and generosity in the years that have gone, have made this gathering to-night possible. Byron Boardman, through whose instrumentality this society was inaugurated, who served as its secretary until his transition in December, 1885, and who, with his brother James, left a substantial fund for the support of these meetings.

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Charles A. Dowsett, Mr. Cobb's brother-in-law, has long been an earnest and devoted worker in the instrument often speaks to us of one just beyond, whose work in the mortal still goes on in this subtle way.

The workers of the present we do not refer to individually. Their history is still making; but well do we know will be a noble one of sacrifice and endeavor, and those who are acquainted with us and this home can see their work, as they gather here day after day, and appreciate it.

And now as we have glanced over the records of the past, have gleaned the truth from the records of the past, what have we learned? and what has it all meant to us?

In the early days of our history our workers and mediums sacrificed much as they traveled the country over, meeting with many hardships, hardships, headless of criticism or reproach, were eagerly listened to, attracted the masses, and held the people—and why?

Were they not teaching the highest and best in the world of truth that it was theirs to receive? Did they stop to consider the policy of this or that, or where it would hit?

Nobly and bravely they advanced the highest revelation of truth as they perceived it, and did it run counter to some of their ancient truths of centuries ago, it was none the less given to the people as a new and better revelation of truth, than which there is nothing higher.

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This belongs to the past; and while we recognize the truth wherever we find it, what need to utilize old and half-formed truths when grander and fuller revelations of Nature's sym-

## An Interesting Sketch.

The Past and Present of the First Spiritual Union, Norwich, Conn.

As secretary of the First Spiritual Union, I have been requested to write a short history of the affairs of this society, from its inception twenty-five years ago, up to the present time, and in looking over the records of the past and considering the affection and devotion of those earnest souls who toiled unceasingly and sacrificed much that we of to-day might enjoy the place in the esteem and respect of the people that we do, it seems but fitting that we should make in our hasty lives and pay this tribute of respect to their memory.

Twenty-five years ago, by invitation of Byron Boardman and Gulford Parker, Mrs. Abby N. Burnham delivered a lecture on Spiritualism in this city, and such was the interest aroused by the work, that on May 27, 1882, the First Spiritual Union of Norwich, Conn., was organized, with Byron Boardman and his brother James, Gulford Parker, E. W. Dean, M. H. Hubbell, George Miller, Edwin Allen, John P. Avery and George W. Dean, as its first officers.

The object of the society, according to the preamble, being to "maintain liberal meetings and lectures on Spiritual and other kindred subjects of reform."

As is the case in all movements of a progressive nature along religious lines, the object of the society was aroused, and one of the ministers of the city, of the Methodist faith, made it a subject of caustic comment from his pulpit. But these unpleasant experiences are mostly of the past, our elders have learned their lesson, and the object of the society, which we might be free, and to-day, even in this conservative New England town, we command such a measure of respect as must be very gratifying to them.

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## OUTGROWN CHRISTIAN SCIENCE.

He Quits that Church for Something Higher and Better, and Thence Exhibits a Good Degree of Common Sense. He says that Spiritualism in its Purity is the Highest Form of Religious Belief.

Mrs. L. E. Fish went to Los Angeles, October 7, and Mr. Fish followed the next day. On leaving Redlands (Cal.) Mr. and Mrs. Fish, who have been the readers in the Christian Science church in this city for many years, also leave the Christian Science organization.

Mr. Fish has not always been connected with the Church of Christ, Scientist, as the denomination is officially designated. He was for fifteen years a member of the Baptist denomination. "But," as he often expressed himself to friends in talking over the church and his affiliations therewith, "I outgrew that as I progressed with my studies and investigations, and now, after twelve years in the Christian Science church, I have simply outgrown this also. All thinking men and women are outgrowing Christianity." By Christianity," continued Mr. Fish, "I do not mean the teachings of Jesus. The lofty virtues He taught can never be outgrown. So, when I mention Christianity I mean the Christian religion as we find them, and Christianity as it is taught among the leaders of the dominant creeds. We take it not as we conceive it should be and as we find it in its origin and first promulgation, but as men have now come to teach it in the Christian churches. It is now a grossly materialistic, not a reasoning, thinking man, no earnest student and philosopher can possibly accept it and not be a hypocrite. I hold the teachings of Jesus to be the highest of any philosopher and leader of men that we are pleased to call Christian churches. It is now a grossly materialistic, not a reasoning, thinking man, no earnest student and philosopher can possibly accept it and not be a hypocrite. I hold the teachings of Jesus to be the highest of any philosopher and leader of men that we are pleased to call Christian churches. It is now a grossly materialistic, not a reasoning, thinking man, no earnest student and philosopher can possibly accept it and not be a hypocrite. I hold the teachings of Jesus to be the highest of any philosopher and leader of men that we are pleased to call Christian churches. It is now a grossly materialistic, not a reasoning, thinking man, no earnest student and philosopher can possibly accept it and not be a hypocrite. 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NESTOLA,  
H. D. C. MILLS.  
and Bath House. Mt. Clemens, Mich.



## THE PROGRESSIVE THINKER

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SATURDAY, OCTOBER 26, 1907.

## WORDS OF CAUTION.

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

## AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to 52 cents a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

## Back to the Elements.

"Religion has no scientific basis; it is merely a belief." Thus said Dr. Page, and truthfully, in our issue of October 5.

Churchmen are not satisfied with the true and original meaning of this word religion. As with many other terms they labor to change the meaning to meet their needs. The word came direct from the Latin religare, to rebind, to bind back, to bind fast. It was the intention of the priest-hood to force on the people their own creed, pretending it had its origin with the Christian fathers. In furtherance of their vile purpose they prohibited the reading of such books as would expose their frauds. The "Holy Bible," now received by Protestants as the "Word of God," was formerly among the prohibited books. The reason given for its exclusion, they claimed it was too sacred to be placed in vulgar hands. They finally brought it out as a necessity. Franklin, in his autobiography, says:

"Our forefathers during the reign of Queen Mary, had an English Bible. To conceal it, and place it in safety, it was fastened open with tapes under and within the cover of a joint-stool. When my great-grandfather wished to read it to his family, he placed the stool on his knees, then turned over the leaves under the tapes. One of the children stood at the door to give notice if he saw the apparition coming, who was an officer of a spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed as before."

There was not only a church penalty at that time—about 1580—against reading the Bible by others than a priest, but there was a civil penalty against having a copy in possession. Martin Luther, educated for the priesthood, never saw a copy of the Bible till he was more than 21 years of age. It was those early restrictions against the book which made it holy to Protestants.

When the truth shall be learned the collection known as the Bible, had comparatively but recently come from the hands of its sacerdotal authors, and its concealment from the hands of critics was necessary to prevent an exposure of its fraudulent authorship. And then there was the dungeon, the torture-chamber, the stake and the fire-brand to silence the critics of those ages, as a Bruno and a Servetus could attest.

Instead of tracing the derivation of the word religion to its truthful source the priesthood, aided by some of the lexicographers, writing in their interest, have dug up the Latin RELIGENS—revering the gods, pious, religious; and some non-critical, classical scholars have aided in popularizing this false derivation.

## Still Coming to the Front.

The French authorities of France, on October 1, issued a decree separating church and state in their colony of Algeria, to take effect and be in force from and after January 1, 1907.

France and Spain, in the past, were the main support of Roman Catholicism. Spain, stripped of her restraining colonies, is now but little behind France in its determination not to be subjected to outside control.

## The Terrible Crime Wave Does Not Involve Spiritualists.

Turn which way we may, and consult the news columns of the public press with critical care, and it does seem if an orthodox devil has an existence he is loose at this time. There is no one class of offences that seem paramount, but they range from capital down to misdemeanors of a minor sort. With a very large exchange list embracing the great metropolitan dailies and down to the humble weekly country organ, and the same startling facts greet us. One paper, which is a fair sample of many, says:

"There appears to be no limit to the crime wave which is sweeping over this section, and will result in the October grand jury being confronted with the most sickening grist of criminal cases in history."

We have been told time and again that these moral delinquencies are the product of growing skepticism; but the truth is, the criminal classes are almost invariably churchmen, or indorsees of the orthodox faith. And the numbers of clerical offenders are so great the conclusion would be that the entire fraternity is on the verge of infidelity.

But, observe, it is not the thoughtful, studious preacher, whose laborious researches have made him a doubter, or an open agnostic, who is guilty of crime. Consult the records, and these bold thinkers are our most exemplary citizens.

Look out upon the long list of so-called infidels in all the ages, and we find them in no exception, models of many virtues.

Omit the frauds, churchmen in belief, in disguise, who have intruded themselves into the spiritual ranks, and are imposing on the world as mediums, fakirs in fact, and there is no class of people of equal numbers in all the world, who are stricter observers of moral, social, municipal and statutory law than the Spiritualists. Churchmen may claim they are blasphemers; but when investigation is made, the believers in spirit communion have the most exalted conception of divinity of any people on the globe. Their God is not he who ate and talked, and wrestled with men, and would tolerate no rival; but is the spirit of a boundless universe, that knows no change, cessation or decay.

We glory in the character, the exemption from crime, and from wrongdoing of every sort of Spiritualists; and we pray all to hold their standard high, as they have ever done, and the time will come when our bitterest opponents will concede we have been more faithful to ourselves, to humanity in general, and to natural right, than any other people. Consult the long array of offenders, and note their professed belief, and all will be astonished at the absence of Spiritualists from the long blotted and blackened calendar.

## More About the Gods.

In a volume of Hibbert Lectures, published twenty years ago, the learned author discussed the pretended Hebrew Scriptures and their authors. In all the ancient writings prior to the addition of diacritical points, claimed to have been introduced in the 6th century, but which some good scholars insist did not appear until the 16th century, there were no vowels, nothing but consonants, and the words were run together, with no spaces between. The correct rendering of the early manuscript by modern scholars is a simple impossibility. Each reader will add vowels to suit his own caprice. The effect was illustrated several years ago by the translation of a passage in Hebrew by two eminent scholars. No person would have suspected the two renderings were from the same text, they were so varied in every feature. They neither agreed in language nor ideas. This the secret why translations of the Bible follow each other so closely, and agree so well. The authorized King James' version, appeared two years later than the Douay, or Catholic Bible, and yet, very generally, they agree in language. This came from both having copied from an earlier rendering. The late revisers were cautioned not to interfere with the older renderings. They merely tried to adapt the book to modern knowledge.

If the old Greek and Latin Scriptures had never been translated to guide modern linguists and each scholar had acted on his own knowledge of those languages independent of each and all others, we should have had a very different Bible from that we now possess. Our best ecclesiastical scholars now concede the Hebrew letters J-h-v-h, translated Jehovah, should have been rendered Jahveh. See Kitt's Biblical Literature, article "God." Jehovah was the tribal god of the Jews, and not one remove for the better from the tribal gods of surrounding pagan nations.

And the Elohim of the Old Testament, everywhere rendered God, was a plural noun, and really was the collective name of all the Hebrew gods; yet the translators exerted all their skill to disguise that fact. They wanted the Jews, whose religion they

## FROM WASHINGTON.

A TELEGRAM FROM THE N. S. A.

CONVENTION AT WASHINGTON.

LAST WEEK, GIVES THE FOLLOWING:

ING: "DR. GEO. D. WARNE, PRES-

IDENT; THE HON. CHARLES R.

SCHIRM, VICE-PRESIDENT; GEO.

W. KATES, SECRETARY; MR. STE-

VENS, TREASURER. THE SELEC-

TION OF OFFICERS IS A GOOD

ONE. ESPECIALLY DO THE SPIR-

ITUALISTS OF ILLINOIS FEEL

GRATIFIED AT THE ELECTION OF

DR. WARNE. NEXT WEEK'S PA-

PER WILL BE DEVOTED TO THE

CONVENTION REPORTS WITH

FULL PARTICULARS.

claim to have adopted, to appear as monothelists; whereas they were in truth polytheists. For a time they even sacrificed to the Devil. See Deut. 32:17. And even Solomon,

"the wisest of men," as we were taught in our Sunday School days, who has the credit of building the first temple, was a polytheist, "for Solomon went after Ashtoreth, the goddess of the Zidonites, and after Molech, the abomination of the Ammonites;" and he built "a high place for Chemosh, the abomination of Moab, in the hill before Jerusalem; and for Molech the abomination of Ammon." See I Kings 11:5, 6, 7.

The most stupendous fraud of all the ages is the Christian attempt to make the Jews appear the worshipers of but one God.

## A Practical Application of the Golden Rule Demonstrated.

Late advices from China indicate a renewal of the Boxer war, which caused so much trouble a few years ago. A cablegram from Shanghai, on the 29th of September tells of the killing of an Italian priest and several converts by the Boxers, in the village of Tavouli. The Lazarist Father's mission, at Manchowiu, has been burned. The missionaries escaped, and telegraphed for aid.

Is it not time this infernal waste of life and treasure, to force an undesirable religion on opposing nations shall cease, in the interest of humanity? China is the oldest, and many times the most populous nation on the globe. It has a system of religion which has made her people the least war-like. Education, adapted to the needs of the people, is widely diffused, and the higher classes show a scholarship which will compare favorably with those of the West.

Why not apply the Golden Rule to this matter of forcing a religion on China, or any other nation which has no use for Christianity? Should missionaries representing Buddhism come among us, and threaten our people with eternal torment if they refuse to accept Buddha as a Messiah, and seek every opportunity to assail the dominant religion in the severest terms possible, how long before their temple would be destroyed, and their missionaries lynched?

Even to-day there are localities in the United States where American citizens, educated and refined, dare not openly express their honest opinions of the nunneries, their inmates, and their priestly visitors. They dare not express their convictions in regard to the early founders of Christianity. Should they do so and relate historical facts, the fate of unwise Christian missionaries to China would be theirs.

Instead of asking China to recompense for property destroyed and missionary lives sacrificed by mobs, or compel her by threatening war ships and an overwhelming array of bristling bayonets, let our authorities tell the intermediaries in the affairs of other nations to stay at home, and mind their own business, else take such consequences as usually follow, and keep silent.

The people of China do not interfere with the natural rights of Europeans, or Americans, who visit them on business or in social interests. And they would be equally tolerant of opposing religions, if its advocates did not appear among them acting the part of dictators, and claiming to voice the will of God.

## A SPRINGTIME LOVE.

Oh, morning sweets were fair and blue in spring's sweet singing season, And happiness we idly sought with all youth's fond unreason; In gardens gay our joy we met, and found in flowerful clods The love that came with the daffodils— and went away with the roses.

For soon the joyous springtime passed And left our dream Elysian Only a fancy unfulfilled, only a fleeting vision; And dead beneath the immortelles of Memory reposes The love that came with the daffodils— and went away with the roses. —Carolyn Wells.

## Another Object Lesson.

Here is another object lesson for Spiritualists to consider. Another materializing medium, who has been puffed in Spiritualist papers by misguided correspondents, has, like Maybe, Wyman, and others too numerous to mention, been grabbed, and as usual the medium's methods were exposed—no spirit from the celestial regions had anything to do with the manifestations. They were all fraudulent. Grab the "Spirit" that comes out of the cabinet and you will 999 times out of 1000 have in your hands the "medium." Read the following from the Daily News, of Cleveland, O.

A "manifestation of physical phenomena," by D. B. JIMMERSON, described himself as the noted Seneca Indian Spiritualistic medium, "was brought to a sudden end Tuesday night at the home of Samuel Boyd, 3419 Marvin avenue S. W., when the 'spirit' was seized by ruthless hands, lights flashed, and the occult force was found to be no other than the 'noted Seneca Indian,' himself. Threatened with exposure and arrest Jimmerson broke down and confessed that the spiritualistic seances in Cleveland for three weeks were fakes and that he did all the writing and picture drawing himself. Jimmerson and his wife, who was with her husband and who also broke down and confessed the fraud, promised to leave town within 24 hours. They were allowed to go.

## "Within the Influence."

Boyd had attended two of Jimmerson's seances. At the first performance at Jimmerson's boarding place, 1325 Prospect avenue S. E., Boyd had sat "within the influence," and a mystic hand had thrust within his bosom a message from his dead wife. Boyd tried again at another demonstration last Wednesday, and drew a tender note from a deceased daughter. However, Boyd declares that on the second occasion the medium's hand lost its cunning, and he discovered how the trick was turned.

So certain was Boyd that he knew how the stunt was done that he arranged for Jimmerson to give a seance in his own house. Boyd invited in about 25 neighbors and newspaper men. Several of the women there were believers in Spiritualism. Jimmerson was to receive \$15 for engineering the "manifestation."

## Hides Behind Curtain.

Across a corner of the room the medium stretched a black curtain about four feet high. This curtain was double thickness and open at the bottom. There were slits large enough to admit one's head through the outer fold; but the inner curtain was, presumably, without opening of any kind. A strip of cloth, a foot wide, stretched above the curtain, and lapped over it a few inches. This paraphernalia, with a card table inside, on which was a tablet, a pencil and a small silver call bell, comprised the "cabinet."

Three chairs facing the audience, were placed at the front of the cabinet. The medium asked two persons to come "within the influence," seating themselves in front of the cabinet. Dr. H. H. Held and wife ventured "within." Dr. Held on the right, Mrs. Held in the middle and the other curtain on the left. The outer curtain was drawn down over them, their heads emerging through the slits in the curtain like the black man at the country fair at whom you are entitled to throw three decayed eggs for a nickel.

## Cautions Perfect Quiet.

Before going into semi-seclusion, Jimmerson made a touching speech in which he asked that no one whisper, or cross his hands or feet, as it might make him lose the "control." He warned them that it depended on the audience to make the seance a success. Later, the audience rose nobly to the occasion. Also before covering himself and the two subjects, Jimmerson showed how he grasped Mrs. Held's bare left arm with his two hands. He asked that Mrs. Held announce it, if at any time he removed either hand.

The lighted turned last cast ghostly shadows on the dusky medium and the expectant subjects. The medium started a low, crooning song in which the elect joined. Suddenly the scratching of a pencil on paper could be heard behind the curtain. A tearing, crumpling sound was heard. Between the curtain and the cloth above a sheet of paper was torn and flung to the floor. The spectators gasped. Mrs. Jimmerson recovered the sheet and in awe-struck tones read:

"Good evening, all. I am Fay." Fay, the medium explained, was the Indian writing control, own brother to Jimmerson himself.

## Fay Worked Hard.

Fay turned out copy fast. The paper came fluttering over, under and through the curtain. Then "Fay" rested and the picture control, "Ida B.," took up the task. At longer intervals sketches, some of them remarkable likenesses of those present, came pouring out. They were all picked up by Mrs. Jimmerson and passed among the wondering spectators. Then "Fay" came back on the job.

"Send me a message, Fay," murmured Mrs. Held. The scratching of pencil was heard, there was a noise of crumpling paper, like a butcher boy trying up a pound of steak, and the paper emerged from the curtain over Mrs. Held's shoulder and between herself and her husband, seized Spirit Arm.

Like a flash Dr. Held seized the arm over his wife's shoulder. A. H. Pendleton, a special policeman, and W. H. Strong, rushed in as the lights were turned on. Women screamed, tables

and chairs were overturned, the Indian struggled desperately, but he was overpowered. It was his arm which Held had seized and which he now held up for all to see with the paper still crumpled in his palm. Mrs. Jimmerson, who had fought like a tigress to free her husband, broke down when threatened with arrest. She confessed the whole performance a fraud. Later Jimmerson also confessed. Both signed the following statement:

## Confesses to Fraud.

We make this statement of our own free will. D. B. Jimmerson wrote the messages to-night with his own hand. He has written all the messages since he has been in Cleveland. The pictures were drawn by Jimmerson at our rooms and brought here. Both the messages and pictures were put out from behind the curtain by my own husband's own hand.

(Signed)

D. B. JIMMERSON.

MRS. D. B. JIMMERSON.

(Witnessed)

W. H. Strong, SAMUEL BOYD.

Mrs. Held explained why she could not tell when the Indian took one of his hands away from her arm, by showing how her forearm, had been crushed in the vice-like grasp of the medium until it had lost all feeling. While he was singing before he had power over the control, he was pinching her arm until she could not tell whether two hands or none at all was holding her. Her arm was black and blue when she was finally released.

## Puts on "Psychometry."

Jimmerson had been giving seances and demonstration in "psychometry" every day since he came to Cleveland from Salem, Ohio, three weeks ago. He declares he is a Seneca Indian from Salamanca, N. Y.

A pathetic feature of the exposure was the grief and humiliation of those who had believed in Jimmerson's powers. One woman, a widow, who had attended many of Jimmerson's seances, and who fought for him when the exposure came, cried bitterly when she heard from Jimmerson himself that all he had done was a mere trick to obtain money.

"My faith in everything is gone," she sobbed. "You have ruined everything for me." Jimmerson did not get the \$15 for the "manifestation."

## THE TIME FOR ACTION.

It has arrived. THE PROGRESSIVE THINKER, the largest Spiritualist paper now published in the world, will continue on its good work in its efforts to ELEVATE THE STANDARD of Spiritualism as a cult, as a sect, as a religion, if you so especially desire, or as a grand uplifting and soul-inspiring SCIENTIFIC TRUTH. Notwithstanding the fact that paper has arisen greatly in price, especially book paper, yet The Progressive Thinker will continue to be printed for the present at One Dollar per year, and the premiums sent out as formerly.

It is a fact that no paper the size of The Progressive Thinker can now be started in the United States, and be sustained at \$1.00 per year. To endeavor to accomplish that feat now would prove ruinous to the one who undertook it.

The Progressive Thinker stands PRACTICALLY ALONE in this country in size, in circulation and influence, and to-day it is received by the great mass of intelligent Spiritualists with greater favor than ever.

Now we wish to extend its influence, to enlarge its scope of action, and thus be of greater value to the great SCIENTIFIC TRUTH, which those possess who believe in SPIRITUALISM. YOU can help us on in the great work we have undertaken by sending in your own subscription, and also by sending in an additional subscriber. The time for action has now arrived.

## Quotation from the Word Painter.

Said the great word painter, Col. Ingersoll:

"The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any creed nor any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness so long as Love kisses the lips of death."

Such was philosophy, as rendered by one of its ablest rotaries. But a voice has reached us from the other shore, that has banished "darkness and death," and we now know immortality is an inheritance of all life.

## Remarkable Narrative.

Mrs. Pepper-Vanderbilt Tells Her Own Love Story; "Bright Eyes" Made Her Wed, She Says.

"MR. VANDERBILT MY SOUL MATE TO THE END OF TIME," SHE DECLARES.—FOR THE FIRST TIME MRS. MAY PEPPER VANDERBILT TELLS HER OWN LOVE STORY AND GIVES HER REASONS WHY SHE HAS BEEN SO BITTERLY ASSAILED.—IN THE INTERVIEW, GIVEN EXCLUSIVELY TO THE EVENING JOURNAL, SHE TELLS A REMARKABLE STORY OF A REMARKABLE WOMAN'S LOVE IN AN HONEST, STRAIGHT-FORWARD MANNER.

Mr. Vanderbilt is the mate of my soul. Bright Eyes, the influence that controls me, brought us together. I fell in love with his pure, beautiful soul. Our higher selves are mated to the end of time. No sacrifice that I could make would be too great for me to make for him. I am a woman and a wife, and my love is the deepest love because it is the love of soul for soul.

It is not an easy thing for a woman to tell you her own story. She can tell you the story of her wrongs. Most women will do that if you will listen, but her love story is different. She does not know whether you will understand. And mine is not easy, perhaps, for the ordinary person to understand.

There is so much love in the world. It is everywhere. We hear about it constantly, but what is it? It is common, carnal love. That is not love. That is lust. Our love, Mr. Vanderbilt's and mine, is different. Ours is the love of the soul.

To me he is the noblest man in the world, and I will bear anything for him. I will go to jail for him if necessary—why not? If you are not guilty you are free, no matter what you may be. But if you are guilty you are in jail, no matter how free your body may seem. That is my belief.

## When She Met Vanderbilt.

I met Mr. Vanderbilt while his first wife was yet alive. His mother had been a Spiritualist. His wife was a Spiritualist. He for years had been a searcher into psychic matters. He believed in the theory of Vedant. When he came with his wife to hear me at the church Mrs. Vanderbilt introduced us. We talked and I began to realize that I had met an unusual man. Then we began to study together. He led me along lines of thought that I had never traveled and my admiration for him grew. I became interested in him; not in his physical or mental side, but in the spiritual being I had met. Then his wife died and we studied on together.

There had been no thought of our physical marriage, we had come from without me. It was practically a command from the power that controls me, Bright Eyes. That is the name the papers have faunted. She is my control.

## Who Is "Bright Eyes?"

Who is "Bright Eyes?" I do not know. "Bright Eyes" is an influence. It may be a sixth sense. It may be sub-consciousness. I don't know. The influence was there long before I believed in Spiritualism. This influence says "I am Bright Eyes." The influence has never lied to me about anything else, why should I not believe it when it says "I am a spirit?" At least a real "You" should be able to do much as Marconi has done. It seems no more wonderful to me than that.

At any rate "Bright Eyes," this influence had never failed me. We both believed in it. If I had been able to control it I might not have allowed it to speak. But whatever this power is I do not possess it; it possesses me. I cannot compel it; it compels me. And then, too, I had come to love this man's soul. No one had loved him as I loved him. He is sixty-five years old; I wanted to make the rest of life here happy. And so when this influence told us to marry we obeyed and we were very happy. We are happy.

## Persecuted for Her Religion.

The persecution this love has brought me is my religion. I might be the worst woman that walks Broadway, New York, and probably they would have done nothing; but I am a Spiritualist. I am influencing him because I am influencing him. He is insane because he is in love with a Spiritualist. "Oh, he is insane—this man, who has business sense to make a fine living and a soul able to appreciate higher things than his trick accusers can even dream of!"

For Minerva Vanderbilt I have no feeling of hatred. I have pity for a daughter who can so forget her duty to her father. She is the victim of bad advisers, while he, because he married me and treated me as he treated his first wife, is insane.

Mr. Vanderbilt has always had ideas regarding his property that might seem original. While the first Mrs. Vanderbilt was alive he made over everything to her, while she, in her turn, made a will leaving everything to him. It was all his, but it was in her name. After her death certain friends of Minerva Vanderbilt had her bring suit for one-third of this property.

Justice Jaycox threw the suit out of court. It had been brought by the same attorneys who are still in the fight against Mr. Vanderbilt. Minerva Vanderbilt had no money for such a suit. Her sister had refused to join with her in it. Mr. Vanderbilt had offered to do anything in his power for his daughter but he refused to divide his property during his lifetime. That was what her advisers wished to bring about. It was a speculation with the advisers, and soon as they found the court would not consider the claim they took the only revenge—the mean, pitiable revenge—in their power. They brought

this action to have Mr. Vanderbilt declared insane.

## Wanted to Give Minerva All.

He had given all his property to his first wife and she willed it back to him. It was his and could belong to no one else. But when the trouble arose, I begged him to settle. "Give her what she wants," I begged him. "Give her everything if she wants it. I have plenty for us two."

But it was a matter of principle with him. He refused and this suit followed. Now they have arrested me on the charge of stealing this house and lot. The house cost \$10,000. Mr. Vanderbilt put up \$4,000 and gave a mortgage for \$6,500 for the remainder. I am responsible for that mortgage and I spent \$2,000 of my own money in improvements, but I am arrested for stealing it.

It was all Mr. Vanderbilt's idea that we should have a home that would be safe, no matter what business reverses might come to him. In order to make it sure he also deeded me the house on Eighteenth street with the idea that we could sell that house for enough to pay out the mortgage on this one, and so we would always have a home. Then, just as his first wife had done, I made my will, leaving to Mr. Vanderbilt not only these two houses, but everything I own and made him executor without bonds. Could anyone do more than that?

But for "Bright Eyes," this influence, I would have been arrested last Sunday at Lynn. To create a scandal these gentlemen advisers sent that warrant to Lynn in the hope that I might be arrested before my people, and put to shame.

It might not have been so pleasant arresting me there. But "Bright Eyes" warned me not to go to Lynn. I was here in my house all the time waiting, but they did not come for me.

## Religion Based on Faith.

What proofs have I of my religion? Has anyone any proof of anyone's religion? No proof. No one has any proof. My belief in Spiritualism is based upon faith, just as the belief in Christianity is based on faith in Christ, and the belief of the Jews is based on faith in the existence of God. Moses was a Spiritualist. Every prophet in the Old Testament was a medium. They must have been, though they were not high in the order of Spiritualism. There must be things spiritual as well as things temporal. When you die the real "You" is gone. There must be some abiding place for it.

If there are sound waves, why should there be no spirit waves? The time is coming when all of us will be able to communicate more or less with the other side.

All this is what I believe. Nothing can be accurately proved. I cannot prove this control which holds me. Did I tell you about the pictures of the control of "Bright Eyes?"

She came to me first when I was fourteen. I have always supposed it was because we were about the same age. I did not know what it was at first. I thought the whole matter a joke. You see my father was a Roman Catholic and my mother a Methodist, and that made me rather a queer mixture from a religious point of view. I was examined and re-examined, and for six years I did not know what it was. Then I came to believe in Spiritualism.

The power, control, sub-consciousness, or what you will, told me she was the spirit of an Indian girl of the Kickapoo tribe, and that a Mr. Eldridge, in New Bedford, had made her picture while she was alive. I did not know of Mr. Eldridge, but we investigated, and sure enough he had the picture of a little Indian girl of the Kickapoo tribe, who had been known as "Bright Eyes." That picture is the one that has been used in the church ever since as my control.

## "Free Love" Belief.

"I am a believer in free love. But I am not a believer in free lust. That is the difference. Jesus Christ commanded the people of the earth to love one another. They should do so. It is free lust that is sinful. And now, about Miss Darrow. It is right that I should say something about her, since she said always against me. Miss Darrow went on the stand because she was jealous of Mr. Vanderbilt. I think the woman is insane. For a year I could not get rid of her. She is a Theosophist and believes that she is the reincarnation of Napoleon Bonaparte. I did not mind that until she came to believe that I was the reincarnation of Jesus Christ, and she had to treat me well, because she had been so unkind to me in the previous existence.

You see, I only want the truth to be known. But the truth about this is like the truth about Spiritualism—about anything nowadays—the truth must have barnacles on it before anybody will believe it.—Mrs. Pepper-Vanderbilt in the New York Journal.

## The Journey of Life.

We start on the journey of life Tiny, and frail, and weak, Not fully equipped for the strife We know not what to seek.

The days pass swiftly by, the child Grows with the fleeting years, In sunshine or storm raging wild, Hopes run their race with fears.



**MAHOMET, THE ILLUSTRIOUS.**  
By Godfrey Higginia, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higginia, and this volume is intensely interesting. It should be read by all who are Christians.







## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

**NOTE**—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the questioner has a name, it will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. M. E. R. Q. If man came up by evolution from the savage, what about the "lost arts" and the statement of science that all modern inventions and knowledge was possessed by the ancients?

A.—This correspondent is mistaken. Science does not teach that there is nothing new under the sun, but that the "lost arts" are not lost, but are in the "wise men" of ancient times would be children compared to the thinkers of to-day. There is the steam engine, and all the machinery that goes with it, and all the appliances of electricity, wholly unknown to the ancients. Of physical science the wisest men of Greece amused themselves telling riddles! As for the lost arts, there are none. The present, in intellectual force and achievements, surpasses everything in the past.

A useless pyramid—a monument of superstition—is one of the wonders of the ancient world, but the labor it consumed was not as much as that required to build the Siberian railway, or the Northern Pacific, and these have not only the advantage of being for use, but are expressive of the people's high moral and intellectual culture.

Ludwig Wrangell. Q. Why is it that most test mediums are controlled by Indian spirits?

A.—It is claimed that the spirits of the red man are nearer to the earth plane, and hence better endowed to deal with physical things. It is not the fact that they are in a majority. Some of the best mediums never receive communications from Indian spirits.

J. S. Cameron. Q. What was the age of the Mormon prophet Joseph Smith at the time he claimed, through the instrumentality of an angel, to discover the golden plates from which the book of Mormon was translated? What proof is there outside of the few men whose names we find in that book, testifying that they handled those plates? Where are those plates to-day? If I ask a Mormon, he tells me an angel has charge of them.

A.—Joseph Smith was born in 1805, and in 1832 he claimed to have received a message from the angel Moroni, telling him where the plates were concealed. This would make him 18 years, but he professed to have first experienced an unknown influence at fifteen. There is not a vestige of evidence of the existence of the golden plates from which Smith is said to have translated the Book of Mormon, beyond the scribe Oliver Cowdery and two other devoted witnesses. Later, all these men, becoming angry at Smith, confessed that it was all a hoax, and they deserted him and the church. Rigdon, into whose hands Smith fell, was unscrupulous, and had the dream of founding a new religion. He used Smith as his accomplice. Smith was a singular blending of rascal and fool. According to the revised testimony of these "witnesses" the story of the "plates" was entirely false. The Mormon religion is too recent in origin to have its claims received by blind faith, as are those which have come down from the remote past.

I was personally acquainted with the family of a brother of Oliver Cowdery. They were excellent people, of high social standing, Spiritualists by organization. In conversation with these nephews and nieces they said it had been to their father, and to them, a mystery how their Uncle Oliver could have been drawn into the support of Smith. They said it was the opinion of their father that he went into the business first as scribe, with full belief, and remained because he disliked the ridicule he would bring upon himself by exposing the scheme. But it, at last, became too rank for him, and he came out declaring the great prophet a fraud.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price 1.00.

## "HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

### AN IMPRESSIVE ARTICLE.

What Is the Specific Gravity of Materialized Human Forms?—Fake Mediums.

When I was a student in college I studied natural philosophy or physics. We learned to investigate all sides and conditions of any phenomenon. We were taught to make our own experiments and deduce therefrom the natural law, yet we used the text-book as a guide in our experiments. We were taught to verify the truths, laws and principles studied in the text-book and to be original investigators.

Just as when I studied botany, though it is of little practical value except to a florist, yet we were taught to be very observing. We learned that Nature had its laws and principles in the vegetable world from the carboniferous age to the present time.

When I studied geometry I learned how to reason, taking nothing for granted, but axioms or self-evident truths. Starting with an axiom or previously demonstrated proposition, we would demonstrate or prove another.

**WHAT AM I TO THINK AND CONCLUDE WHEN I RUN UP AGAINST A SPIRITUAL MATERIALIZATION PROPOSITION AND CAN'T GET EVEN A CHANCE TO DEMONSTRATE ITS TRUTH OR FALSITY?**

Over three years ago I met a so-called materializing medium and I attended one seance. I seemed to be satisfied with it and wrote an article in the medium's favor. I wanted to find a good medium whom I could praise and laud and extol clear up to the skies. I was willing to say a magazine full of good things about such a medium.

I wanted to be the first to say a lot of good things or nothing. This day Francis wrote back that I should try to get the medium to sit under mosquito netting, tucked to the floor, and I might have two columns of The Progressive Thinker to write up such a test seance and to sing the medium's praises therein.

Then I informed the medium of the editor's request for that kind of phenomena. Then the medium demurred.

"Oh, that editor is against me. I don't want to have anything to do with him," said he.

"No, he is not against honest mediums, but he is against fake mediums. If editor Francis finds out that you are an honest medium and get good results, he will speak well of you and take you into the palm of his hand and throw you up into the public sky on the pinnacle of fame, but he will throw a fake medium down into the bottomless pit of oblivion," I remarked. "His paper can do you much good, and his influence is worth having," I concluded.

"Well, I don't care for his favors," concluded the medium.

Such was the substance of our first talk over three years ago.

As I have taught over twenty terms of school, I have passed many examinations, and I know teachers must furnish proof of good moral character.

I conclude that all mediums ought to pass an examination before the State Board of Examiners or before the examining committee of the State Association.

During the last three years I have frequently met said medium, and I have always failed to get such a test seance. I have talked with him about it, but he has had various excuses.

We soon met in a public hall at the close of a spiritual meeting, and I mentioned the subject again and nearly happened to stand another materializing seance, but since then has gone to the sunny southwest. She volunteered the remark that a medium could not get good results with his head covered up. I concluded that conversation by observing that a mosquito netting over a medium's head would not hinder such manifestations.

With such artful objections I was disgusted. A person with a scientific mind would try a seance under many different conditions.

The last time I met said medium, it was on Monroe street, in front of the store where I work.

We had a long talk, his last excuse was that it was too warm weather (August) to sit then, but the weather should not be too warm to ascertain the truth.

"Choose your sitters," said I, "and have them swear to the results and have their affidavits printed so people will know who has been to a test seance; then show that affidavit under the noses of your opponents; then your friends won't be put to so much annoyance to defend you. If I were a medium I would sit under such test conditions all the while for self-protection, and I would not give people a chance to cast insinuations upon me. I would not cause so much dispute or my friends so much trouble to defend me."

So I concluded, but he thought he had friends enough.

Now the weather has grown much colder. I saw him pass by the other day and he was as cold as the thick cold without any seance.

What does a spirit form weigh if standing on a pair of scales?

Would his foot melt if placed in water?

How would the water taste there- after?

What would be the result if placed in any other liquid?

When a spirit form dematerializes, going down between the curtains, or he should go down with head erect like a drum major so the sitters can see his face instead of the top of his head, as if he were bowing like a fakir.

I have talked with those who have been in said medium's seances and some say he gets or gives personation. Now, the rule is that no medium who charges should ever personate

### MRS. MAY PEPPER VANDERBILT.

An Impressive Statement Made in Her Behalf.

To the Editor:—We hope you will spare us a little of your valuable space in which to say a few words in regard to the Vanderbilt case. We are afraid a prejudice may be created in the minds of some of your readers who read only the newspaper report in regard to it. A great many of the statements which have been spread broadcast are absolutely false and create a very wrong impression. Many think and say that Mrs. Vanderbilt denied her mediumship on the witness stand at the late hearing in the case of Miss Vanderbilt in her efforts to have her father declared incompetent. Mrs. Vanderbilt said, in answer to questions by the opposing lawyer, that she had never seen "Bright Eyes," and knew of her mostly by what her friends had told her, she herself being in an unconscious condition while under the control of the spirit. I do not call that denying her mediumship; very few mediums have ever seen their control or guide; and because she could not, at a moment's notice, tell the contents of a sealed letter held in the hands of a lawyer, one would think that Spiritualism had been knocked all to pieces by the capital that had been made of it.

We wonder how many mediums could have given the slightest demonstration of the truth of the spiritual phenomena under the conditions, under a constant and towering skyward, harassed and perplexed by the lawyers, and surrounded, as our sister was, almost entirely by enemies and opposers. Mrs. Vanderbilt has never professed to read sealed letters; she frequently does give the exact contents of letters placed on the table at her meetings, and because of that fact mediums have got in the habit of advertising that she will do so, but without any authority from her.

The attacks made on her moral character could in every instance have been proven false had an opportunity been given her, but not anticipating the charges that were brought against her, she did not have witnesses present (which she could have had) to disprove them. Mr. Vanderbilt incurred the enmity of his daughter by marrying a Spiritualist, and his wife is being martyred to gratify her malice. One of the latest moves in the case has been to issue a warrant for her arrest on the charge of stealing a house and lot; think of it—stealing a house and lot that her husband was proud to present to her and is willing to testify that he did so present. No unprejudiced person could converse five minutes with Mr. Vanderbilt without being convinced that he was fully competent to judge as to what would be for his best interest and happiness. Experts testified in court to his perfect sanity, except as regarded the one point: that he believed he could communicate with the spirit of his deceased wife, but that anyone who so believed must necessarily be insane. A lot of crazy men there must be running about loose, and if all the men are incompetent who present their wives with a house, just imagine it; but this one was not presented; it was "stolen." We understand now the reason for the building of so many "sky-scrapers" in New York; they are afraid their lot will be stolen from ordinary buildings on them.

Mrs. Vanderbilt was engaged to speak at Cadet Hall, Lynn, on Sunday, the 6th, but the warrant was sent on here that she might be arrested before the service. A very large crowd was present to hear her, but she sent word that she could not be present, thereby avoiding arrest. The audience was unanimous in their expressions of indignation, and their sympathy for her. The immense audience that greeted her at Unity Camp on September 8th, filling the largest auditorium, although a very strong day, showed the hold that "May Pepper" has on the hearts of New England Spiritualists. Probably before this reaches the eyes of your readers the second hearing in the case will have been reported in the daily papers. If Mr. Vanderbilt should be victorious and prove that a man has a right to marry the woman he wants, if he can get her, thousands of Eastern Spiritualists will rejoice and be glad. If another jury should pronounce him incompetent, even if the property which he has freely bestowed upon the wife of his choice should be taken from her, even should she be sent to prison for "stealing a house and lot," the love and sympathy of her hosts of friends will go with her, and we will wait patiently the time when she will again be doing the work of the spirit world and will prove to friend and foe, in the future as well as in the past, her wonderful God-given mediumship. MRS. A. A. AVERILL.

Lynn, Mass.

In a materializing seance, for there is no dividing line between such personation and fraud. Better have a little genuine phenomena than a lot of doubtful show stunts or tricks.

I have inquired also of those who have attended his seances, many times as to how the spirit form and medium at the same time, and they answered "no."

Suppose such a medium sits with floor in his hands, he can easily pull a big handkerchief out of his pocket or clothes and spread it on his knees and empty the flour therein; then he can play the fakir if he wants to do so.

Just so if he sits with his feet in front, he can take off his shoes and put on another pair of socks; then he can play the fakir.

If a medium gives a free test seance, we think he is working for the good of the cause; but if he charges we think he is working for the dollar. Brother Francis is doing just the right thing in demanding test conditions before he gives mediums a moral certificate; and local and State Associations should do the same.

In materialization I would try many different experiments, just as I would in natural philosophy and chemistry.

The whom I refer to is Mr. Forbush, whom Mr. Faust exposed in issue of last week. H. E. MARTIN.

49 Dudley Place, Grand Rapids, Mich.

### GEORGIA GLADYS COOLEY.

Entertaining Letter from this Well-Known Speaker and Medium.

It has been some time since I penned an article for the perusal of the dear readers of the good old Thinker, but much work, visiting and travel, have claimed my attention.

I left Chicago, September 15, for my old home in Portland, Ore., where I visited with relatives a short time before starting on my extended journey, and I must say my most pleasant visit in the west, as I found my relatives all well and happy, and met more of the old friends than I had ever met in previous visits, as well as some dear friends from our Eastern States.

I found the First Spiritualist Society prospering under efficient management, and the weekly meetings held at the palatial home of Mrs. Lucy Mallory are an inspiration to all who attend. This worthy woman has held open house for the teachings of Spiritualism for many years, and the city of Portland as well as the cause at large is greatly indebted to her and her loyalty to Spiritualism. May she be spared for many years.

I left the Rose City for San Francisco October 5. Had a splendid trip over the mountains, enjoyed the wonderful scenery, admired the majesty of Mt. Shasta, standing forth in its snowy garments, and with a great rellish partook of the unsurpassed mineral water of Shasta Springs. Here the scenery is beyond description, the mountains towering skyward, waterfalls trickling over them, studded here and there with electric lights within colored globes, making one feel they have found a fairy land. Just about the time your soul leaps with joy and you feel contented to remain in this beautiful fairyland the conductor shouts "all aboard," and we were soon speeding onward, arriving in San Francisco Monday a. m.

Poor old San Francisco; not at all what she was, and the signs of ruin and devastation everywhere. The earthquake and fire of April, 1896, treated her harshly, but with Western energy and grit she is fast building up again, and it is astonishing what has been accomplished in such a short time; yet, as I watch the people, especially on Market street, I noticed they did not push forward with the speed and agility of former years, and their faces wore a demure expression, and to the general sadness of the city's air was quite perceptible, showing plainly the psychological influence of the great disaster.

My time here is spent in sight-seeing, but to enumerate would take up too much valuable time and space. To me the most interesting object of view was the new and improved view of the spineless cactus, now on exhibition in the Jerry building. It is the latest, and to my mind, the greatest achievement of the genius and wonderful work of that "wizard of horticulture," Luther Burbank.

Some of the readers of The Progressive Thinker may remember that I wrote for the paper October 25, 1906, in which I commended Mr. Burbank on some of his successes, and spoke of his promise to produce the spineless cactus, saying I had long felt the Spanish needles and cactus would some day find their place and use in the world. I never closed the door without this thought presenting itself to me; and now we have it, for in the evolution of the plant the percentage of water has been largely increased.

The plants are used for hedges or fences and for ornaments. The leaves furnish food for all kinds of stock as well as poultry. The fat young leaves make excellent pickles and are good for eating like egg plant. They are also used as greens and produce a sweetmeat similar to preserved citron. The abundant and mucilaginous juice from the fruit and leaves is mixed with white wash to make it lasting when exposed to the weather. The leaves are admirably adapted for novelties and as a substitute for hot-water bags.

The fresh fruit of the improved variety is unique in shape and color, superior to the banana in flavor and is usually sold at the same price as oranges, so says the San Francisco Chronicle.

With truthfulness can we say, "Nature has no secrets or mysteries; she is open to all those who will study and seek."

Autumn Burbank dared to study her work and has been rewarded thereby. This grand man is giving to others the best that is in him, and through his patience and knowledge we are all benefited.

He, like Edison and some others, is a blessing to the world—a special servant of the people as well as God within himself. Walter Scott said:

"One crowed hour of glorious life Is worth an age without a name."

Luther Burbank has found his crowded hour of glorious life, but also has made a name for himself that will never die, and when we look upon the improvement of our fruit, vegetable and floral productions of this age, we see the name of this man and feel the vibration of a well-grown soul.

But my article is already too long and I must say adieu to my friends in America. The next time you hear from me will be from foreign lands, as I sail to-morrow on the steamship Siberia for Japan.

My address after January 1 will be Wellington, N. Z. My American address, 230 Columbia street, Portland, Ore.

GEORGIA GLADYS COOLEY.

OF THE

TO NAME 12 CATHOLIC CENSORS.

Will Examine Publications Under New Encyclical.

ROME, Oct. 15.—In pursuance of the Papal encyclical, published September 16, on the subject of modernism, condemning books or newspapers of modernism, tendency, which must not be permitted to reach any pupil in the universities or seminaries, 12 censors will be appointed to examine all periodical publications likely to find their way into the Catholic universities or schools.

All Catholic daily newspapers are ordered to submit to these censors advance proof of any articles on subjects which are likely to arouse controversy.

## STRANGE PREDICTIONS

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

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

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

In his office in New York City, surrounded by charts and dials of strange design, Prof. Albert H. Postel studies daily over the lives of men and women who have written him for advice on affairs of business, love, speculation, travel, marriage, health and the important events of life. The following letter gives an idea of Mr. Postel's ability:



MISS EFFA M. TRYON.

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

MISS EFFA M. TRYON.

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

Readers of this paper can obtain a reading free of charge by addressing a letter to Prof. Postel, Dept. 684, No. 126 West 34th street, New York. Simply say you wish a reading of your life, stating your birth date, sex and whether married or single. If you wish to do so you may inclose 10 cents (silver or stamps) to pay postage and clerical work; however, the reading will be promptly sent, whether you inclose the 10 cents or not.

**PLEADS FOR TORCH TO CURE HERETICS.**

Retired Preacher Tells Presbytery Middle-Age Method Is Needed in World—Others Should Die, Too—Dr. R. M. Patterson Startles Assembly in Philadelphia When Views are Announced.

The Rev. Dr. Robert M. Patterson, a minister of the Presbyterian church, who is well known in Albany, Chicago and Philadelphia, and who has lived in Malvers, a suburb of this city, since his retirement from the ministry several years ago, caused an uproar in the Presbytery that met in Philadelphia, October 14, by declaring that the tenets of the Presbyterian church are heretics, blasphemers, and co-respondents in all divorce cases.

Persons who sought out afflictions should be harshly dealt with by law, said Dr. Patterson, and the death penalty should be established as the punishment for attacks on women.

Dr. Patterson had been scheduled on the program of the Presbytery for a speech on John Calvin.

Wants Death for Many.

The first thing he said when he got up to speak was:

"If I had my way about it I would have an executioner called in to deal with all heretics, blasphemers, and Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such to-day that nothing but measures like this can stop it."

"I would requisition the services of the executioner also for those despicable persons who make divorces necessary by the intense manipulations between husband and wife."

"And for those who, under the guise of an artistic temperament or uncontrollable fascination, take unto themselves afflictions, forsaking their lawful wives, I would have the law recommend harsh punishment. Execution also should be the punishment for attacks on women."

When Dr. Patterson had finished speaking, the Rev. Dr. John Wheaton, the pastor of Mizpah Presbyterian church of Philadelphia, rose to declare that such pronouncements were too radical for expression in the present day.

Near Clash Over Views.

The Rev. R. C. McCook, formerly pastor of the Presbyterian tabernacle, took to his feet with some heat and declared that instead of being radical, Dr. Patterson was ultra-conservative. He had harked back to the thought of the middle ages, said Dr. McCook, and his ideals were those of the inquisitors in Spain and the anti-papal religionists of Germany.

"There is no man in the Presbyterian church like Dr. Patterson to-day, I hope," said Dr. McCook in conclusion. This roused Dr. Patterson's ire and he started to make a spirited reply. Others tried to speak at the same time, and the meeting was in an uproar. The moderator presided for order and announced that to preserve the peace of the meeting further discussion on Dr. Patterson's speech would not be allowed.

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This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting. It is a spiritual book for Spiritualists, and interesting for everyone.

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## WANDERINGS OF THE HULL PILGRIM.

In a short time after my article, "The Hull Pilgrim at Home" was sent to The Progressive Thinker, I packed a few of my belongings and journeyed eastward, my objective point being Lily Dale, N. Y. I stopped enroute at Mantua, Ohio, where our son George has been located since he started out in the world for himself.

On reaching Mantua I met my sister, Mrs. Alice Leeds, her husband and little daughter, who are about to take up their residence in Massachusetts. My sister and family have for many years been residents of Cleveland, and are well known among the Spiritualists of that city. Sister and husband were tireless workers in the Lyceum course until the failing health of Mr. Leeds compelled them to drop the work they loved and for which they labored so devotedly.

The visit to Mantua, enroute to Lily Dale, was one of only a few days including a Sunday. As soon as it was known to some of the Spiritualist friends at Mantua, Ohio, that I was in town, I was called upon by that indefatigable worker (especially on behalf of lyceums) Mrs. Florence Barber, who pressed me for an engagement at the camp ground Sunday afternoon.

I had thought to spend Sunday as a quiet visiting day with my relatives; I had thought I would not visit beautiful Maple Dell; I did not make this decision because I had ceased to love that spot; many cherished memories were stored in my soul in connection with former work at that place. I had never been there without my recently arisen companion in earlier days. We had filled camp engagements, and later, we held three sessions of Spiritualist Training School on those grounds.

When we had recently passed through so many ordeals, I felt I must make that journey as free from them as possible. In consequence of my feelings, which some might call purely selfish, I declined at first to meet the friends at Maple Dell. This resolution was soon broken, an instant after I had said I could not make the engagement, the "inner voice" said, "Mantua, do not weaken now; arise and be strong for anything; we have a message for the people; go!" and I did go; how rejoiced I was that I had followed the bidding of the spirits after all was over.

Maple Dell has lost none of its attractiveness; to Mr. Hull and myself it has always been a beautiful place, and wonderfully adapted to intellectual and spiritual work.

To me, it seemed a lamentable fact that as a camp ground it has been deserted; no meetings save a social and a lyceum was held during the work, the past season. A committee looked after the Sunday meetings, and although these meetings were well attended, the audiences were only faint reminders of that gathered in the beautiful auditorium in earlier days.

After a sojourn of a few days in Mantua, I resumed my pilgrimage and reached Lily Dale on the morning of the 21st.

My recent visit to Lily Dale was the first in five years. I had looked forward with something like dread when I contemplated my return to this place. We not only had conducted three school sessions at Lily Dale, but we once owned a home, a beautiful home there, and we were fond of the Dale and its picturesque surroundings. I had felt sorry when its real name was taken from it and "The City Assembly of Light" was substituted. The latter name was substituted because of beautiful things, but the term "Lily Dale" had become endeared to thousands who had from time to time journeyed to that "Mecca of Modern Spiritualism," and they were rejoiced. I am sure, when the name under which that delightful place was cherished was restored.

There are so many good things to my relative to the meeting recently closed at Lily Dale, the query arises: "What can I leave out?"

The versatile pen of the Fixed scribe has faithfully portrayed the judge the meetings of the present season. At most, I feel I can only write from a personal standpoint.

I was met at the train on my arrival, by Mrs. S. J. Lutes, an old and valued friend of Mr. Hull's and mine. She at once informed me I was to occupy a room in her cottage during my stay at the Dale. It is seldom a weary pilgrim finds so restful a place on grounds where there is so large a gathering, as I found in that upper room at Lutes Cottage. I did not mingle with the public on the day of my arrival. I begged to be left alone in the cottage, during the service hour in the afternoon. That afternoon was a sweet and a sacred season to me. I received positive evidence that while in one sense I had entered the grounds near and dear to me, alone, I had not been alone. My beloved came to me—the other pilgrim—and he assured me, and he gave me strength and courage. From that time my soul was lifted out from among the shadows. Light came; strong, radiant and beautiful. From that time, during my stay, I felt the glory of an inspiration from that enfranchised soul, touching at times the depths within mine own.

My first appearance on the platform at Lily Dale was Sunday, a. m., August 18. When I reached the chair standing by it, as though in waiting for me. I had never felt his presence more tangibly, and I felt his presence during the entire service. Several afterwards described him in the same position where I had seen him on my entrance to the platform. I cannot go into detail here as I would like; neither time nor space will allow.

My visit at Lily Dale covered a period of ten days. It was one of the most uplifting, consequently pleasant experiences which has been mine since the shadow fell so deeply over my way.

I cannot conclude this part of my article without referring to the perfect harmony and good will which was a noticeable feature among the workers at Lily Dale. The selection of John Lillie for chairman was a wise one. His wonderfully magnetic voice, coupled with a magnetic presence, each telling in its own way the good will in his soul, makes him an ideal chairman. Another factor deserving many mentions, was the orchestra under the direction of Mr. Humphrey, husband of the estimable President of Lily Dale Association. The music—well, in many instances

## Don't Commit Suicide.

Do not kill yourself, my brother; Do not take your life, my sister. Lonely stranger, standing, gazing from the bridge into the water, Full of trouble and despairing, Full of sorrow and foreboding, We are brothers, we are kindred, We will lend you our assistance. Tell us all about your trouble; Tell your brother, tell your sister; Tell some person how you're feeling; Tell somebody what you're thinking; Ask them for a brother's counsel; They will help you like a brother; Give you strength and give you courage.

Oh, my brother; oh, my sister, Standing by the mystic river, Don't jump into eternity. Linger longer here among us; Help the needy, those below you; Don't despair, but fight the harder; Hold out longer till you're wiser; Welcome trouble, welcome sorrow; Never whimper over labor; Be a soldier, be a hero In the longest, deepest darkness.

Let the troubles grind and smooth you. Polish down the spots and wrinkles Found upon your disposition. As the buffer makes the polish On his patent brass invention, Let the living emery wheel Grind and polish you all over.

When you cross the mystic river, Then your labors are not ending; For the glory world around us Is a life of long progression. We are climbing, sometimes falling, Up and down progression's ladder. Hence our life is full of striving, High ideals and endeavor. Simply dying is not ending. Any trouble we are having, Dying does not change our nature. Does not make us angels quickly, Does not fill us with perfection. For progression moves quite slowly. Help the needy, those below you. Then their thankful 'tho's, so happy, Will be flowing back to you and filling you with happy thinking. Would you still be far more happy? Would you grow to be more useful? Would you have a better mission? Would you like to live for ages? Make, oh, make more people happy. So their happy 'tho's will fill you With a living joy unbounded; Then you'll want to live forever.

—EUGENE MARTIN.  
49 Dudley Place,  
Grand Rapids, Mich.

## LOVE.

Love lightens our care, drives sorrow away;  
Love scatters the clouds to the brightness of day.

Love gladdens the soul and fills it with song;  
Love lifts us to right, and rights all the wrong.

It makes life worth living; love is real and not a dream;  
It is truth, and God-given; love guides with its beam.

Love is holy, uplifting; 'tis emotion sweet and deep;  
Love's the highest aspiration God's holy law to keep.

Love teaches only goodness; it knows no fear nor shame;  
Love is the holy essence of passion's tender flame.

God's words, are love and law; love should rule on earth plane;  
To love and be loved is life, so blessed be love's holy name.

MRS. J. H. DALLAS,  
Port Worth, Texas.

It was beyond description; it was uplifting and inspiring. Every speaker to whom I listened seemed at his best; why should he not, under such conditions as I have named.

My return from Lily Dale to Mantua, I remained in the beautiful hall occupied by the Christian Spiritualists, Mr. Homer S. Sax, President. During my sojourn in the city I was entertained in the pleasant home of Mr. and Mrs. Fred Haskins. Mrs. Haskins is a devoted step-daughter. Mrs. Haskins and husband are much interested in our philosophy.

September 2, I officiated at a transition service in Willoughby, O., the announcement of the departed appears in another column. After another brief visit with our wife and family, I returned to Whitewater. My next work will be in connection with the Morris Pratt School. The prospects were never so good as at the present, for a successful session. Before these lines are given to the reader the students will have returned and the sixth session of the school will have been entered upon by as earnest a corps of teachers and as industrious a class of students as ever were working on behalf of education.

I shall hold myself in readiness to fill a few calls to lecture during the coming season.

Dear friends, one and all, I cannot express my appreciation of your kind messages and letters that find their way to my hands. After a time I shall have more time to spend in social correspondence. I would say in answer to the queries pertaining to the forthcoming book: "Biography of Moses Hull," it is now in type. It will soon be ready for issue.

MATTIE E. HULL,  
Whitewater, Wis.

## From Dream to Vision of Life

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## SOME SERIOUS QUESTIONS.

By One Who Is Not a Christian, Mohammedan, Buddhist, or Spiritualist.

To the Editor:—This is a world of change and progress, and of all the animals in it, man is the only creature capable of noting this fact. We have a religion called Christian, and numerous sects that preach and pray in Jesus' name, composed of the very class that he denounces as the rich and the proud, the Priest and the Levite, the scribes, Pharisees and hypocrites. He said publicans and harlots would enter heaven before these. Now, what are we trying to accomplish? If Jesus is to be the judge?

When the judgment day comes, and the rich and pious crowd stand and say: Lord, Lord, open unto us; have we not prophesied in thy name and in thy name done many wonderful works? and he shall say, depart from me, ye hypocrites, and the publicans and sinners shall stand there, beating on their breasts and saying, God be merciful to me a sinner, and he shall say, inasmuch as ye have done good without acknowledging a trumpet before you, here is a passage which class do you think it is safest to stand in with?

And how about those who claim to heal in the name of Jesus? This fact of healing is becoming popular, but are the healers true followers of the Nazarene? I turn to his Sermon on the Mount and read: If a man smite thee on the right cheek, turn to him the other also, etc. I admit that this shuts me out, for, if a man smites me on either cheek I will give it back to him with my right hand. I have concluded that I am not a healer, nor much of a follower; neither do I have any intelligent dreams or psychic visions, and I am over eighty-five years old. I am in good health and eat three square meals a day, and I am not a lunatic.

Well, here is a little squib in rhyme on a subject that I know something about. Don't print anything in your paper. I don't claim to be a Spiritualist, Christian, Mohammedan, Theosophist, Buddhist, or Puseyite. I take and read The Progressive Thinker because it is unique, visionary, poetic, and possibly occupying a useful place in the world at the present time. The mills of the gods are not running full time yet. The mills of the gods are not running greater power and speed than has yet been attained.

H. E. P.

## BIBLE NOT FIT FOR CHILDREN.

President of Chicago School Board So Tells Delegation.

The problem of religious instruction in the public schools was lately put up to President Otto C. Schneider, of the Chicago Board of Education. He met the issue so squarely as to bring a gasp of astonishment from the two clubwomen who had broached the subject.

"I believe with Jean Jacques Rousseau," said Mr. Schneider, "that religion should not be taught to any one in any form until his or her mind is mature. As for the Bible in the public schools, I object to it. It is not fit for children."

President Schneider's visitors were Mrs. Elizabeth Cook, president of the Women's Educational Union, and Mrs. Clarence Starr, prominent clubwoman and educational worker. The two wanted to ask the president's aid in securing the introduction of a book of Bible readings in the curriculum of the Chicago schools.

"I would not object to a history of the Bible in the schools as a masterpiece of literature," said President Schneider. "It should be there, the same as Byron's poems or any other of the great masterpieces, and for the same reason I should be glad to have on the reading list a history of the Koran or of the religion of Confucius or Buddha."

"But as for teaching the Bible in the schools of Chicago, it would be against the Constitution."

Religious instruction never has been introduced into the schools, the school authorities feeling that in Chicago no system of religious training could be adapted to the innumerable sects and religions represented in the city's population. In addition, as suggested by President Schneider, a legal question is involved.

## REGRET.

For What I Might Have Done for One That God Had Given Me.

I might have said a word of cheer Before I let her go; Her weary vision haunts me yet; But how could I foreknow that Slighted chance would be the last To me in mercy given?

My utmost yearnings cannot send That word from earth to heaven. I might have looked the love I felt; My Mabel had sore need Of that word for every-day life. She sought within my careless eyes And went athirst, away.

Oh! word and look and clasp withheld, Oh! Mabel's heart now stilled; Dear life, forever out of reach, I might have warmed and filled. Talents which I mourned in vain; A waste as barren to my tears As desert sands to rain.

WM. STANBURY,  
Jackson, Mich., M. S. P.

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## MOTHER LOVE.

A mother's love, holy and pure, Unselfish and sublime, Is the one love that does endure The ravages of time.

They tell us that through Eve the race Was doomed to endless woe, But that through blood of Christ we're saved, Because God loves us so.

Don't talk to me about a God That separates the child From mother, everlastingly; Such preaching makes me wild.

Priestcraft and greed go hand in hand, Still mother love remains The purest, sweetest sentiment This dark world entertains.

The strong will dominate the weak, God has ordained it so, Still there's enough to wear and eat And room to live and grow.

Don't get excited, anyway, Let's smile and do our best, Let everybody have their art, But feather your own nest.

H. E. POMEROY,  
Mazon, Ill.

A REMARKABLE SENTIMENT. As Expressed by a Leading Divine of New York.

To the Editor:—It appears from the daily papers that Rev. Madison C. Peters, a popular preacher in a fashionable downtown church in New York, has resigned his position that he may preach in majestic theater to the unchurched multitudes of that great metropolis.

That he should reveal the startling fact that on the farthest frontier there are not over 15,000 men to be found in all the Protestant churches of New York city. Here is what he says: "I believe the kingdom of Christ is vastly larger than any church. The church must go back to Christ as the brother of man—the reformer for every wrong—the ruler for every-day life. For man-made creeds have no more use than for a last year's almanac, and, unimpaired of the traditions of the church, I am seeking to know what Jesus taught; I go to the theater that I may freely speak what I honestly think. I protest against being hired by the pulpit to preach what they think. Man's preacher-to-day, to hold his job, must sell his manhood to the favor of men and women who pay his salary. There is not a church in New York city that has grown at all in proportion to the growth of the population. Therefore, I have resigned my position in New York to-day that there were twenty-five years ago. There are men in my city drawing \$10,000 a year who preach to less than fifty men each Sunday morning."

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## LAUGH AT THINGS.

Laugh at things. Then will trouble lose their wings; Fear and care, and grief and despair, Ne'er house with him who laughs at things.

Laugh at things. Then will trifles lose their stings; Fret and worry, doubt and hurry, Soon fit from him who laughs at things.

Laugh at things. In our daily lives we're things; Scorn and anger, hate and languor, Fast steal from him who laughs at things.

Laugh at things. All joys come to him who sings; Friend and lover, and helping brother, Fast, bide with him who laughs at things.

Laugh at things. Thus it is good fortune dwings; Health and power and richest dower To crown this life who laughs at things.

Laugh at things. Smile and laugh and wisdom after; Makes heaven for him who laughs at things.

—Orlana.

## Pagan or Christian?

On finding in another advanced society that the seats of highest culture are seats of discipline in barbarism, where the test of manhood is the giving and taking of wounds in fights arising from trivial causes or none at all, and where last year, a single day witnessed twenty-one such encounters in one university, we are reminded more of North American Indians, among whom tortures constitute the initiation of young men, than of civilized people taught for a thousand years to do good even to enemies. Or when we see, as lately in a nation akin to the last, that an officer who declined to break at once the law of his country and the law of his religion by fighting a duel, was expelled from the army, we are obliged to admit that a profession of a creed which forbids revenge, by those whose deeds emphatically assert revenge to be a duty (almost as emphatically as do lusty races of men), presents humanity under an aspect not at all of the kind which we look for in "the adorable Creator." Not reverence, not admiration, scarcely respect, is caused by the sight of a hundred million pagans masquerading as Christians.—Spencer.

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