

THE UNIVERSITY OF CHICAGO

CHRISTIAN PROSELYTISM WILL BE BARRED.

Missionaries of All Christian Sects Will Be Excluded From the Soudan.

BRITAIN'S NEW POLICY—INSTITUTIONS OF CONQUERED RACES ARE TO BE RESPECTED—EXAMPLE FOR OUR RULE.

General Lord Kitchener has begun his term of office as dictator of the Soudan by closing that vast dependency of Great Britain and of Egypt to missionary enterprises for some time to come. Both the Roman Catholic and the Protestant missionary societies had made preparations to resume without delay their operations in that portion of Central Africa which they were forced to abandon some fifteen years ago by the Turkish insurrection.

But Lord Kitchener has now announced that he cannot for the present permit any missionary work in the Soudan, and that he is determined to have time to organize the administration of his vast satrapy upon a solid basis before allowing missionaries to re-enter the country.

Not only has his action in the matter received the full approval of the English government, but the latter has likewise, through the agency of Lord Cromer, its plenipotentiary in Egypt, assured the native chiefs and sheiks at Omdurman, at Berber, and at other important cities on the Upper Nile, that there will be no interference by the English with their Mohammedan faith and religious customs, which will be strictly respected. Lord Cromer even went so far as to promise the people of the Soudan that these pledges, which he was making to them in the name of Queen Victoria, whom he justly described as ruling over a larger number of Moslem subjects than any other monarch in the world, comprised the application of Mohammedan sacred law, and as a guarantee of England's good faith in the matter, informed them that the money which the British people, from the Queen downward, had contributed to the foundation and endowment of the great college which is to constitute the most appropriate and worthy memorial of General Gordon at Khartum had been subscribed on the express understanding that it would be devoted exclusively to the technical education of the natives, and that there should be nothing in the course of its instruction that might be calculated to wean them from the faith of their fathers.

In one word, England, having undertaken the gigantic task of evolving law, order, and prosperity out of the chaos and bloody anarchy that have devastated the Soudan for the last fifteen years, has resolved to set up in that portion of Central Africa which is watered by the Nile, not a Christian form of government, but a Mohammedan one, as being best suited to meet the requirements of the situation and to restore peace and stability to that great territory which has been so rightly described as "The Sad Soudan."

This may be said to indicate an entirely new departure in the policy of Great Britain. It is the inevitable outcome and result of nearly three centuries of experience on the part of England in dealing with the Asiatic and African races, and, inasmuch as John Bull is admittedly pre-eminent and a past-master in the most difficult art of governing non-Christian countries, since of all the Oriental and African colonies of the other European powers his alone are prosperous, flourishing, and contented, it is a step which must commend itself with quite particular interest to the people of the United States at the moment when they are about to undertake the task of administering the government of the Philippine Islands, inhabited by the greater part by some of the most fanatical of Moslems.

Broadly speaking, there are two methods of dealing with dependencies, other colonial or vassal, that are populated by Asiatic or African races. The one is by means of the imposition of the purely Western laws of the imperial power, which have as their basis Occidental civilization and the Christian faith, and that involve the more or less compulsory conversion of the natives to Christianity; the alternative is to endeavor to rule the people by means of their own laws, ecclesiastical as well as civil, manifesting respect and consideration for their religious beliefs and prejudices, carefully avoiding all attempts to impair their regard either for their own laws or for their own faith, and trusting to time and to association with the white races ultimately to bring about the necessary degree of enlightenment to enable them to distinguish between the respective merits of Christianity and the faith in which they may have happened to have been reared to be Buddhist, Mohammedan, Shintoist, Brahmin, or Confucian.

It is the first of these two methods that has constituted for the last four hundred years the keynote of the colonial policy of the European powers. They have endeavored to force upon the Asiatic and African races that populated their transoceanic dependencies Christianity, as well as laws and customs which were entirely foreign to the traditions of the people and that showed no consideration either for the principles in which they had been reared or even for climatic conditions. The result is that to-day Spain's long-suffering people of her once immense colonial empire, while the colonies of Portugal, of France, of Germany, and of Italy are a source of expense instead of revenue to the mother country and are of no possible benefit to the latter's industry or trade. In one word, they are not colonies, but rather military stations, which are held only by means of costly bodies of troops, whose presence is indispensable in order to suppress the almost continuous revolts on the part of the natives. Thus, in the Philippines, there has not been a year in the hundreds that the islands have been in possession of the Spaniards where fighting has not been going on against the latter, and the same may be said of Portugal's dependencies on the eastern and western coasts of Africa. It may, therefore, safely be assumed that the Latin methods of dealing with Orientals are a lamentable failure, and that the only policy for the United States to adopt in connection with the Philippines is that of Great Britain.

England's ways and means are the outcome of long experience, though, curiously enough, it is only lately that the British people themselves have had their eyes opened to the methods employed by their countrymen in India, in the Straits Settlements and in other Asiatic and African dependencies. This is due to the fact that the authorities both at home and abroad have been to a certain extent terrorized by what was known in English official circles as "Exeter Hall," which used to be the headquarters of the extreme evangelic element, that element which preaches the eternal damnation of all those who do not belong to the Christian faith, and who are convinced that it is an imperative duty to proselytize the heathen, if not by persuasion, then

by compulsion. I can remember how, some fifteen or twenty years ago an ingenious, and to the Mohammedans perfectly satisfactory, scheme was presented to the English Cabinet Ministers of the day for exercising a species of control and supervision of the harems in India and Egypt, which are now to all intents and purposes beyond the jurisdiction of the authorities, and in consequence thereof the scene of many an unpunished crime. It was submitted among others to both Sir Charles Dike and to Mr. Chamberlain, who were then in office. "An excellent scheme," they exclaimed, "and thoroughly practicable. But what would Exeter Hall say thereto? It could never be carried in the face of their opposition."

It is due to this influence, now apparently at an end, that the English authorities in India and other Oriental dependencies of Great Britain have observed a considerable amount of discretion in permitting the people at home to become aware of the extent to which they not only tolerated, but actually fostered and encouraged those diverse faiths which are regarded by Exeter Hall as heathen, and yet which have in their origin the same object as Christianity—namely, the imposition of moral restrictions to the evil passions of mankind and the amelioration of the human race. Few save those who have been in the Orient are aware of the fact that English Christian soldiers take part in religious processions that have for their object the glorification of a Mohammedan saint; that British redcoats are often called upon to do sentry duty at the stable door of the Holy Cow of the Brahmins; and that the most severe penalties are inflicted by the English authorities in the Oriental dependencies upon any white man, be he civilian or soldier, who fails to show proper regard for native beliefs and prejudices, or who offends the latter by, for instance, entering a Moslem mosque without removing his boots, or by forcing his way into some Buddhist shrine, or by bringing some high-class Brahmin into contact with a dog, or any other animal which is regarded as unclean.

It was not, however, until Lord Kitchener won his victory at Omdurman and returned to England environed with all the glory and popularity of the conqueror of the Soudan and the avenger of Gordon that the British government has plucked up courage to make the public through him understand what has really been its policy in dealing with Oriental races ever since the great mutiny in India—namely, the broad-minded regard, consideration, and respect for creeds, customs, and forms of civilization that are different from those of the Occident, and yet which in their way are far more adapted to the people who have been reared thereto than are Western forms of civilization and religion.

Of course, this policy on the part of England does not imply the toleration of customs and religious practices that are opposed to the laws of humanity. Thus she has abolished in her Indian possessions the practice of burning the widow alive on the funeral pile of the dead husband. She has likewise done away with the open slave market, and punished severely those mutilations which are among the most odious forms of Oriental slavery. But she tolerates the plurality of wives as well as domestic slavery in her Oriental dependencies; she respects the sanctity of the harem, which English authorities did not invade even when they had reason to believe that English women and children, captured and sold into bondage at the time of the great mutiny, were behind its walls.

In Egypt English soldiers and officers present arms to the sacred camel with the holy carpet on its back each year on its return from Mecca, while the Prince of Wales and the dignitaries of his suite manifested as much veneration and respect when the holy tooth of Buddha at Kandy, in Ceylon, was shown them as they would have shown when visiting the holy places of the Christian faith at Jerusalem. The Koran, the Vedas, and of Mohammedanism, of Buddhism, and in fact, of almost every other known faith, is, in its origin, charity and consideration for one's fellow-creatures, and what greater form of charity can be shown than a regard and kindly consideration for the conscientious scruples, the traditions, and the prejudices of one's neighbors, white, yellow, or sonner, providing they do not hurt humanity? There are fine and commendable elements in almost every creed that has for its object the amelioration of mankind, and as a rule points where they are found to conflict with the laws of humanity are the result of dogmatic errors and of corruption of the original faith which are the inevitable outcome of the personal views and prejudices of the creed which sought to be combatant and to be unyielding.

Reading the other day a work on missionary enterprise in India, I found the following phrase in a report upon the question of Lord Lawrence, one of the most eminent and famous Governors Generals who have ever been intrusted with the administration of the Indian Empire: "The number of actual converts to Christianity in India," he declares, "does not by any means give an adequate result of missionary labor. There are thousands of persons scattered over India, who, through the dissemination of Christian truth and principles, have lost all faith in Hinduism and Mohammedanism, and yet who hesitate for one reason or another to adopt Christianity."

To say, they are led to abandon the faith which had until that time served to them as a moral restraint, as an incentive to good, which was in fact the basis of their civilization, and being disinclined to adopt Christianity with all its obligations, are left to all intents and purposes without any moral restrictions whatever. Lord Kitchener, and with him the English government, among the most conscientious and extremely fanatical followers of the Prophet that Lord Kitchener prefers for the present to rule them through the laws of the faith in which they have been reared, instead of permitting this means of government to be either impaired or destroyed through the efforts of missionaries, Catholic or Protestant.

Among the most conscientious and extremely fanatical followers of the Prophet that Lord Kitchener prefers for the present to rule them through the laws of the faith in which they have been reared, instead of permitting this means of government to be either impaired or destroyed through the efforts of missionaries, Catholic or Protestant. That is the only efficacious method of converting those who worship the divinity under a different name. EX-ATTACHE. "The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

THE COMING CRISIS.

A Radical Change is Demanded.

To the Editor:—A spiritual crisis is on, what does it signify? What the outcome will be depends upon the wisdom of those who are alive to the spirit that inspires reformatory movements.

If Spiritualism in a broad and comprehensive sense is not all-inclusive, it is unworthy of our efforts; if recognized as an all-inclusive reform it must lead, or at least be ever-ready to assist in all important reforms.

If Spiritualism leads, it should aim to eliminate all objectionable methods, by adopting better ones. That there are at this time many objectionable attachments, who will deny? That there are causes for our present divided position and condition is beyond question to every careful observer.

To all outward external appearances we are not as strong and prosperous as we were ten years ago, but from a spiritual point of view we have grown rapidly in the right direction.

We have discovered the tendencies have called a halt and begun to shake off the packs that were being placed upon us. No one point in spiritual growth and reform is as important as liberty, political, mental and spiritual. Old, outgrown, rusty, unreasonable, taxing methods, forms and pretenses, entailed upon us through the influence of incompetent, half-hatched leaders and the universal desire of all material leaders, to be prosperous and popular with the rank and file to pay the bills, has led us into conditions which we now have to face. It is folly to deny that a crisis is upon us, and that a radical change must come. Plain, inexpensive common sense methods must supplant the old churchy, outgrown ones. Can this be ignored or denied after the experience of the last decade? The tendency of the past ten years has been towards adopting fashionable churchy methods and hypocritical forms; we know they are soulless and a force; every step in that direction has weakened and divided our efforts.

Spiritualism has been treated as a pious show, upon our rostrums; some of our camps have turned into fashionable watering place resorts, seemingly, others are struggling for the same notorious position. Sharp commercial competition and a strife to make popularity and dollars, are to be met with on every hand.

If the above is a true arraignment of the present tendency, who will contend that it is not in general sense true? Does any well-informed Spiritualist believe that Spiritualism will ever accomplish its divine mission by continuing in its present course? If an affirmative answer is given, history is worthless as a guide. Disintegration will surely follow every step pursued by the present methods.

To those who have eyes to see, it is not necessary to more than state the facts, causes and results are before us. The change has occurred in the past; a change, a radical change, is the demand of the hour. The fishermen in olden times were the producers, the story as told says they were chosen by the medium Jesus, as his trusted, receptive, spiritual followers; they were poor, the producers of our day are poor, and they compose the great body of Spiritualists; they are as poor, as just, as spiritual, and as well equipped to conduct the work of this day as two thousand years ago. The producers of our day, as formerly, pay the bills, and support those who manage to rob them by the tricks of trade and business; as Spiritualists the producers are not frightened into the support of a vast army of spiritual priests, clergy, or "Reverends," as in the past; this is a good sign, I advise them to continue in well doing, but to shut down on all the schemes that have not been tried and proven.

Spiritualists can no more be rich than water can run up hill. The essence of the spiritual is the opposite of the sensual and selfish. Spiritualists cannot lead, and live true lives, while adopting churchy methods. There is only one place for Spiritualists, and that is at the front in all reformatory and spiritual work. It is important at this time. Beware of the money power, and all unnecessary forms and rules in conducting Spiritual meetings; simplicity is always pleasing, cheapest and the easiest understood. Spiritualists may co-operate to advantage, in particular at all of the camps. The present socialistic and co-operative movement, as taught by Bellamy and others, teaches a life chord that will break the chains of materialism and live. I am aware that my suggestions may look like the breaking up of the foundations of the great deep, but listen, do you know we are face to face with a crisis?

I am not so iconoclastic that I would disturb any well founded good work; such work will take care of itself. It is the barnacles I would remove. The work of the spiritualist is to be upon to publish some fraud expose, some deception; I have previously called the attention of the readers of The Progressive Thinker to the fact of deception in high places; I now repeat, that until there is a radical change, commencing with those who are before the public for the cash there is in the business, it is unjust to attack those in the ranks for the petty deception there practiced.

I have come to the conclusion that the change that is upon us is far reaching, it is this: all spiritual and reformatory work should at once be free, free lectures, free tests, seances and educational work, in all branches. This would cause a sitting, but I know of no other way to eliminate, remove the cause of the trouble, which is the almighty dollar. Frauds and grand larceny would soon be a thing of the past with the dollar left out. Science teachers would find plenty of work, spiritual preachers could all become missionaries and gain a fair support. We have theories, theosophy, the occult, and miscellaneous stuff enough, to save and satisfy the ambitious.

It looks as if the reformatory work had produced a frankness, rather than strength, division rather than union; a rest in that direction for a decade might be a benefit to clean Spiritualism. To go to the core of my suggestion, to make the change I call radical, means no more paid-spiritual clergy, pastors, or reverends. No more support for any shams of the spiritual world, common-sense necessities, in other words, our pockets a rest, give us all the freedom to use what money we have to spare for the benefit of humanity, a chance to choose how we may best use it. My suggestions will remove the muzzles from the preachers, this will no doubt be the first step to eliminate the cause of fraud—the dollar. There is no other method that will remove the masks and muzzles as effectually? There will be plenty of good work for the able teachers and they will be free. How nice we shall all feel to have the restraints and limitations all removed, and find ourselves down on the ground struggling for our bread

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FAITH VERSUS GOOD WORKS.

The general reader would most likely deny that, in the estimation of the church, faith is more important than good works; but we believe the assertion is strictly true. We recall from personal observation numerous cases of gross wrongs committed by churchmen, who were arraigned before the bar of sectarian justice. In nearly every case, however, the offense, by acknowledging the guilt, expressing repentance, and promising to sin no more, they were reinstated in church favor; while those who rejected some favorite portion of the creed, as disbelievers in an eternal and sulphurous hell, or rejected the idea of a virgin-born God, or some other equally senseless dogma, were expelled from the society of the faithful and made as heathen "without benefit of clergy."

Good works, then, do not count with God's elect. Give all to the destitute, pile up charities mountain high, minister to the sick and oppressed, devote a whole life to making others happy, yet he is "as sounding brass, or a tinkling cymbal," and lacks one thing yet—and that, faith in the atoning blood of a crucified God. Belief in that direction cures all other ills.

THE GREAT RELIGIONS.

Max Muller, Professor of Sanscrit in Oxford University, probably the best posted man in the world in regard to Buddhism, its literature, religion and people, in "Chips from a German Workshop," American edition, Vol. 1, p. 211, says:

"Buddhism is a religion which after more than 2,000 years, is still professed by 455,000,000 of human beings."

In a note, quoting from Berghaus' Physical Atlas, he gives the percentage of the various religions, the Buddhists leading, and almost equalling one-third the entire population of the globe, he treating Confucianism as an allied religion.

Taking the entire population of all Christian countries, embracing Roman Catholics, Greek Catholics, Protestants, and classing the many millions of Spiritualists, Agnostics and unbelievers generally with them, and Christians are only a little more than thirty per cent of the world's population.

Writers will do well to take note of these figures when referring to the world's religions.

A POEM OF CREATION.

Amos Waters, in the Literary Guide, London, gives his opinion of the story of creation in a very pleasant way. He says:

"The first chapter in Genesis was once a field of battle. It is now a museum in which the skeleton of discarded dogmas are decorously preserved. With the 'Origin of Species' by Darwin as a guide book, it is possible for intelligent artisans to realize the paths of these Mosaic relics of a poem of Creation—sublime, but rude guesses at the origin of life and the universe. We have recreated man from the fallen angel into the ennobled and rising animal; yet skylarks soar and sing, and the social order is maintained. The decorative taper lights of Hebrew tradition are enlarged into an infinitude of words, imagination reels and swoons in effort to conceive a beginning, to realize any limits, to even apprehend endless space. We think of a tribal religion, with its tribal god as a creator. It is not pardonable if we smile in compassionate irony."

VERY JUST.

The Northwestern Christian Advocate of this city, objects to the kissing of the Bible when taking a judicial oath, both on religious grounds and for sanitary reasons. It says the custom grew up during the Middle Ages. It ought to have stated that it was a device of priestcraft to give sacredness to a book which they wished to enshrine in popular favor, and too well did they succeed in their purpose. Microbes of a more deadly character than those seen with the microscope are concealed in its commonly reported sacred pages.

BLIND, UNREASONING BIGOTRY.

The Adventists, late in session at Marion, Indiana, determined upon private schools of their own, not being satisfied with public schools. The Catholics, and in some localities the Lutherans, have declared against public schools where superstition is not a part of the educational course. These denominations would gladly patronize the common schools if their respective creeds could be taught therein at the expense of the State.

FREEDOM FOR THE PEOPLE.

It is reported a bill is about to be presented to the Illinois Legislature, now in session, entitled "An act to restore medical freedom to the people." One of the declarations is: "All citizens not under conviction for crime are entitled to the right and privilege of selecting their own physicians, and to compensate them for services rendered."

The law now in force is of a like character with those punishing blasphemy and sacrilege in many of the states. It was enacted in the interest of a guild, to protect its franchises, though ostensibly to protect the people against quackery. Following along the same lines laws are being enacted to protect many of the trades and vocations, shutting out the common people from engaging in honest competition with the protected classes.

In a free government where the people are sovereign, can they not be trusted with the selection of their physician, their dentist, their horse-doctor, or their barber—for the latter are asking legislative protection—just as well as to voice their choice in public officers to make and administer the laws? Have the great schools of medicine shown such superior wisdom that no one but a licensed physician shall be allowed to care for the sick, or stand by the bedside of the dying?

From the time whereof the memory of man runneth not to the contrary, until about seventy-five years ago, what is known as the old-school medical practice was in vogue. Bleeding, blistering, vomiting, purging and leeching were about the only known methods of treating disease. The lancet, with scarification and cupping, were in daily use, whilst calomel, emetic tartar and ipecac constituted the principal medication of the average country practitioner. It is simply frightful to look back over the medical record of those times so near our own. They who are curious in such matters will find a very correct account of them in the closing days of our own Washington, who was bled, bled, bled, Fed calomel and tartr emetic, covered over with blisters and cataplasms, and, in his physical anguish, exclaimed, "Doctor, I die hard, but I am not afraid to do."

In the light of modern knowledge, had a case of the kind been held on the case an honest verdict would have been, "Murdered by the doctors."

Reforms in medical practice originated outside of the profession, just as reforms in religion, science, the arts, are very likely to do. The Thomsons led the way with a patent for treating disease. The Botanists followed close after. Then we had the Eclectics, with their selected remedies; the Homeopaths, with their minute doses; the Hydropaths, curing every thing with water. Each followed the other in quick succession, and each brought valuable knowledge to the aid of medical reform. The result: The lancet is now seldom employed; the blister is used rarely and sparingly, tartrate of antimony is almost wholly a creature of the past, calomel is under the popular ban, whilst nauseating and large doses of medicine, whether chemical or botanical, have gone the way of those who used them.

These reforms were largely brought about by persons outside of the medical profession, though the better educated came quickly to their aid. They sought a better way than depletives and depressments to build up a wasted and flagging system.

The Legislature stepped in at a very inopportune time, when there were a large class of practitioners, "The virtually prohibited investigation unless along established lines. Though a God were to come in fact in the form of man, unless unopposed with the thunderbolt, and were to attempt to cure disease by other than established methods, and were not licensed, he would be arrested, tried, convicted and imprisoned under our laws, and he would need employ supernatural agency to gain his freedom. Genius is not confined to scholars. They who have left their impress on the history of the ages were not tied back to old-time practice. Science does not ask the aid of priestcraft to direct its votaries. Neither is it well to manacle the hands of the investigator.

There is not a trade of any character which is not clamoring for legislative protection, or a monopoly not ready to enter a trust, if satisfied by so doing it can be more successfully robbed the people. If a preacher cannot gain a living without legislation in his behalf let him grow corn. If a doctor does not cure his patients he does not deserve patronage. If the barber cannot get employment without special laws in his behalf let him starve. But by all means let us have a well-defined statute giving freedom in the selection of physicians, and do not treat the masses as ignorant masses, with no rights but to pay doctors' bills, and vote for law-makers to enslave them.

GOOD GOODY GEOLOGISTS.

Bouche de Perthes, of France, died 1833, who presented to the French Institute some valuable discoveries he had made in regard to geology, was laughed at because it was said he knew more than God, as revealed in his Holy Word, in regard to the process of creation. Replying to those who insulted his intelligence, he said:

"Those who throw no doubt upon any religion, accuse me of rashness; an unknown archeologist, a geologist without a diploma. They said I was aspiring to overthrow a whole system confirmed by long experience and adopted by so many distinguished men. They declared this a strange presumption on my part. Strange indeed; but I had not then, and have never had any such intention. I revealed a fact; consequences were deduced from it, but I had not made them."

"Truth is no man's property. She was created before us, and is older than the world itself. She cannot be taught, nor often repulsed. We find her not in ivory towers. Sometimes, too, we seek her wrongly; for Truth is not to be found only in books; she is everywhere; in the water, in the air, on the earth; we can not make a step without meeting her, and when we do not perceive her it is because we shut our eyes, or turn away our head. It is our prejudices or our preconceived notions that prevent us from seeing her, from touching her. If we do not see her to-day we shall see her to-morrow; for strive as we may to avoid her, she will appear when the time is ripe."

De Perthes' facts antagonized Bible chronology, just as the bolder geologists of to-day discredit the compromise and goody goody geologists of a generation ago who talked and wrote of thousands of years where millions were meant.

NO TIME FOR INACTION.

The great confederators of the earth, they who left their traces on the pages of history, made it their rule to destroy the bridges in their rear—that is, cut off all means of retreat. Unless they did so a constant stream of deserters was in their rear, and their strength was correspondingly weakened and finally destroyed. So in marching into an enemy's country, it has always been deemed necessary to capture the fortresses, man them with trusty guards, and spike the cannon, else turn them against the foe.

Do not they who favor silence and inaction, as regards the open, active, and continuous aggressions of the enemies of Spiritualism, differ very widely from the established policy of either ancient or modern warfare? The Christian religion has not become the great power it is, neither is it maintained to-day, without aggressive action towards opposing forces. It arrays at this time law, superstition, popular prejudice, and church maledictions in its defense, and ostracism, so far as it has ability, all those they cannot subjugate to its will. Clothed with the power it covets, every Spiritualist medium would be branded as a witch, then tortured, imprisoned or burned. And every believer would be outlawed, and denied the rights of citizenship.

Notwithstanding such facts there are those who think we should not resist the oppressor, but when wounded on the one cheek should turn the other for another blow.

Such has not been the policy of The Progressive Thinker. It believes in giving wound for wound, blow for blow, and teach the aggressor that we have rights in common, and that we intend to maintain them. Victories are not achieved by inaction, nor by submission to outrage and tyranny. The non-resistance policy may do for a person wholly without arms; but Spiritualists—thanks to the founders of this government—have the same right to life, liberty and the pursuit of happiness as have their oppressors, and they would be very foolish to allow these while victory is in their reach.

When ecclesiasticism shall cease to be aggressive; when it shall cease to employ the methods of the oppressor, and shall treat conflicting beliefs with respect, then will be time to stay resistance. Until then there must needs be war, with successes and defeats.

So long as a fortress is made of the Bible, so long as an unresisting superstition entrenches itself behind the altar, and extracts missiles from its pages to hurl at us, so long we shall try to weaken its force. We know the book was man-made, in the infancy of civilization, and it was imposed on the multitude to make that multitude serve the interests of its makers. Better thoughts, grander inspirations, nobler teachings, and a better faith pervade the entire commonwealth of the learned. There is not an educated priest, with good moral habits, in Christendom who could not write a better book for the guidance of humanity than the old Jew compilation of fabulous history, incredible narratives, obscene adventures, and horrible blasphemies. He is not well read in "sacred" literature who will call for illustrations.

"STAND FROM UNDER."

"One hundred and fifty churches in Pittsburg, representing twelve denominations, have associated themselves in a federation for united aggressive work among the foreign population and non-church goers."—Ex.

If those one hundred and fifty churches have not yet discarded hell—a thing they never do when beating up for recruits—the sulphurous odor of the Smoky City will be intensified many times, and the hills around will echo the lamentations of those on the "axis" of hell who wish to escape his Satanic majesty's service.

THE HYPNOTIST NEEDED.

A Chicago clergyman, says the Literary Digest, recently issued one thousand letters, to as many representative men, asking why so many men are absent from the church. Among the replies such reasons were given as these: "I can worship alone." "Can be better entertained elsewhere." "No confidence in the churches." "Do not need the church, and I guess it does not need me." "The church is a hospital and I am not sick." "Indifference." "Lack of religious feeling."

Verily, the services of the hypnotist should be in great request in times like these, else religious fervor will die out entirely.

THE CLOVEN FOOT.

It is announced that a Christian statesman is about to introduce into the Indiana legislature a bill entitled "An act requiring a more thorough preparation of citizenship by giving them a more systematic training in development of their moral and religious faculties." The proposed act provides: "All children between the ages of five and fifteen years shall have each Sunday at least one hour of religious education at some church. Those parents who make oath that they do not believe in God or Christianity are to be exempt."

Indiana should receive an early visit from the fool-killer, if such provisions should become a law.

THESE NEVER SLEEP.

The God-in-the-Constitution agitators memorialized the Peace Commissioners, late in session in Paris, asking that God, Jesus Christ and the Trinity be recognized in the preamble of the treaty they were about to adopt. They claimed correctly that the treaties with foreign powers had equal force with the Constitution itself, hence their anxiety in the premises. We are glad to chronicle the fact that the obtrusive request was not granted; proof, however, is furnished that the enemies of liberty never sleep, and that the tongue of the church are still busy forging chains for the people's enslavement.

A GREAT PROJECT.

The Methodists propose to raise \$20,000,000 during this and the coming year, virtually for propaganda purposes, "as a thank offering for the blessings of twenty centuries of Christianity." How would it do to raise half a million dollar, to perpetrate in enduring form a record of the wars and the countless millions of lives which have been sacrificed for the sake of the altar to make it the dominant religion?

AMERICA LEADS.

A recent report from the Vatican, at Rome, represents that the United States leads all other countries in the contribution of "Peter pence" to the Pope, \$142,200 being the amount of the American gratuity for the year 1898.

HUDSON TUTTLE.

His Devotion to the Cause Substantially Recognized.

It is with pleasure we learn that the life-long devotion of Hudson Tuttle to the cause is being substantially recognized. It may not be well known that during the years of his early mediumship, when he gave public sittings which ran up into the thousands, he would never receive pay, and has sent out literature constantly to those unable to pay. The contributions made through his pen to the various spiritual and reform journals, the articles furnished to the secular press whenever a point could be made, would reach many thousands of columns. The Question and Answer Department of The Progressive Thinker has become a veritable free information bureau, requiring reply to a score of letters privately, to one appearing in the paper. Year after year Mr. Tuttle has done this work, giving to each and every letter the most careful thought and attention—the best inspiration that came, and this has been without price.

He has not done all this without sacrifice. We opine that few, indeed, would have persisted in his course with the obstacles to contend with, holding his spiritual gifts entirely outside of his ordinary business life.

Understanding the labors of Mr. Tuttle, and his unselfish devotion, Mrs. Emeline Saxton, of Cleveland, O., said before her departure that she felt it her duty to share it and do something to express her appreciation and assist in extension of the work. Her will, recently pronounced, maintained an important item showing how much in earnest she felt on the subject.

We don't know as Mr. Tuttle will be able to do better work, but we feel sure he will do it with greater ease.

CONTINUOUS PRAYER.

Some of the dime theaters have adopted a "continuous program," never stopping from the time they open in the morning till 11 at night. There is always a crowd, and always the play is going on. It works well for the sightseers and well for the box-office. Now some of the churches have adopted this plan, changing it to "constant prayer," or "prayer service."

In the John Wesley Chapel, London, Eng., the Rev. Hugh Price Hughes held on the 24th a fifteen-hour continuous prayer service, beginning at daylight. He had arranged relays of ministers, each to pray a minute while he could catch breath. For fifteen hours they besieged the throne of grace. The report, thought worthy to be cabled, does not say what came of it. We infer the Rev. Hughes went home a weary but no wiser man, and the whole dropped into nothingness as a sound in the air.

It will take much longer than fifteen hours to so weary God that he will change his purpose, and submit to the prayer of a Methodist preacher, even if prayers so pelt the throne with supplication and adulation that there is not a moment for reflection.

THE REVEREND BOOK THIEF.

Stealing books to learn how to preach the Gospel is among the latest achievements of the ministry. The Rev. Jas. Brittain Miller, a Yale divinity student, has been arrested, charged with stealing at various times over 5,000 volumes. On searching his rooms, a gold watch stolen from a fellow student, was found. He is prosecuted under 174 counts preferred by almost as many booksellers.

The Rev. Miller undoubtedly thought that if God commanded the Israelites to steal all the jewelry of the Egyptians, to help them on their journey, it would be right for him to steal books whereby he could gain that knowledge enabling him to preach the Gospel. Is it any worse to steal books to make sermons with, than to steal sermons?

A WORTHY OBJECT.

The Spiritualist Ladies of Buffalo, N. Y., will hold a fair, March 1, for the benefit of the Spiritual Temple. Friends of the cause are requested to send articles they may kindly feel disposed to donate for this laudable purpose, to Mrs. Nellie Whitcomb, 148 N. Division street, Buffalo, N. Y. We hope there will be prompt and liberal responses in aid of this most worthy object.

ALL TO SAVE SINNERS.

Sixty-seven lotteries were chartered in New Zealand last year in aid of religious denominations. Twenty-four were for the benefit of the Church of England, thirty for Catholics, two for Presbyterians, one for Jews, and ten for other denominations. Sinners must be saved, so the church must be sustained, however immoral the methods.

SHOULD BECOME A LAW.

A bill is pending in the Connecticut Legislature providing that Sunday shall be observed as the individual sees fit, so it does not interfere with the rights of others. It is designed to allow football and other games to be played, the selling of newspapers, milk, meat and other necessities.

N. Y. P. S. U.

SECOND ANNUAL CONVENTION OF THE NATIONAL YOUNG PEOPLE'S SPIRITUALIST UNION—WHERE SHALL IT BE HELD?

The constitution of the N. Y. P. S. U. requires that the members of the Board of Trustees of that Union should decide, prior to April 1st of each year, when and where the annual convention shall be held. This convention is to convene some time during the month of August. We would like to hear from the management of the different camping associations, or from individuals, societies or associations in the respective cities, as to what arrangements could be made for holding this convention in their respective cities or camps. All information relative to this subject should be promptly forwarded to 506 12th street, N. W., Washington, D. C.

IN RE MRS. E. B. HILL.

We take this means of tendering our grateful thanks to the many friends who have manifested their kindly sympathy by mail and otherwise, in our bereavement for the loss of the earthly presence of wife and mother. We would be glad to send each friend direct, but time and circumstances prevent. With our friends kindly accept this brief though heartfelt acknowledgment of their tender sympathy and fraternal regard for the departed one, who scattered seeds of kindness all along life's way, even to the end, and whose religion was to do good, and help the needy.

B. B. HILL.
M. E. CADWALLADER.

ATTENTION

SPIRITUALISTS

Many Noted Speakers and Mediums Will Be There.

SECOND ANNUAL

MASS-MEETING,

At America Auditorium Hall, 77 31st St., Chicago.

Thursday, Friday and Saturday, Feb.

16, 17 and 18.

Admission—Morning Session, Free. Afternoon, 10 Cents. Evening, 25 Cents.

PROGRAMME.

THURSDAY, FEB. 16.

10 a. m.—Gathering at hall. Report of committees. Aid to visitors in securing rooms.
2 p. m.—Song service.
Invocation.
Solo.
Address of welcome, Dr. N. F. Ravlin.
Response, "A Retrospect and Forecast," Harrison D. Barrett.
Hymn.
Greetings—Thomas Grimshaw, Moses Hull, Mrs. Cora L. V. Richmond.
Hymn.
7:30 p. m.—Song service.
Address, "Bible Mediumship," Moses Hull.
Solo.
Tests by Miss Maggie Gaule.
Hymn.

FRIDAY, FEB. 17.

10 a. m.—Conference—"Medical Monopoly"—"Ought My Physician to be Appointed by Law?" Opened by Joseph H. Graper, M. D.
2 p. m.—Song service.
Solo.
Address, "Intuition and Immortality," J. C. F. Grumble.
Hymn.
Address, "Grovelling or Growing?" Emma Nickerson Warner.
Solo.
Tests by Mrs. Marian Carpenter.
Hymn.

SATURDAY, FEB. 18.

10 a. m.—Mediums' meeting—"What Is True Spiritualism?"
2 p. m.—Song service.
Messages by Mrs. Georgia G. Cooley.
Hymn.
Address, "But Whom Say Ye that I (Jesus) Am?" Moses Hull.
Solo.
Psychometric readings by Prof. J. Grupp, Mrs. A. Turbett, Mrs. E. N. Warner.
Hymn.
7:30 p. m.—Song service.
Recitation by Mrs. C. E. Lounsbury.
Solo.
Address by Harrison D. Barrett.
Hymn.
Tests by Mrs. Marian Carpenter and Miss Maggie Gaule.
Parting words and song.

TELEGRAM.

Owosso, Mich., Feb. 10, 1899.
George B. Warner, Chicago:
Miss Gaule and Mrs. Marian Carpenter will certainly be present.
HARRISON D. BARRETT.

Sweet Delight of Dying.

Come, O Death, so silent flying
That unheard thy coming be,
Lest the sweet delight of dying
Bring life back again to me.

For thy sure approach perceiving
In my constancy and pain
I new life should win again,
Thinking that I am not living.

So to me, unconscious lying,
All unknown thy coming be,
Lest the sweet delight of dying
Bring life back again to me.

Unto him who finds thee hateful,
Death, thou art inhuman pain;
But to me, who dying gain,
Life is but a task ungrateful.

Come, then, with my wish complying,
All unheard thy coming be,
Lest the sweet delight of dying
Bring life back again to me.

—Longfellow.

ARE WORTH

MANY DOLLARS.

Mr. Francis:—I am now reading the last part of Art Magic. It is really wonderful and worth the full price of the book. What strange things the author has to reveal about the elemental kingdom of beings; and as to the higher worlds also, it seems to carry me right out of myself, up into brighter and better conditions than any belonging to earth.

These books which you give away—Ghost Land and Art Magic—are worth many dollars to such as are not already informed as to occult lore, and they need perusing more than once to become interested and benefited. I have twice read both of them—every line—and the second perusal gives me more satisfaction by far than the first. I am greatly charmed with them, even if they had not been a premium from our editor, which, of course, makes them doubly prized.

JULIA H. JOHNSON.

TRAINING SCHOOL.

First of the Kind, Established by Spiritualists.

Every religious denomination makes some provision for the education of its teachers. It is a recognized fact that the better the intellect is developed, the better it is able to present to the world any subject.

For years a great deal has been said, and written by Spiritualists concerning the education of our mediums, and public speakers. And while every earnest thinker realized the necessity of some kind of an institution of learning, there seemed to be no one who felt able to take the responsibility of establishing such an institution. But in July, 1897, there was organized through the efforts of Moses and Mattie Hull, Rev. A. J. Weaver, and a few friends, the First Spiritualist Training School. This school has been chartered under the laws of the State of Ohio, and holds its annual session at Maple Dell Camp, Mantua Station, Ohio.

The Spiritualists of America now have one school which they may call their own. Having been a student in the school one term, I feel that too much cannot be said in favor of its teachers and the subject matter which they present. I sometimes wonder if the Spiritualists fully realize what a golden opportunity this is. Do they realize the knowledge to be gained by associating with and receiving instruction from such teachers as Moses Hull, Rev. A. J. Weaver, Prof. D. M. King, Mattie E. Hull, and Mrs. Alfarata Jahank. These noble men and women have not only given their time and labor, but they have also given their money for the benefit of the school. Their love for the cause and their desire to uplift humanity have caused them to exert all their power toward making this a permanent institution. They should receive in return the support of every true Spiritualist. Through their earnest efforts the school is in a splendid working condition, and it now rests with the Spiritualists whether it is a success or failure.

If we have needed a school in the past, as has been announced by the press and from the platform, there must surely have been some who wished to be better educated. Now let them step to the front. Any one who desires to improve his own mental faculties and make himself a better instrument for the spirit world should endeavor to attend this institution.

The expenses have been reduced to the lowest possible figure. The scholarship being five dollars and, by special arrangement with the camp association, the members of the school are able to form a boarding club and share expenses. So the whole expenditure for the term need not be over twenty-five dollars. This will give the student six weeks of hard study in the following subjects: Oratory, Voice and Physical Culture, Psychic Work, Bible Exegesis, Higher Criticism, Parliamentary Law, Philology, Rhetoric and Logic.

School opens May 30 and continues every day except Sundays until July 14. Let us as Spiritualists feel individually that it is our duty as well as privilege to make this our First Spiritualist Training School a grand success. For it depends upon us whether the world can ever say again as they have in the past, "The Spiritualists have no institution of learning." A grand work has been begun, let us put our shoulders to the wheel and push it up the hill of Progression.

L. MAUDE BECKWITH.

A NOTABLE CHARACTER PASSED OVER.

Mr. G. L. S. Jenifer passed to spirit-life at his home, No. 358 Congress street, on Feb. 10. Mr. Jenifer was widely known and respected among all classes of people, but especially among Spiritualists was he highly esteemed and appreciated. He was an indefatigable worker in the cause of truth, and through his unflagging energy, indomitable will, and a zeal that never exhausted itself, for many years he maintained regular spiritual meetings at Becklayers' Hall, during the services of the time of the ablest speakers and mediums. He was a devoted Spiritualist, an enthusiast in behalf of the cause of Truth, and unswervingly opposed to shams and frauds. To him, more than any other man in Chicago, are Spiritualists indebted for the defeat of the bill that was engineered by Col. Rundy and introduced into the law-making house at Springfield, and which was in all respects identical in mediumship, and which, if it had become a law, would have proved of no end of trouble to those in this state who hold services for various kinds of spirit manifestations.

Mr. Jenifer for several years was president of the Illinois State Spiritualist Association, and he was constant in his efforts to promote the interests of the same.

The funeral services were conducted at the residence of the deceased, Dr. White and Mrs. DeWolf officiating, speaking sublime words of wisdom, and extolling his many virtues. The Order of Red Men and Odd Fellows were present to honor the memory of the man who was a respected member, and their services were in accordance with the custom of the respective societies.

IMPORTANT NOTICE.

A special meeting of the Church of the Soul will be held in Handel Hall, 40 Randolph street, Sunday evening, Feb. 19. Mrs. Cora L. V. Richmond will deliver the address, and as it will carry a special message to Chicago Spiritualists, it is desired that as many as possible be present at this meeting.

ERWIN A. RICE, Pres.

HE WANTS A CHANGE.

To Chicago Spiritualists:—If there is a Spiritualist society in the city that does not open its meetings by singing "Nearer, My God, to Thee," or by praying to that greatest of all myths, the Christians' God, will some friend please drop a card to my address so that I may have

exact picture
outside on
the elegant
offered as a
the largest
interesting of
papers now
the world.
about one-
regular size
cover. It is
heavy book
contains 378
Worth \$2.00
mium it will

and we have further engaged her for February and the first Sunday in March. Mrs. Perkins is a native of Kansas as a lecturer, and I am told by those who have had the opportunity to hear other workers, that her readings or tests are the best they have ever heard. We are feeling good about the chance, and steadily growing in membership. Have good music by a volunteer

firm believer in the return of spirits and one who attends Prof. Perkins' seances regularly, says she is wonderfully full of faith. He has also stated that while the professor's lectures are instructive and interesting the real test lies in the presence of the spirit. When the professor has finished his message, he has often asked as to who end come back to talk with their friends, he said: "The mos-

Dr. Pratt writes from Wichita, Kans., "For the last three Sundays we have been having very interesting meetings at Library Hall, 140 North Main street. Some of psychic phenomena given at

origin; and for this origin we can only find an adequate cause in the unseen universe of spirit."

dress a beautiful half-tone picture of
the home at Waverly.
MRS. J. S. SOPER,
Clerk V. S. A.
67 Huron Ave., North Cambridge, Mass.

really a very interesting and suggestive work. Price
\$1.25. For sale at this office.

GOSPEL OF NATURE.
By M. L. Sherman and Wm. F. Lyon. A book replete
with Spiritual truths. Price \$1.00.
