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

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T. J. HUDSON ON SPIRITUALISM.

A Critical Review, and Reply to the Assumptions of the Noted Author, by Leo Miller, of Chicago.

Thomas Jay Hudson, LL. D., in his famous work on Hypnotism, entitled, "The Law of Psychic Phenomena," asserts on the authority of the new science that the disembodied spirit of man is forever barred from communion in any possible manner with mortals of earth. The gates of Paradise swing inward only, and when once over the threshold they close against him for all eternity. Spirits, he claims, have no hypnotic powers as mortals have, and cannot impart knowledge to, or exercise guardianship over, dwellers in this vale of tears. The heavens are sealed against us forever. We are left to work out our own salvation unaided by any influence from above. With one fell stroke from the hand of a merciless new science he shatters the hopes of the world. The millions who believe in the communion of spirits, the millions more who believe in the ministry of angels, and the countless millions who religiously believe the Bible and so-called sacred books as containing revelations from the unseen world, are all victims of delusion and superstition! This is a dreadful blow to the faiths and religious hopes of mankind. I wonder if the learned Doctor feels happy with his iconoclastic work? If he be right and all the rest of the world wrong, why need he disturb our cherished beliefs with his pitiless science? Such beliefs are harmless at worst, and they certainly do credit to man's heart. It elevates the soul to even fancy that loved ones gone before watch over and bless us with emanations of love and sympathy from their purer life. It is ennobling to man to cherish the belief that the dear God employs legions of angel spirits to minister to his children dwelling in the darkness of a material world; and that these celestial beings oftimes reveal the will of the Most High through the inspired lips and pens of prophets, saints and seers. O, Doctor, please allow us to cherish this pleasing faith, if it be only a fancy, a dream; time enough to wake when we find ourselves imprisoned behind the gates of your heavenly Zion.

But is it not quite possible that, with all his learning and science, Doctor Hudson himself may be mistaken, and that the universal faith of mankind is founded in a blessed truth after all? I think so, and I will endeavor to prove it.

Doctor Hudson says that a person may be hypnotized and thoughts transferred to his subjective mind while thousands of miles distant from the operator. Indeed, to the mind of the hypnotic subject space seems to be annihilated. What, then, should prevent our receiving telepathic messages from the world of spirits? To my simple way of thinking hypnotism not only does not disprove the fact of spirit intercourse with mortals, but explains rather the modus operandi of such communion and shows us also the agencies by which the revelations contained in our Bible were given to the world. There seems lacked but a single step between hypnotism and Spiritualism. If I, encumbered with a material body, may suggest to a hypnotic subject visions of things real or supposed, and transfer my thoughts to his mind across seas and continents, why may I not continue to influence across the borderland of the two worlds, if I remain myself, with faculties of mind and spirit unimpaired, after laying off the burden of flesh? Nothing seems more natural and probable in the light of hypnotic science.

But that "if." Doctor Hudson sees it, as does every student of hypnotism and telepathy; and in order to destroy an unpopular "ism" which he would not have taint his writings for the world, he proceeds to destroy more than half my mental attributes and personality in the death of my body—the objective mind. He says (page 325) that "the objective mind dies with the body." If so, that settles the contention. As the subjective entity can be influenced and controlled only by the objective mind, and as I am supposed to leave that part of my being behind, it follows, of course, that I am evermore disqualified from holding intercourse with mortals living in this mundane sphere. I am sorry to think so. When a boy I used to sing in Sunday-school the hymn beginning—

"I want to be an angel,
And with the angels stand."

I innocently thought that if I did develop wings and all that kind of thing, I would join a band of angels and fly back to my old home in Western New York, and try to comfort and enlighten the loved ones left behind in a dark and dismal world. But that, says the unfeeling scientist, is impossible, because we don't have objective minds there with which to comfort anybody in this world with thoughts and visions of glory and immortality. O, it is too bad!

But, seriously, how does Doctor Hudson know that the objective mind which, he says, includes all the reasoning faculties, dies with the body? The thought is so appalling and fraught with such momentous consequences to the inhabitants of earth who need light and guidance from above, that the most indubitable evidence ought to be furnished before entertaining the idea for a moment. Does Doctor Hudson give us any proof of the truth of his startling assertion? Not a particle. It is a daring assumption, unsupported by a single fact, or by any argument worthy the name. He begs the whole question. Attempting to reason on the subject, he says (page 324) that "there is not one power or attribute peculiar to the finite, objective mind that could be of any service to the soul in its eternal home." Another bald assumption.

Pray, what is our employment in this "eternal home?" Will it content the living soul to forever loaf around the courts of heaven, and lazily thrum golden harps and drawl out psalms of praise to the King of Glory? We can not directly serve God; he is infinitely above all need; but O, how much we might serve his creatures lower down than we in the scale of development if the learned Doctor would only consent to let us take with us our objective minds when we go to the spirit world.

Everybody believes in the ministry of angels; it is a part of our religious teaching. Poets, saints and apostles have taught the consoling doctrine. Milton says:

"Millions of spirits walk the earth unseen,
Both when we sleep and when we wake."

Watts sings:

* * * "Where'er we go,
Angels attend our steps."

Longfellow says:

"When the hours of day are numbered,
* * * * * * * * * * *
Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more."

Why do they "walk the earth?" Why "attend our steps?" Why did the "Being Beauteous," the spirit wife of the white-souled poet, "enter the open door" where sat her grief-stricken mate, if one and all are powerless to influence and bless?

Doctor Hudson is certainly mistaken in his cruel assumption that "Godlike reason," and all our inductive faculties of mind perish with the death of the body; and it will be my pleasant task to prove that he is. I will confront him with his own witness, testimony which he will hardly dare impeach since he relies upon its authority so much in his writings—the Bible. No professed Christian quotes the Scriptures with more seeming confidence in their authenticity and truth than he. All his principal works are replete with literal extracts from the books of the Old and New Testaments. From these books I will show conclusively that spirits do have power to commune with mortals; and that some of the spirits that did so in Bible times were known to have once lived on earth. And more: I think it will be seen that the inspired utterances and revelations contained in the Bible were all made under providential laws of God, by disembodied spirits.

During the period of Bible history, covering thousands of years, we find that angels everywhere and at all times, took special interest in the affairs of this world, appearing personally to men, directing, counseling and warning them in one matter or another. The instances are so numerous and varied in character, that no one who has any confidence in the authenticity of the scriptures can doubt the fact.

Now what are these angels? They are simply creatures of God as we are, brought into existence by the operation of the same general laws of mind and matter. Science does not recognize the possibility of special, miraculous creation. Doctor Hudson himself asserts that all intelligent beings had their origin in the "moneron," a tiny protoplasmic atom, and by general laws of evolution, operating through countless ages, have been brought up to their present degree of perfection. If this be so, and no advanced scientist questions it, then it proves the existence of a universal law of creation; and that all creatures, whether they be called men, spirits, angels, archangels, cherubim or seraphim, had a common origin. One and all were such men and women as we are, possessing objective and subjective minds, and like us, they began their eternal career on our planet, or other worlds revolving in space.

The only difference between celestial creatures and ourselves is in the degree of development. Time and eternity will enable us to attain their present perfections, while they and we will continue ever to advance, step by step, towards the Absolute whom we call God. We have a divine parentage. In the inmost spirit we bear the image and attributes of our God and Father, and eternity will be all too short to evolve the infinite beauties and possibilities concealed in the embryo. O blessed hope! what a glorious destiny lies before the human soul in its never-ending career! "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for those who love him!"

It has commonly been supposed that angels, so often mentioned in the Bible, are a higher order of beings created outright by the fiat of God; but such belief is unsupported by evidence or authority. The word angel simply means messenger, and denotes merely the office of the spirit; but when the Bible speaks of these ministering angels as persons, it calls them men. The angel that came to Manoah's wife to announce the birth of Samson is mentioned as the "man that spake." The three angels that appeared to Abraham are called "men," yet they were spiritual "messengers of the Lord." The angels that spoke to Mary at the sepulture of Jesus are described as "two young men in shining apparel."

But Jesus settles this point. On three different occasions, speaking of our condition after death, he says, that we are "as the angels which are in heaven," "like unto the angels," and "equal unto the angels."

Now, if in the new resurrection state we become like the angels, and the angels are like us, we certainly may claim kinship. Creatures that are alike belong to the same genus. Angels are men, and men here are undeveloped angels awaiting the great change to be promoted to the "equal" rank of celestial beings. And further; as the angels of the Bible are known to have had "objective minds," at least hypnotic powers sufficient to reveal themselves and their thoughts to mortals, it follows that we, being like them, have like powers, and may commune with our friends and fellow-creatures in this world. If not, will Doctor Hudson tell us why not? He asserts that there is no faculty or power of the objective mind that could be of any possible service to us in the spirit world. But the angels of heaven seem to possess these powers and make wonderful use of them to the glory of God and the enlightenment of the world.

But that there may be no room for even a quibble I will call the Doctor's attention to several cases recorded in the Bible where spirits of men who once were known on earth returned and made notable communications and revelations to mortals. The first I will mention is the case of the departed Samuel. Briefly related, the circumstances were as follows: King Saul found himself on the eve of a great battle sorely perplexed in spirit. He disguised himself, and with two men, went by night to the woman (not witch) of Endor, reputed to have a "familiar spirit," and sought an interview through her powers with the departed Samuel. The woman evidently went into a sort of trance, for suddenly she seemed to see through the disguise of the king, and in alarm, cried out, "Why hast thou deceived me? for thou art King Saul!"

The king assured her that no harm should come to her for violating his edict prohibiting "dealing with the dead;" and asks, "What seest thou?" She answered, "An old man cometh up before me covered with a mantle." No doubt she gave a more detailed delineation of the spirit; for Saul seems readily to have recognized Samuel by the description given of his appearance, and replied, "I perceive that it is Samuel." He then received a lengthy communication through this ancient medium, which concludes with the prediction: "To-morrow thou and thy sons shall be with me."

The reader will find a detailed account of this ancient seance in the 28th chapter of First Samuel; and the sequel in the 31st chapter. I would add the remark that the story of Saul's interview with the spirit of Samuel is as straight-forward a narrative of an actual event as any recorded in Bible history. There is no intimation of deception or imposture. The historian expressly declares that Samuel came to Saul; that he upbraided the king for not obeying the voice of the Lord in the matter of Amalek; told him that the impending battle would go against him; that Israel would be delivered into the hands of the Philistines, and that he and his three sons would perish; all of which came true.

This one case refutes the assumption of Doctor Hudson that spirits cannot commune with mortals—because the objective mind and its hypnotic powers die with the body. I might rest my case against his theory here, but there are instances of the return of human spirits recorded in the New Testament that I will call his attention to before leaving the subject.

The first one I will cite relates to the experience of St. Paul at the time of his conversion while on his way to Damascus to persecute Christians. He relates the story himself in his defense before a Jewish tribunal which had caused his apprehension. He says:

"It came to pass, that, as I made my journey and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light around me.

"And I fell unto the ground, and head a voice saying unto me, 'Saul, Saul, why persecutest thou me?'

"And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.'" (Acts, 22:6,7,8.)

On another occasion Paul speaks of having seen Jesus while thus prostrated to the ground, and blinded by the heavenly influence, "as one born out of due season." Paul remained in this sort of trance with eyes closed, for three days, till "one Ananias," who seemed to possess a good deal of hypnotic power, came to him and said, "Brother Saul, receive thy sight," and straightway his eyes came open.

What will the Doctor do with this case? It would be a palpable quibble for any person of advanced views to claim that Jesus' body was restored to life after the crucifixion, and that consequently his objective mind was quickened into activity with it. Whatever became of his earthly body we do not know; but certain it is, I think that Jesus did not bear it with him to the skies. "Flesh and blood," says St. Paul, "cannot inherit the kingdom of heaven." And it will be observed that Paul saw Jesus while his eyes were closed; yet the two men who were with him "stood speechless, hearing a voice, but seeing no man." (Acts 9:7.) If Christ had appeared in bodily form these men who were in a normal condition, with eyes wide open, would have seen him, while the blind Paul probably would not.

(To be continued.)

WHAT WE NEED.

Those who will not shrink nor falter,
Or to slanderous words give heed;
Those who seek the road and walk it,—
This is what we need!

Bound down by no chains of priestcraft—
No dark theories for creed,
Men of common sense and reason—
This is what we need!

Walking out from the old shadows,
In Progression's grassy mead,
Earnest searchers, hearty workers—
This is what we need!

O! departed, come and show us
As our hungry minds you feed,
How to grow in strength and goodness—
This is what we need!

From the way of truth oft straying,
Drawn by selfish greed,
Turn us back; oh, help and aid us—
This is what we need!

Make our circles pure and helpful,
True development in deed;
Help us daily in progressing—
This is what we need!

LYMAN C. HOWE.

PSYCHIC CHEMISTRY.

Grand Unity of Plans in Nature.

Nature, as a universal whole, from matter to force, from force to spirit, is a system of chemistry. All law of action, cause and effect in phenomena, change in formation and disintegration, are from chemical relations. The harmonial philosophy of nature from the entirety of the sideral constellations to the minutia of the planetary atom is a changing panorama of chemical evolution.

Nature presents three distinct planes of chemistry in her full composition; that of the atomic inorganic, cellular organic, and aural psychic. She has three forms of matter answering to these grand divisions: the solids of the minerals, aqueous of the lizards, and gaseous of the aural forces. A beautiful unity of plan runs through each of these planes of chemistry, that of attraction and repulsion, affinity and inaffinity.

The laws of the mineral, organic, and psychic are distinct and each confined in sphere of action to its own division, but interlapped by chemical ties into a beautiful communicative unity. The world has given much study to the chemistry of the mineral and organic from its material tangibility, but has barely entered the domain of the aural and psychic from its veiled enrapportment to sense; yet, as one is the outgrowth of another, in the order of successive chemical products, the last cannot be less under chemical law than the first. In fact, the law of chemistry is more complex and intricate the higher we ascend in nature's finer products, as in the psychic entity and the aural worlds. It is here that wisdom stands in silence, and devotion stoops in wonderment.

The aural sphere of the mineral records its experiences, and surrounding environment, with as much precision and delicacy as the organic in structure and the psychic in faculty of memory. By chemistry evidences of this fact, wherein the aural impressions of one is transferred to another in principles of aural chemistry. The psychic Ego is a nucleus of the highest aural differentiations, and its development is from elective affinity in allied chemistry.

The taste, capacity and genius that directs to pursuits and fixes individual differences are from its aural quality. Here is the key to greatness and distinction in character, for if the aural germ is the compound of the many sides of nature, its selective affinity is broad, liberal and comprehensive. If, on the contrary, the germ is deficient in gemmules of this character, the individual becomes narrow, one-sided, and selfish. The parental transmittal and modification of this aural compound is where "blood tells" found its origin.

When the chemical compound of the child entity begins its race of unfoldment on the mundane sphere, its dual chemical relations of the organic and aural begin their respective assimilations, one allied to the physical in grade and the other to fine forces. Each builds from the objective world in selective affinity, knows all temperaments and dispositions. The character of the Ego nucleus diversifies society into artist, industrial and learned schools, for the psychic gemmules seek their affinity in exercise and accretive growth. Vice and virtue, humane and malignant qualities are only a question of occult chemistry. The rude aural entities that generate within, or enter the psychic domain from without, often disturb one's cerebral household, and are subjected to order, or eliminated, by developing experiences of life—(minus the atoning blood and holy water). They are the same to the psychic domain as the microbes to the physical body—a healthy or disturbing element.

A thought is an aural compound of idea-units, in chemical association and law of action; its transmission is electrical in momentum, and ethereal in quality. Thought and the ethereal body vibrate in similar rapid momentum, not subject to the slow motion of gross physical bodies. Thought transmission is spirit language, and its receptive state by spirit or mortal is from a principle of chemical association. This great stream of psychic force flows into the world continuously, and each mortal drinks consciously or unconsciously at its fountain, but the higher strata, as the violet hue, are enrapported by psychic chemistry. The purified elixir of the higher grades gives health and nobility. The mixed quality of the earth-stained red gives excitement to passions and melancholic discontent. As the blood courses through the organism a vitalizing stream, and each structure enrapporting and assimilating its chemical affinity, even so does this great aural stream from the unseen shore course through our psychic organism and each entity assimilates its own by the law of chemical affinity. As nature sends out her great aural emanations to form the aural world in beautiful adjustments of chemistry, even so does each individualized psychic send out its emanations to crystallize into aural mansions under an exact law of chemical justice, thus measuring our respective developments. See this mighty stream of aural light flooding the earth like a halo of glory. He that drinks deep is covered in love like a vail of music, and illuminated in sparkling scintillations of thought like an X-ray.

W. A. JONES.

Hot Springs, Ark.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him bow.

The largest society in the world, the easiest to get into, and the best one to get out of and avoid, is the Society for Setting Other People Straight.—American Sentinel.

LETTING IN THE LIGHT.

A Theosophical Den as Pictured by the Los Angeles Times.

OUTRAGES AT POINT LOMA—STARTLING TALES TOLD IN THIS CITY—WOMEN AND CHILDREN STARVED AND TREATED LIKE CONVICTS—A THRILLING RESCUE.

Mrs. M. Leavitt, of No. 418 West Fourth street, a believer in what she terms "the true school of theosophy," who has recently removed to this city from San Diego, the capital city of theosophists, has some startling things to tell concerning the practices of Catherine Tingley and her associates, who conduct the Universal Brotherhood Homestead on Point Loma. Mrs. Leavitt seems to be thoroughly informed on two of the latest outrages perpetrated, the cases of Mrs. Neirsheimer and Mrs. Hollbrook, both well-to-do Eastern women. Mrs. Hollbrook, the wife of a railroad man and Freemason of the East, has been rescued from the roost on Point Loma by her husband with the aid of an officer and a gun, and now hovers at the point of death from the abuse she says she received while confined in the "Homestead." During the day time she was worked in the field like a convict, forced to plant trees, hoe corn and perform all sorts of hard labor; and at night she was shut up in a cell and guarded as if she were a raving maniac. When her husband found what a trap she had fallen into he hurried here and took her out by force.

The other case on which Mrs. Leavitt is posted is that of Mrs. Neirsheimer, who has been forcibly separated from her husband, who is also in the Tingleys clutches, and is not allowed to speak to him. She is forced to live alone in a little tent in the grounds that surround the institution. Armed men guard this place of horror, and, Mrs. Leavitt says, solitary confinement, hard labor and starvation are resorted to by the Tingley managers as punishments upon those who disobey their iron rules.

The woman who gives out this information is a personal friend of, and has talked with, Mrs. Hollbrook, the victim, whose health has been forever destroyed by the ordeals she passed through while imprisoned on Point Loma.

Mrs. Leavitt claims that through a strong hypnotic power, Catherine Tingley works her will on sensible people. The "Universal Brotherhood," or in other words, Catherine Tingley, is an off-shoot of the Theosophic Society, which became disjointed some four or five years ago. Mrs. Tingley was formerly—the Theosophists say—a spirit medium.

She couldn't agree with the Theosophists, so she branched off and set up her trap on Point Loma. She distributes literature throughout the East, and even in foreign countries, saying the Universal Brotherhood Homestead, located in the most beautiful spot on earth, offers to those who wish to retire into a quiet thoughtful life, a home in which they may live peacefully and an atmosphere of soul-study and pure thoughts.

Mrs. Leavitt says there is nothing taught at Point Loma but insane ceremonies; that the girls who are placed there to be educated are put to work at the most menial tasks, each one kept separate in a guarded cell and forbidden to speak to anybody else, and that the poor little children are quartered in a miserable building some distance from the main institution, and are continually on the verge of starvation—for Mrs. Tingley openly states that children are fed too much for their spiritual good, and must eat but little, so that they will be more ethereal. Mrs. Leavitt says she knows personally of a case where both parents and children are victims, and the children have been taken away to the child-pen and are never allowed to communicate in any way with mother or father. For, says Mrs. Tingley, they will grow up purer if away from the bodily and affectionate influence of the parents!

The children are never allowed to speak to anybody except when they are selling trinkets to the visitors who come to the gates. The young lady prisoners make fancy work, which they sell to strangers. Purple robes are worn by the women, and a sort of khaki uniform by the men.

On certain occasions a midnight pilgrimage is made by both men and women to a spot on the peninsula, which is termed sacred ground. They go in their night robes, each holding a torch.

Before she had gotten well into the scheme, Mrs. Hollbrook says she saw that it was a fake, but having no idea of the horror of it, she decided to go into the Homestead for a while that she might expose the character of the institution. Whether she will live to carry out the good work is doubtful. She can tell things, her friends say, more shocking than anything known yet.

Mrs. Leavitt alleges that gross immoralities are practiced at Point Loma by some of the disciples, and that such things should not be tolerated in a civilized community.—Los Angeles Times.

What thou wilt thou shalt rather enforce with thy smile than hew it with thy sword.—Shakespeare.

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

In matters of prudence last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakspeare.

WOMAN SUFFRAGE.

"Women Do Not Want to Vote."

It is no exaggeration to say that during the past two weeks I have read at least fifty editorials and articles by men who acknowledge the justice of woman suffrage, but at the same time delude themselves into believing that they are doing no injustice to women by withholding from them that which they consider for themselves one of the most sacred rights of citizenship, viz., the ballot. The Minneapolis Times says:

"The Times desires to state in behalf of the men of the nation, that the principal obstacle to the granting of women's suffrage is in the disinclination on the part of the large majority of women to accept such grant. This being true, it would seem to be fair to acknowledge that masculine skirts are free from stain in this regard."

This is only an excuse for deferring justice, and it would seem that those making this excuse would realize how thin it is. In the first place how are we to judge whether women want to vote or not until we have given them the opportunity? In the four enfranchised states the women vote as generally as the men and seem to enjoy it. If you don't believe it, just try to take the ballot from them and see what will happen. If the women do not wish to vote, and still do so from a sense of duty, they are the most conscientious beings on the face of the earth, and are certainly needed in governmental affairs

There have been more petitions presented to our Legislative bodies asking that women be given the ballot than all the other petitions combined. But why demand that a majority of women petition for the ballot when no such test has ever been required of the various classes of men that have been enfranchised since this Republic was founded? Originally only free-holders voted. Did the poor men unanimously petition for the franchise? Did a majority of the negroes in the South ask for the ballot? Have the majority of the Alaskan men asked for it? Have the various tribes of Indian men been enfranchised because the majority requested it? Did the majority of the Hawaiian men express a desire for it? Did a majority of the Porto Rican men insist upon being made voters? Is universal male suffrage provided for in the new Cuban Constitution because a majarity of the men have petitioned for it? Did a majority of the native born Chinamen ask for the ballot? Is there in the whole history of the government one—just one—instance where any class of men have had the franchise bestowed upon them because a majority demanded it? Not in one single case has this been done, and yet legislators, politicians, editors, ministers, lawyers, dismiss the plea of women for representation, with the illogical remark: "When the majority ask for it they can have it."

No one has ever asked that these women who do not wish to vote be made to do so; we only ask that those women who do take an interest in the affairs of their country be allowed to express that interest at the ballot box. This is simple justice, and it is always expedient to be just.

ELNORA M. BABCOCK.

Women Should Reflect.

When the women of Greater New York read that right now at the opening of the school year, there are 70,000 children in Brooklyn and half that number in Manhattan and The Bronx who can attend school only part of the day because there is no room for them, and 2,000 in Manhattan alone who cannot go at all—one would suppose they would rise up en masse and demand a voice in the management of the school funds. If they had control of the $20,000,000 appropriation for the public schools of the city there is reason to believe that it would not be necessary for over 100,000 children to stay at home because there were no seats for them.

One would suppose also that when women read the statistics of the Commissioner of Immigration just made public they also would reflect a little. Twenty per cent more immigrants were received in 1901 than in 1900. Of these 388,931, by far the greatest increase was from southern Italy, in fact one-third of our total immigration now is from that section.

In a few years' time, the most of these being men, will be voters for all officials and all public measures. But the native born, college bred, tax-paying women of the United States will continue to remain disfranchised. Is it not a most remarkable condition of affairs that the Government should prefer the opinions of these densely ignorant and often vicious aliens to those of American women?—Ida Husted Harper in New York Sun.

A MOTHER'S LOVE.

Between the curtains of snowy lace
Over the way is a baby's face;
It peeps forth, smiling in merry glee,
And waves its little pink hand at me.

My heart responds with a lonely cry—
But in the wonderful Bye-and-Bye,
Out from the window of God's "To Be,"
That other baby shall beckon to me.

That ever-haunting and longed-for face,
That perfect vision of infant grace,
Shall shine on me in a splendor of light,
Never to fade from my eager sight.

All that was taken shall be made good;
All that puzzles me understood;
And the wee, white hand that I lost, one day,
Shall lead me into the Better Way.

—Ella Wheeler Wilcox.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

A CURIOUS CASE.

An X-Ray Faculty Is Brought Into Requisition.

JOHN ARMSTRONG CHANLER, A MILLIONAIRE, WRITES SONNETS DURING TRANCE—ONLY A CASE OF MEDIUMSHIP.

John Armstrong Chanler, millionaire, and first husband of Amelia Rives, was on November 6, at Charlottesville, Va., declared of sound mind by the County Court in proceedings instituted to determine the question of his sanity and right to possession of his property.

The case came up on a petition filed by Carey Ruffin Randolph, who declared Mr. Chanler was not of sound mind, and that the court should appoint here a committee to take charge and control of his local property. Judge J. M. White heard the case.

Randolph's petition was dismissed, and the court decreed that John Armstrong Chanler was of sound mind and fully capable of managing his person and estate, and that there was no ground whatever for the appointment of a committee.

CHANLER TELLS OF TRAVELS.

All through the trial Mr. Chanler took notes and made many suggestions to the counsel. He recited his movements since he escaped from Bloomingdale, on last Thanksgiving eve, his trip to Philadelphia, where he represented himself to be a lawyer seeking expert aid in the interest of a client. From Dr. J. Madison Taylor, who is chief of S. Weir Mitchell's clinical staff, he secured, after telling his own story, a favorable opinion as to his sanity.

After Chanler's escape from Bloomingdale he voluntarily placed himself in charge of Dr. Taylor in the latter's Philadelphia sanitarium. Dr. Taylor, who is a neurologist for the Howard Hospital of Philadelphia, proved a valuable witness. He said that in his interview with Mr. Chanler he found him a peculiar man, but with sound common sense. Though highly strung, he was neither irritable, mentally restless, melancholy, nor brooding.

EXPERIMENTS IN PSYCHOLOGY.

Dr. Taylor said it was not surprising that people ignorant of psychology should consider many of Mr. Chanler's experiments strange and unaccountable and perhaps due to foolishness. These acts were experiments in vocal automatism and self-imposed trance states, during which Mr. Chanler said things which to the casual observer would be regarded as evidence of lack of mental balance.

Of an eighty-page paper written by Mr. Chanler, which he calls "The X Faculty"—that is, the unknown faculty—Dr. Taylor said that he would express no opinion further than that it was clearly analogous to and in advance of similar researches of other authorities in psychology. Dr. Taylor said that after discussions with Mr. Chanler and other psychologists he could assert that the grounds taken by Mr. Chanler were rational and reasonable.

In these theories Mr. Chanler, according to Dr. Taylor, holds that in all humanity there is a function of the subjective mind (Chanler's "X Faculty") by which a most important form and kind of unconscious cerebration can take place. In Mr. Chanler's case, however, as the specialists diagnosed it, there was a perfect balance between the subjective mind, which possessed Chanler when under the self-imposed hypnotic state, and the objective faculties which are common to everybody.

WRITES SONNETS IN TRANCES.

He said that Mr. Chanler's contention was that he had made a discovery that makes practical use of this subjective function and through graphic automatism caused it to perform literary work.

In these states of graphic automatism Chanler, without poetic instincts, wrote forty sonnets, which attracted much attention on account of their literary merit from the few who saw them.

Dr. Horace G. Darlington, of Concordville, Pa., in whose care Chanler was for a time, went on the stand and without qualification testified to the perfect sanity of the man, as did Proprietor Lynn, of the Arlington Hotel, in Lynchburg.

FINDS PREMONITION RIGHT.

Dr. Horatio C. Wood, of Philadelphia, of the Philadelphia Medical College, furnished a comprehensive written statement of Mr. Chanler's case. He said Chanler told him of premonition, meaning that after thinking over subjects over night he would wake up in the morning with a feeling of exhilaration, depression, or indifference, and always found when exhilarated that his plans were judicious and things went well. When depressed he found it wise to modify his plans of action. Indifference meant nothing of interest for that day.

Chanler told him that in December, 1896, he accidentally discovered that at certain times and conditions if he were to take a pencil in his hand it would write without his making conscious effort or giving directions. Sometimes the writing would refer to business. Once Chanler, to test the accuracy of this judgment, speculated in Wall street in a small way, a few hundred dollars, with a successful result.

Twenty others testified to Mr. Chanler's sanity.

John Moon, counsel for the New York committee, made no resistance to the proceedings here. It is evident that Mr. Chanler's family will reserve their fire until the case is heard hereafter in New York, when Mr. Chanler, on the record made here to-day, will ask the New York court to take his large properties from the hands of his New York committee.

By Spiritualists, Mr. Chanler will be regarded simply as a medium, and perfectly sane.

REPORTER.

Charlottesville, Va.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

FIRST SPEECH OF W. F. JAMIESON.

Gentlemen Moderators, Ladies and Gentlemen, and my Respected Opponent:—Like the Dutch preacher, I want to say a few words before I begin. You will hear talk about spirits for a week. Do you think you can stand it?

The noblest aim of the human mind is the discovery of truth, and I wish to concede at the outset that many Spiritualists are searching for the truth as earnestly as any class of people. I have nothing whatever against the Spiritualists personally, especially those who want the facts, and are, therefore, willing to hear both sides. I agree fully with Rev. Dr. Storrs, when he said in the Minneapolis Presbyterian Synod, "I was never afraid of discussion; we can better get at the roots of things," and Rev. Dr. Buck, author of "Buck's Theological Dictionary," said the "ministry of our Lord was a perpetual controversy, and the apostles came at the truth by much disputing." This is the grand object of debate tersely told. The early disciples were willing and anxious to debate, even with death staring them in the face. But there are some in these days who, after they have expressed their views upon any question, do not like to be contradicted. All such people are against debate. They are self-opinionated. After they have talked they say in action, if not word, "There, the question is settled; it is no longer debatable!" In other words, when they have barked they virtually say, "Let no other dog bark!" That is dogmatism. It is bigotry of the worst kind. It is an assumption of infallibility; for as that great thinker, John Stuart Mill, well said, "All silencing of discussion is an assumption of infallibility. Martin Luther, John Milton, and hosts of other Protestants, were on the side of free discussion. Said John Milton: 'Try the matter by dint of argument.' Let truth and falsehood grapple, whoever knew truth put to the worse in a free and open encounter? Give me the liberty to know, to utter and argue freely above all liberties." Good for glorious John Milton. I do not care what name a man wears, Baptist, Methodist, Disciple, Pagan, or Presbyterian, we cannot help esteeming him for his courage of conviction. The man who has so little faith in his Faith that he refuses to throw his convictions into the crucible of criticism is the worst enemy of his own Faith. I believe thoroughly with Paul, "Prove all things; hold fast that which is good." Said he, "We can do nothing against the truth." We need not be crabbed in our expressions of opinion. However earnest we may grow in this debate, and a debate is of but little account unless the speakers are in earnest, let us be polite, courteous, cordial. I am not afraid of any man's wit, ridicule, irony, sarcasm. They are the lightnings which play around the mountain-tops of the intellect. So I say, in the language of Shakespeare, "Lay on, Mac-Duff, and damn'd be he who first cries, Hold! Enough!"

I offer myself as a lamb for the slaughter—although, possibly, I am a goat! I believe in the gospel of good nature, like Edgar W. Nye, "He made me laugh, and laughter has no sting of hate. It gives man better friendships and generous impulse and kindlier heart." We want no mere tame debate. If my opponent should accidentally get off a joke, or some other sharp thing, at my expense, I will grin and bear it and comfort myself with the thought that he doesn't know any better.

To my Spiritualist friends, in particular, let me remark, I come to you not as an enemy, but to do you good, as a missionary unanimously elected—by myself—don't eat up the missionary the very first thing! I want to prevent you from being so completely wrapped up in your own opinion that there is no room in your minds to entertain the bare possibility that some one else may be right. If you have the eternal truth, nothing in the universe can make it anything else. Consequently, of all people, you should welcome debate. I believe you would rather have me speak right out what I honestly think; to practice the principle so often expressed by your William Denton, "Be Thyself," than, for the sake of currying favor, to "palter with you in a double sense." I say what I think, let it please, or displease whom it will. Like William Lloyd Garrison, "I will be as harsh as truth, as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; I will be heard."

I remember Samuel Phelps Leland, who had been a Spiritualist; but, like myself, reformed before it was too late. Grandly he said:

"Shame! coward! sell thy manhood for paltry sums of gold,
And for the sake of public smiles leave noble thoughts untold.

"To be respected by the great, or honored by the wise,
They say my thoughts I must suppress though bleeding manhood dies.

"Thou canst not chain a manly mind, nor still a manly tongue.
Why scorn upon thee, coward, slave; in freedom raise thy head,
The noblest thought is valueless while it remains unsaid."

The deck is now clear for action!

Mr. Hull lays down seven points: Do the phenomena occur? Are they tricks? If a trick, how is it done? Was it toe-joints—or knee-joints? Is it the work of machinery? Is it the devil? Is it sub-consciousness?

When it becomes my turn to explain in the next question I will take up the tricks, one after another. The hypothesis, says Mr. Hull, which will explain the most of those points "is most likely to be true." I will have use for that in the next question. But Mr. Hull is to prove, and the Spiritualists mean when they say prove just what Webster says, "to make certain; to show; to convince." It has come to this at last, has it, that Spiritualism is a mere "hypothesis?" That is what I supposed. But I did not expect it to come out so early in the debate. What a fall, from demonstration to hypothesis! More than forty years ago Professor Hare wrote a large book, "Spiritualism Scientifically Demonstrated." When a thing is "scientifically demonstrated" there is no room left for a doubt the size of a mustard seed. Moses Hull is now obliged to confess to me in debate that he is reduced to seven queries, hunting around for an hypothesis, and whichever hypothesis fits most of them "is most likely to be true." Spiritualists everywhere teach that Spiritualism proves, beyond the shadow of a doubt, the existence and communication of spirits, until they get into debate with a gentleman who knows Spiritualism from a to z as well as they do; then we witness this performance, the champion debater of the Spiritualists making a nice little cushion on which to gently fall. But Mr. Hull is here to prove that spirits exist and communicate with mankind. Now he draws it mild: "most likely" they do, he says. We do not want supposition, mere theory, hypothesis, but proof. Spiritualists have been saying to Christians for fifty years that theories and hypotheses are all the church had to offer in support of the immortality of the soul; and that they all failed, which is the main reason why Spiritualism was born into the world, to do what the church had failed to accomplish, to stem the rising flood of skepticism and materialism.

I do not care how you prove it, so you prove it. Let me say right here, that this debate ought to be twelve sessions long, not merely four, which is only a skirmish. Revivals are often twelve weeks long, and you go to the theater every night for months; but here is something that is a theater and a circus rolled into one, or will be. I know Moses Hull, his faculty of "making the worse appear the better cause." Probably this is why the "National Spiritual Association" has appointed him the champion debater of the United States.

I would like to have a chance to show the good people of Muncie just what Spiritualism is; to tell them about the mediums and the circles, dark and light; to inform them in regard to my investigations, and to put people on their guard in their investigations. In a word, I would like to expose the secrets of Spiritualism in the light of the noon-day sun; to show you how delusions and bubbles and superstitions have swept this earth and engulfed millions, before Spiritualism, the greatest of them all, was born fifty years ago.

We ought to have six sessions of his affirmative, and then six sessions of my affirmative, in which I explain about the mediums and the manifestations and the seances I have seen, "rich, rare and racy." And, after these first four sessions are finished I would like to see those doors thrown wide open, and the public invited, expenses to be met by voluntary subscriptions. It can be done.

While I am at it, I may as well inform you that I have challenged all the Spiritual societies and Spiritual camp-meetings in the United States to meet me on these issues of life and death, and they actually stand back cowering and trembling at what one little man, not six feet tall, has to say about their Spiritualism. They challenge the clergy, who have but a slight knowledge of Spiritualism, to debate with them; but they back down from a man who has been in Spiritualism for years, and graduated. Moses Hull and his brother Daniel are the two shining exceptions, and that is why we have this debate.

I announce that I am in the fight against Spiritualism the remainder of my days, and if the Spiritual camp-meetings and societies have no longer the courage of conviction; have allowed their spiritual spunk to ooze out of their finger ends; dare not let the public hear what can be said against Spiritualism, with even their best debaters to advocate and defend, it shows they are conscious of their weakness, and that debate will injure Spiritualism. "Any system which shuns investigation," says one author, "openly manifests its own error." I offer to divide time with them wherever I deliver my series of lectures. Is this not fair? I do not intend to let the Spiritualists silence me, so I will go to every town, where arrangements can be made, and give a course of lectures in any church, opera house, or grove, on the "Absurdities, Contradictions and Inconsistencies of Modern Spiritualism." As the duelists say, "There's my card," my address, Glendale, Ohio.

Ever since I converted Moses Hull to Spiritualism, forty years ago, I have been interested in his welfare, for I felt he was a likely young man. He has always called himself my god-son. I expect he is.

A man in a beastly state of drunkenness said to a celebrated English bishop, "Your grace, you, hic, converted me." "I think I did," said the bishop, "the Lord never did."

I will probably have to own him! You know how a Methodist minister's son sometimes turns out. So it is with my god-son. I am naturally progressive; and as I have followed the great light of Truth, Moses Hull has persisted in getting stuck in the quicksands of Spiritualism—just where I left him forty years ago, sitting in dark circles, singing, "Spirits bright are hovering," and not a hover can you see. Some people never will learn! He has refused to follow in the footsteps of his god-father. Twenty-two years ago I left Spiritualism because it has not proved to be true. I tried to lead Moses out of the wilderness—but he wouldn't lead. He would balk and pull back! You, who have been brought up on a farm have seen them do that. You will see him cutting up these same capers in this debate. Sometimes I have got so discouraged trying to save his soul—he says he actually has one; I believe he believes he has. I will take his word for it, until I show you in this debate that he knows no more about it, where it is, what it is, what size, weight and color it is, than he knows that Spiritualism is true. If the existence of his own soul is an hypothesis, that which is nearest to him, what becomes of Spiritualism? I have been tempted to say, when I have found him so obstinate upon Spiritualism: Hull is "joined to his idols: let him alone." But I cannot. He is my god-son, and I will try to save his soul, if he will only have the goodness to tell me where to find it. I am like the man who put up at a hotel and told the landlord that if he would give him his supper, lodging and breakfast, he would agree to kill all the rats with which the place was infested. After breakfast he said to the landlord: "Bring me a heavy poker." It was brought. "Now, if you want your rats killed, bring them on!" That contract was worse than Hull's hypothesis.

Is there proof? Not one communication is so natural, prompt, with circumstances and details, minutely related by the professed spirit, as you would get from him were he living on the opposite side of the globe. If you want precise information, such as you would obtain through the mails, you are informed that the conditions are unfavorable, or that you are too skeptical, or too anxious, or too positive, or too negative, or your friends are not present, or they are not used to controlling the medium, or you must write more definitely as to what kind of a communication you want, with what friend you desire to communicate, male or female, old or young. You are often asked to write the names of several friends, dates and ages, to give leading symptoms! and send a lock of your hair. Then with that amount of data, furnished by yourself, you may get a communication—if the "conditions are favorable." This is the case with nine-tenths of the so-called spirit communications, and the other tenth is dubious. You fail to get a message that will bear rigid cross-questioning. That was my disappointing experience for years. Never did I receive a proof from mother, from father. Yet they were both interested in Spiritualism. Mother wrote the cursive angle hand, pretty as copper plate. How rejoiced I would have been to have received a letter once a week, as usual, from that mother who never failed to write. If I had not seen her for twenty years, I would have recognized her by one letter and one expression. No word from either of them. Ever since death claimed them, all has been silent as the grave where they were buried, side by side.

Some of the best mediums, with whom I have conversed, tell me they never heard from their own friends. This fact, in my own case, tended to make me doubt my own mediumship.

Mr. Hull hopes I will weigh the testimony that men have believed in all ages that the dead return. O, I have weighed it, and found it wanting. They believed in gnomes, fairies, witches, devils by the million. They believed in satyrs and mermaids. Certainly, as Dr. Johnson said, "apparitions of the dead" were "related and believed;" but it was a wide-spread superstition. It was an age of superstition. Johnson, with all his greatness, was pictured by one of England's greatest historians as "weak in judgment," "simple as a child," as child-like and believing as my friend Hull.

But what is Modern Spiritualism here for, if it is not to give the world a this-year's-fact? Let us pass the hat for a present-day, living fact that departed spirits exist and communicate. Let me clutch one fact; grasp one ghost, not a mere shadow, a "Jack-o-Lantern," a "Will-o-the Wisp;" but a solid chunk of ghost, male or female, and I am with you!

Mr. Hull says I must take one position or the other, that the witnesses, cited by Dr. Johnson, "are all liars, or all fools." Neither. Wise men are often mistaken. Noah Webster says about this very Dr. Samuel Johnson, "He often fell into mistakes; and no errors are so dangerous as those of great men." Says Webster, their intellectual power "gives a sanction to their very mistakes, and represses that spirit of inquiry which would investigate the truth." But Brother Hull wants us to take the mistakes of this great man as proof. Can't do it. Says Mr. Hull, they are not mistakes, for how should they "all agree in telling the same false stories," honest men, wise men, fools and knaves. I answer him: Fictions, legends, superstitions have been built up in just that way. It was commonly accepted that the sun "rises and sets." All could see it rise and see it set plainer than they ever saw the best-behaved ghost. Science had to fight its way against those who "all agreed in telling the same false stories." Martin Luther honestly believed in a personal Satan, hock, hoofs, horns and all. How easily Mr. Hull, by such argument, could establish the existence of his Satanic majesty; for all agree, since Luther threw his inkstand at his head, that he is as black as the devil ever since. On no subject have so many people agreed as that there is a devil—more millions have accepted the genuineness of that story than that the spirits of the dead communicate.

Friend Hull remarks, "In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure," he says, "that the phenomenon really occurs."

However crazy some Spiritualists have been, I really believe my Brother Hull has lucid intervals. He had one when he said that: "Make sure that the phenomenon really occurs." "Sure," mark you.

Ladies and gentlemen, there is the weakest spot in Spiritualism. I probed it years ago. It was what wrecked my Spiritualism, "making sure," and I found that, however many apparitions people saw ages ago, I could not lay hold of a real, live ghost to-day. I cannot see one, feel one, taste, nor smell one—not even a "nigger" ghost—but I can prove that a human being exists, through the sense of seeing, or hearing, or feeling. What is a phenomenon? Mr. Webster says, "It sometimes denotes a remarkable or unusual appearance, or an appearance whose cause is not immediately obvious." Webster defines it as "Anything visible; whatever is presented to the eye by observation or experiment, or whatever is discovered to exist."

That is a phenomenon. If my opponent will stand by his gun, make sure that the phenomenon really occurs, then he will be sure that a spirit exists and communicates.

I see that my time is nearly expired. I will answer Mr. Hull's questions about my mediumship in my next speech; for he begs me to prove Spiritualism true or myself a knave. I shall do neither. To ask a man if he is honest is like asking a woman if she is virtuous. If her life does not prove her virtuous, her answer cannot prove it, so the question is unnecessary. If her life does prove her virtuous the question is an insult. Why does not Mr. Hull get his "spirits" to tell him? "Have I been so long time with you, and yet hast thou not known me, Philip?"

(To be continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

A SEANCE WITH MADAM MONTAGUE.

Madame Katherine St. Clair has kindly sent us the following translation of an article which has appeared in "Spiritualism Moderne" (Paris), from the pen of Madame de Komar, the editor of that journal:

Madame Montague and her wonderful psychometrical powers were well spoken of to us at the editorial office of "Light," nor can we say that we were disappointed in witnessing them.

Public reunions offer the best opportunity of judging the efficiency of the medium. The magnetic currents drawn from the audience are a great help, as indeed they are with all mediums, and the more complete the harmony, the less skepticism present, the more satisfactory the results.

The seances are held in Madame Montague's own drawing-room at Hyde Park mansions, where the harmonious surroundings form the best frame for her great personal charm.

A brilliant audience of about fifty people had assembled, and a young lady, Madame Montague's secretary, went round to collect the fees, and also distributed papers and pencils for the written questions. The papers, when written upon, were thrown indiscriminately into a basket.

The medium then entered, dressed in a gown of light color, made Empire fashion, so as not to impede the full play of respiration. A yoke of deep red velvet showed up to advantage her dark hair, somewhat pale complexion, and the large silver cross which shone on her breast. In her hand she carried a superb white rose. While the first chords of a hymn were played, she seated herself facing the audience, to all appearance absorbed in prayer meditation, and occasionally breathed the fragrance of the rose. This reminded us that the perfume of flowers is said to have great effect in spiritual or psychological phenomena; as was demonstrated by the experiments of Monsieur Bouvier, of Lyons. We do not know if Madame Montague does this unconsciously, or if she has reason to recognize the beneficial power of flower fragrance. During the singing of the hymn she remained with closed eyes and joined hands, then as the hymn finished she arose, formulated a prayer to the Creator, calling down a benediction on herself and on us. During the first part of the seance her eyes appeared fixed on vacancy and she seemed to perceive things visible to her alone.

Mr. Montague read the questions aloud, taking them up at random from the basket. The medium, standing before the audience, listened, her hand held out somewhat impatiently towards the reader, from whom she seized the paper, generally before he had finished, giving the answer with an extraordinary volubility, which frequently developed into a truly philosophical thesis of the highest purport and great elevation of thought.

The questions varied much in character; we were able to note a few as she went on, amongst others:—

Question—"What must we think of reincarnation?"

Answer—"It is impossible to give you all the theories on the subject. But is it of great importance to know by what means the spirit goes on to attain perfection? A body of some sort is always necessary as a vehicle for the evolution of the spirit."

Question—"How are we to attain evolution?"

Answer—"Every man is composed of two bodies, the spiritual and the material, the master and the servant; the servant must obey the will of the master who guides it on towards perfection."

Our question was as follows: "How should we think of our guide?"

The answer was: "He has come to perform a great work and will remain with you, renewing your strength. He belongs to a higher sphere and we call him an Adept. He will help you greatly and smooth away all difficulties."

Here we must observe that it was impossible for the medium to know who had asked the question, and in giving the answer she had nothing to indicate to her that we alluded to the guide of a Spiritual association working indeed with us to accomplish "a great work" and seeking to "smooth away all difficulties."

The questions were so numerous that Madame Montague occupied more than an hour in replying to them.

When they were finished she returned to her seat for a few minutes, while another hymn was sung, continuing from time to time to smell the rose. We omitted to say that before the entry of the medium, a tray, covered with red velvet, was carried round, and all were asked to place some object upon it, such as a ring, a watch, pin, etc., as far as possible of metal. Mr. Montague now announced that his wife would proceed to psychometrize as many of these as she could; generally she was only able to read about ten, for by that time her strength began to fail. She selected these by chance; or rather took those whose strong magnetism attracted her.

About fifty articles were on the tray, and the first chosen was a small penknife.

Holding this to her forehead, the medium without hesitation indicated the sex of the owner, his capabilities, state of health, certain details of his past life, with advice for his future.

All this was found to be absolutely correct.

Monsieur Beaudelot had placed on the tray the crystal egg which we have mentioned several times in these columns. This was the second object which the medium selected, exclaiming as she did so:—

"O! what a splendid thing."

Then carrying it to her forehead, passing it several times over her temples, she added:—

"What a delightful feeling of satisfaction I have in holding this strange crystal." Then, examining it, "I see represented here all the world of space; the light that illumines it is the radiant actinic light of other spheres. It has healing properties and is the symbol of life."

Once more we must explain that no one in the company besides ourselves knew from whence came the crystal thus put forward for examination. We would also draw attention to the fact that this was the only article in which the medium recognized a spiritual influence and not the aural fluid of the owner. All the spectators appeared much impressed by what was said of the crystal, and at the end of the seance we were eagerly asked for information as to its history.

The psychometry seemed to give satisfaction to all. Only once was there an apparent mistake. A ring placed on the tray by a young man was described as belonging to a woman. When the owner rose to claim it the medium said to him: "That ring must have belonged to a woman, for I distinctly recognized a feminine influence." In effect the ring either belonged, or had belonged, to a young lady. Another hymn having been sung, whilst the medium rested a few moments, she proceeded to the phenomena of thought-transmission. Here there was no possibility of trickery, for no restriction was placed on the audience. You asked what you pleased, and the medium replied with remarkable precision, adding usually some advice when the question related to the future.

This is how Madame Montague proceeds. She simply begs the querist to rise, look straight at her, mentally formulating the question. With each answer the medium describes a symbol, generally having some relation to the question. Thus a young lady, having mentally asked if she would soon be happy, received the reply: "Yes; but after a time of effort and waiting. The symbol is a wedding ring."

To another was said: "No; you will not remain longer in Europe; a long journey is before you, and the symbol is a ship. It will take you, if I mistake not, to India. Do not delay your departure if you would have a favorable voyage."

For myself, I had asked a question the answer to which was only to be Yes or No, and which concerned our association. The medium, after looking at me for a moment, replied in the following words: "Yes, yes, yes; and the symbol is a beautiful star shining above your head." She stopped, almost surprised at the brevity of her answer and the character of the symbol. But this reply, for all its brevity, was more conclusive than all that had gone before, and I expressed my satisfaction, being alone in a position to grasp the peculiar significance of what was thus confirmed to me by a medium entirely in ignorance of our association or of its symbol.

The questions were continued until all in the room had been answered, and to each the medium asked: "Do you understand the reply?" and an affirmative was the invariable result.

We cannot sufficiently emphasize the excellent impression we took away with us from this seance, of which we can only give a wholly inadequate idea; to do justice to the remarkable gifts possessed by the medium, a full and exact report would alone suffice. Certainly, in the event of our being able to carry out our numerous plans, Madame Montague will be one of the first mediums whom we shall rejoice to welcome amongst us, the more so that her perfect command of the French language will enable her to meet her audiences in complete accord. In the hope, therefore, of meeting her again, we publicly offer her our tribute of admiration for her high mediumistic gifts, and our thanks for the pleasant time we spent with her.

EMANCIPATION OF GOD.

In our consideration of the phrase "The Emancipation of God," we all along had in mind the one thing needful to-day—a more actual and intimate belief in God, as ours now, and ours in connection with every circumstance of life—the God of Nature and of Human Nature, the God of History and of all voyages of discovery in search of Religion, the God of Home and Business and Science. Turning over the pages of "The Christian Register," we found this thought by another route:—

"It may be that in trying to find God we go too far away in search for him, or that we try to find him in the grand and marvelous only. He may speak to us in the simple and the near, and have revelations for our hearts that cannot be understood by any higher method. If we have so felt at any time, in our despair of the ways of a strenuous intellectual method, it may be that a quiet hour of communion with nature has restored the balance of our thoughts, and given us the faith again which we had lost. There is a way in which we may look at nature which makes it the dwelling-place of the living God, and the means of bringing us into closest communion with him. Coming thus into his presence, the lover of nature may say;—

"'I feel that his embrace
Slides down by thrills through all things made,
Through sight and sound of every place.'"

Death of Prof. Edwin Johnson.

The "Christian World," of London, October 10, 1901, has a sketch of the life of Professor Edwin Johnson, who passed away October 5, after a lingering and painful illness, aged fifty-eight years. He was the son of Rev. A. Johnson, of Robert Street Chapel. He entered New College where he distinguished himself by brilliant classical attainments. He won three scholarships, and obtained his M. A. at the London University of Classics. In 1865 he entered on the pastoral office at Forest Hill, where he stayed until 1870. From 1871 to 1879 he was pastor at Boston, in Lincolnshire, where the Pilgrim Fathers were first imprisoned.

The council of New College then appointed him Professor of Classics. By a kind of Socratic method he made the young men think about the deepest questions, and often doubtless startled them with his own views. These latter became so changed that his position became painful and he relinquished his chair. This was a turning point in his history. His deep religiousness remained; he had changed his convictions but not his God. He lived in a large measure in intellectual loneliness, giving himself more untiringly to literary work, mostly in an unpopular line. In 1887 he published anonymously "Astiqua Mater." In 1890 his chief work, "The Rise of Christendom," appeared, 494 pages, dedicated to Sir John Lubbock. "The Pauline Epistles," 152 pages, appeared in 1893. There are several other publications by the author, the latest of which is entitled "The Quest of Mr. East," a novel, by John Soane," embodying some of the advanced views of the author on historical religion.

The sketch of his life concludes as follows:

"The pain and difficulty associated with his course brought out more clearly his innate refinement, while even amid disabling suffering he exercised a strange attractiveness which led friends of all ways of thinking into fellowship with him. He will live enshrined not only in the tender love of those who so patiently ministered to his dying wants, but in the hearts of a large number who gained stimulus, not merely from what he said, but what he was. His body was cremated and the ashes were placed in Hampstead Cemetery. His old friends, Revs. Alford Holborn, M. A., and Samuel Pearson, M. A., conducted the funeral services."

Prof. Johnson leaves a widow, six daughters and a son. No two books have I read more thoroughly and often than "The Rise of Christendom" and "The Pauline Epistles."

WM. HENRY BURR, A. M.

OUR ECLECTIC MAGAZINE

QUEER ANTICS OF A GHOST THAT ANNOYS LEMONT PEOPLE

Lemont has a ghost. Not since the stormy days of the the drainage canal construction and the reign of Mayor McCarthy has the little city had such a genuine sensation as it is experiencing at the present time. The antics of the ghost at Willmans' place are told and retold at the grocery store and the meat market by the women who happen to meet there, while wherever men do congregate, be it in a bar-room, barber shop or on the street corners, or even at church, the latest bulletin of the ghost's doings is sure to have their interested attention.

That there is a ghost at Willman's is accepted as a fact beyond dispute. That this should be so is the more remarkable because no one has ever seen the uneasy spirit that is causing all this talk in Lemont. The only point on which the people of Lemont differ is as to the nature of this ghost and its remarkable manifestations. Some think the goings on at the Willmans' house are the direct work of Satan himself. Others talk of witchcraft and the annals of certain occurrences at Salem, Mass., a couple of centuries or so ago are being studied as having within them a possible clew to the present disturbances. The believers in the practice of witchcraft have one strong point in favor of their theory which they never fail to spring on the incredulous. It is a black cat.

In the art magical and diabolical as practiced by witches there has always been two inseparable adjuncts—the broomstick and the black cat. In the tales that cluster around the ghost at Willmans there is one of the most remarkable black cats that was ever known in reality or in legend. When the advocates of the witchcraft theory call on this sable animal as proof positive, the believers in the ghost theory observe:

"That black cat! Why, that's the devil himself! Everyone knows that when the devil appears on earth he always takes the appearance of a black cat!"

This argument is generally a poser and one that the witchcraft advocates are unable to get over. But if they cannot answer it, they are not shaken in their belief, and this very uncertainty lends a certain delicious thrill to the doings at Willmans.

HOW WILLMANS ARE ANNOYED.

The Willmans family consists of Seraphino Willmans, his wife, three daughters and one son. Mr. Willmans and his wife are of German descent, but were both born and reared in Will county, the farm on which they live having been the home of Mr. Willmans' parents. Anna, the oldest child, is the daughter of Mr. Willmans by his first wife and is 16. Of the three children of the present Mrs. Willmans a boy of 12 is the eldest. The family lives in a comfortable, old-fashioned farmhouse four miles from Lemont, and up to six weeks or two months ago their life was as calm and uneventful as the life of the farmer is in any community.

Then the placid calm of the farmhouse life was invaded by some unknown and unseen visitor, the account of whose doings appear incredible in this twentieth century, but the accuracy of which is vouched for by so many veracious and reputable people as to leave the skeptic not a place to stand upon. The ghost that frequents the Willamns place, as has been said before, has never been seen. Its antics, however, stamp it as one with a most malignant and mischievous mind. Most ghosts, according to the annals pertaining to them, are satisfied to prowl around noiselessly and scare mortals out of their wits by appearing before them in a more or less transparent condition. They are also held to be the spirits of those who have been murdered or who have committed suicide, or victims of some other crime that prevents them resting peaceably in their graves.

As there has never been any crime attached to the Willmans place or family, this condition cannot be held to account for the ghostly manifestations at the farmhouse. And the pranks of this evil spirit are altogether unlike any that the annals of ghost lore tell of. The Willmans' ghost has a decided penchant for writing letters. In the last two months the ghost has written over a hundred messages to the family. All of them have a menacing tone and many of them are so vulgar and obscene in expression as to be unprintable. Besides writing letters, the ghost delights in playing pranks on the Willmans and chance visitors to the house, and has got the family in such a state of mind that it has ceased to wonder at anything it may do.

NOTES MYSTERIOUSLY DROPPED.

One of the most singular things about this ghost is the manner in which it manages to convey the letters it writes to the Willmans. The family may be sitting in one of the rooms of the house, or it may be at the table eating, when a letter will flutter down apparently from the ceiling and lodge on the table. The doors and windows are protected by screens, so the theory that some one might have thrown the note in, is an untenable one. Day or night makes no difference to the ghost, which appears to be always on duty. Half a dozen staid, sober, and intelligent witnesses, including the priest of the Catholic church to which the Willmans belong, have at various times been present at the Willmans' house and have seen the notes suddenly appearing in the air and dropping down on the table or the floor under circumstances which they assert preclude the idea that mortal agency is responsible for the production.

Sometimes the Willmans get up in the morning and find a note or two stuck in the crack of the door or lying on the porch of the house. The notes reveal a most intimate knowledge of everything that goes on in the house. The secret counsels of the priest to the father and mother, which were delivered under circumstances that made it positive no one else heard them, were a source of much amusement and delight to the ghost, and in a letter which fluttered down at Mrs. Willmans' feet an hour or so after the priest's departure, the ghost repeated practically verbatim the advice that the priest had given to the couple It did this, it said, to assure them that it was present all the time, and further asserted that the plans of the priest to exorcise it would come to naught.

GHOST DEFIES A PRIEST.

As a last resort, the Willmans, who are devout Catholics, called on their priest, the Rev. Father Westarp, pastor of St. Alphonsus' church in Lemont, to use his spiritual powers and allay the evil influence that was haunting their house. A week ago last Thursday Father Westarp went over to the Willmans' home and solemnly exorcised the place. For thirty-six hours the ghost took a rest, and then it began its pranks again, and has been at it since with redoubted vigor.

When a reporter for the Sunday Inter Ocean called on Father Westarp and asked him as to the truth of the tales current about the supernatural visitant of the Willmans he displayed the utmost reluctance to talk of the matter. He finally did so, however, and confessed himself most wofully puzzled by the entire affair.

"In this age of the world," said the father, "it appears absurd to talk of ghosts or evil spirits, and so I would have said before investigating what is going on at the Willmans' place. But what I have witnessed there with my own eyes and what has been told me by persons whom I know to be absolutely reliable leaves me no option but to believe that an agency that is not mortal is responsible for them.

"It is quite true that I have exorcised the place according to the rites prescribed by the church. I obtained authority from Archbishop Feehan to do so, and Thursday week, accompanied by a Franciscan priest, went over there for that purpose. After I had performed the ceremony the Franciscan did the same.

SURPRISE FOR FATHER WESTARP

"In cases of this nature, after the ceremony of exorcism has been performed, the priest has to leave a pencil and paper on a table in the house before he withdraws. On this paper the evil spirit has to write his name and the causes that have induced it to haunt the home before it departs to its proper abode. It must do so, and this is a sign that it has ceased to torment mortals. We left the paper and pencil on the table and after an interval went back into the house to see if the exorcism had been effective. The paper was as blank as when we placed it there. I was then satisfied that the evil spirit had not been dislodged from the place and when it again began its pranks I was not astonished. But there have been cases known where several exorcisms have been necessary before the supernatural agency was overcome, and this is evidently one of them. I shall try again, probably.

"In all my life I have never known of anything like the occurrences at the Willmans place. It is a hard thing for me to do so, but when you see these things there is no other course open for one except to believe, wild and improbable as the story appears. The first letter that the Willmans got was about two months ago and was to the effect that the writer gave them ten days to leave the place or else some dire calamity would befall them. This letter appeared to them suddenly one day when they were at dinner and under circumstances that made it impossible that any person could have thrown it into the house. After that they received letters every day, sometimes two or three a day. When I have been at the house myself talking with them, suddenly a letter would appear on the floor at my feet, where a second before there was nothing.

"When the Willmans did not quit the place at the expiration of the ten days the ghost appeared by the tone of his letters to be very angry. Then he began to write letters threatening to kidnap the younger children. He also made threats about Anna, the eldest girl. Here is one of the letters."

THREATENING LETTER FROM GHOST.

Father Westarp went to his desk and took out a package containing several letters written by the ghost, and which had dropped down in the Willmans home at various times. The letter pertaining to Anna ran about as follows:

"You will not live any longer than your mother did. You don't know what killed your mother. I did it."

The letter was written in a hand that looked very much like that of a schoolboy, or of an adult who had never had much occasion to use the pen, and the ordinary rules of spelling and capitalization were totally ignored. There were also certain idioms and twists of construction that betrayed that the ghost when on earth was of German birth or descent, but as that section if the country is peopled almost exclusively by Germans and their descendants there is nothing surprising in this fact.

"Anna's mother died when she was 25 years old," continued Father Westarp, "so you see the ghost, or whatever agency it is that writes these letters, is thoroughly posted on the family's affairs. Here are some other letters that treat of certain events in the family of relatives some miles away, of all of which the ghost appears to be fully informed."

Father Westarp produced three letters for inspection, and which belonged to the vulgar and obscene class mentioned. "What a mess of nastiness!" exclaimed the father, as the Inter Ocean reporter ran his eyes over them.

EVIL SPIRIT IN BLACK CAT.

"Here is another incident," said the father, "which shows the malevolent nature of the ghost, and the delight it has in any misfortune that befalls the family. For some time the cows of Mr. Willmans had been falling off in their milk. One night when Mr. Willmans had gone down to the pasture after the cows, and was driving them up to the barn, he noticed a large black cat among them. Now, there is no such an animal about his place or that of any of his neighbors. Mr. Willmans had his shotgun along with him, for ever since these strange occurrences he has never gone far without it. When he saw this black cat among his cows his suspicions were aroused, and he raised his gun to his shoulder intending to kill the cat.

"He had no sooner done this than the cat gave a terrific leap and vanished. Mr. Willmans did not even get a chance to take aim. The next day this letter fell in the house

"Do you want to know why your cows have stopped giving milk? I'll tell you. I did it. Ha! Ha! You thought you'd put a charge of shot in my hinder last night, didn't you? But I fooled you."

"Now see," continued Father Westarp, "what an intimate knowledge the ghost has of everything that goes on about the place. Evil spirits are said to sometimes take the form of a black cat, and it is quite possible that this animal was the bodily manifestation of the ghost. It seems nonsensical and incredible, doesn't it, to talk in such a manner, but the occurrences at the Willmans' are enough to weaken the doubts of the most confirmed skeptics.

"For instance, if anyone told you such a story as I am going to tell now, you would say that they were mentally weak, and if anybody had told it to me before these occurrences I would have told them the same thing. But I know this to be a fact. Mr. Willmans and his son, the boy of twelve, were in the barn milking the cows one evening about a month ago. Of a sudden the boy calls to his father:

"'Oh, father, look here! My cow is giving cheese, not milk!'

"Mr. Willmans stopped milking the cow he was engaged with at the time, and, going over to his son, found that the boy had only told him what was the truth. As fast as the lad drew the milk from the cow, and as soon as it struck the milk pail, it turned to cheese. Did ever anyone hear of such a thing? Mr. Willmans told the boy to get up and he would try the cow. As soon as he began to milk her she gave milk just like the others. As soon as he stopped and the lad again milked her she gave cheese. How is it possible to explain such happenings?" asked the father, rubbing his head until every hair stood on end, in his perplexity.

GHOST TEARS UP PAPER.

"These letters," continued the father, "as you can see, are written on all kinds of paper—regular note paper, common wrapping paper, and some even on cardboard. Some are writen with ink, some with bluing, and others with pencil. Mrs. Willmans had a package of box note paper which she kept in the cupboard in the kitchen, and in the same place was a bottle of ink and a pen. The ghost used to take this paper and write his letters on it, and use the ink also. Finally I told Mrs. Willmans to get rid of all the writing paper in the house, and she did so, as she thought. That day she had a visitor, one whom I know and whose word is thoroughly reliable. While he was sitting talking to her in the kitchen she had occasion to go to the cupboard for something, and there found a pad of paper which she had overlooked. She took it out of the cupboard and laid it on the kitchen table, in plain view of herself and the visitor, at the same time saying:

"'Father Westarp told me to get rid of all the writing paper, and I find this pad that I had overlooked.'

"She had no sooner made this remark than the pad of paper was lifted off the table before their eyes, and some power, holding it suspended there in mid air, tore it into two pieces as if it had been a single sheet and let it drop on the table. Did ever anybody hear or see the like? Can you suggest any explanation for it except magic?" asked the father.

"Another day Mrs. Willmans was doing her washing out on the porch and had a bottle of blueing which she set down alongside her. When she got through and went into the house she found a letter which had been written with this bluing instead of ink. Frequently she would go to the cupboard after her pen only to find that the pen was missing. She would shut the cupboard up and without leaving the room wait a little while and then go to the cupboard and find the pen in its accustomed place. No one in the meantime had been near the cupboard, and as it is built against a solid wall it was impossible for any one to have obtained access to it without Mrs. Willmans seeing them.

WILLMANS' DOG IS TERRIFIED.

"As mysterious in its nature as the tearing of the pad of paper of which I have told was an occurrence which happened one day when Nicholas Welter, highway commissioner of the town and a relative of the Willmans, was visiting the family. Mr. Welter is about as skeptical a man about things supernatural as you can find, but he has had his doubts resolved into certainty by what he has seen at the Willmans'. The day I speak of Mr. Welter was sitting in the kitchen talking to Mrs. Willmans when the latter had occasion to go to the cupboard for something. When she had opened the cupboard door she saw that the pen had been taken away from its accustomed place, and, of course, she knew where it had gone to. Leaving the cupboard door open, so that she and Mr. Welter could see into it, she went back to her seat and said:

"'The ghost has taken the pen away. We'll watch and see it brought back.'

"The two sat there a few minutes when, sure enough, the pen was restored to its usual place before their eyes. Certainly mortal agencies are not capable of performing such acts, are they?

"The Willmans have a very fine purebred shepherd dog, and they are, I am told, the very best kind of watch dogs. At the times when these letters drop about the place this dog exhibits the greatest terror. It would seem as if there was something that is hidden from human eyes that is plainly perceptible to the dog. Sometimes the dog will be outside the house and suddenly will seem possessed by a frenzy to get inside, and will almost tear the door down in its efforts. On such occasions the Willmans will be sure to find a letter from their ghostly correspondent. If the animal is inside the house it will of a sudden be possessed to get outside, and will exhibit signs of the greatest terror, and that is the sure precursor of another letter, which may drop at once on the floor. 'How is it,' asked Father Westarp, 'can an animal see things that are hidden from man? The story of Balaam and his ass would seem to indicate that they can.'

DAUBS A COAT WITH GREASE.

"The malignant and mischievous disposition of this ghost is also displayed by the mean tricks it plays on people who visit the house. Only last week Mrs. Willmans' father, who is 80 years old, called to spend the day with his daughter. He hung his hat and coat up in the parlor, and he and those of the family who were home sat in the kitchen adjoining To get into the parlor anybody would have to pass through the kitchen, and all the parlor widows were tightly locked.

"When it came time for the old gentleman to go his hat could not be found. It was later discovered out in the yard, about 100 feet from the house, filled with dirt and decayed apples. His coat was still hanging where he had placed it, but it had been smeared down the front with butter, and almost ruined. The only butter that Mrs. Willmans had in the house was kept in a closet in the kitchen, where all the family had been sitting, and it was impossible for any one to have gone to this closet and taken out the butter without being seen. Yet, when Mrs. Willmans went to this cupboard to look after the butter there was the print of five fingers which had scooped through the dish and grabbed out a handful to smear over the coat. The old gentleman has two pairs of spectacles, which he had laid on a table when he went after his coat. When he looked for them they could not be found. They were at last recovered, one pair being in a cuspidor and the other in the coal scuttle.

"The letters which the Willmans received, besides displaying the most intimate acquaintance with the doings of the family and their relations, also showed a miraculous knowledge of what was to happen. As sure as there is going to be any visitors to the house the ghost knows all about it. The family will receive a letter via the air line, telling them that so and so is to call that day, and the information is always verified by the appearance of the persons designated in the letter.

GHOST DESTROYS THE LETTERS.

"After I had exorcised the house," continued Father Westarp, "I left the family a cross which contained certain holy relics, and this Mrs. Willmans placed in a drawer in a closet. Along with this she placed a gold ring which was in a box, and then she locked the drawer. Within five or ten minutes afterward this ring was dashed onto the floor and the drawer was still locked. When Mrs. Willmans unlocked the drawer and looked inside, the box that had contained the ring was apparently untouched.

"In the cupboard which contained the ink bottle and pens the ghost appeared to be of a meddlesome disposition. If Mrs. Willmans left the cork in the bottle, she would find it lying alongside it when she again went there. If she left it out of the ink bottle, it would be placed in it when she next went to the cupboard. I gave Mrs. Willmans a piece of blessed palm when I exorcised the house, and this Mrs. Willmans burned and blew the smoke from it into the open ink bottle. After doing so she said:

"'There, I'll bet that ghost doesn't put that cork back in that bottle again!'

"And, sure enough, it never did," continued Father Westarp, "nor would it ever use the ink after that time. It then took the lead pencil. As I had told Mrs. Willmans to get rid of all the writing paper in the house, it was frequently at a loss for material on which to write. It would then get scraps of any kind of paper and inscribe its messages on them. Since I exorcised the place several letters have been received, and I told Mrs. Willmans that she should save all these for me, she having burned all the others she had received except the few in my possession. She had four or five of these letters put away and was going to bring them to me last Sunday. They were in a closet under lock and key, and she alone had the key. When she went to get them out they had disappeared, and she is certain that no one in the house could have obtained access to them.

"One of these letters showed the sacreligious nature of the ghost and was received after I had performed the exorcism. In it the ghost said that it had been present at the ceremony, and ridiculed it. 'Oh, oh, oh!' it said 'how I did laugh at seeing you all on your knees and praying!' What do you think of such a letter? It must be a demon."

STORY WELL VOUCHED FOR.

If the Willmans were ignorant people, the weird tales that are told of the occurrences at their place might lack in credibility. But as a matter of fact, they are bright and intelligent people, and apparently the last ones in the world to be led away by superstitious fears. They do not like to talk of the occurrences at their home, and will only do so to a limited extent. Mrs. Willmans corroborated all that Father Westarp had said about their peculiar visitor, but was inclined to think that the unusual occurrences were due to witchcraft rather than to a ghost. As an instance of the manner in which this malignant being found something on which to write after she had cut off its supply of writing paper by Father Westarp's direction, she said that the ghost had gone to a closet in which she kept a bonnet in a bandbox, and had torn the bottom of the bandbox off in order to write a note on the piece.

Some days ago Mr. Willmans was engaged in putting in a pane of glass in one of the windows of the parlor. He had no putty, and to hold the glass in place until he could procure some, was fastening it in with tacks. These he had in a tin dish, which he placed on the window sill. Reaching down for a tack after having driven one into place, he was surprised to find that there were none in the dish, although it had been nearly full a moment before. The mystery of their disappearance was explained when he looked around the parlor floor. It was strewn with tacks, evidently by the ghost, as there had been no one else in the room.

Mrs. Jungles, a relative of the Willmans, tells a story of what she saw of the ghost's mischievousness one day when she was visiting the house. In the room where she was sitting was a pitcher of water standing on the floor. Without any one being near the pitcher, and while Mrs. Jungles was looking directly at it, this pitcher tipped slowly over and all the water in it was spilled on the floor. When emptied the pitcher slowly resumed its normal position.

Mr. Welter, who is a prosperous and intelligent farmer, and who was present in the house at the time of the replacing of the pen in its place by some invisible agency, also assured the Sunday Inter Ocean reporter that the occurrence as related by Father Westarp was accurate in every respect. As to the cause of the queer happenings he had no explanation to offer. "I never believed in such things before," he said, "but there is something there that will convince any one who investigates it that it is not the doings of mortals."

As a matter of fact, the good priest is at a loss for an explanation of the mystery. He is deeply exercised over the matter, because it affects the peace of good members of his flock, and he would like to relieve them. The relations between a German Catholic priest and his people are, as a rule, much closer than they are between priest and people of other nationalities, and it sincerely grieves Father Westarp that his efforts have so far been unavailing. He is inclined to think that some enemy of the Willmans may be responsible for the letters, and that, by the exercise of hypnotic power, this enemy may compel some one else to write the letters and yet remain in complete ignorance of the act. But, after having evolved a theory to that point, the priest is at a loss to explain the method in which the letters are transmitted to their destination or any of the other phenomena which have occurred at the Willmans' place.

"There is only one way to explain it," he says in his perplexity, "and that is in the words of your English writer, Shakspeare:

"'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'"

The obvious and most natural explanation of the mysterious performances is that they are the work of some member of the family, but this theory is an untenable one when its makeup is taken into consideration, together with the annoyances they have had to endure. Of the six members of the family, there are only four on whom such a suspicion could possibly rest. They are the father and mother, the oldest daughter, and the boy. The other two children are too young to have even a suspicion directed against them.

It would be the sheerest folly, in the first place, to even suspect the parents of perpetrating such tricks, even if they possessed the dexterity to perform feats of legerdemain. The fact they appealed to their priest to rid them of the evil spirit is in itself, to those who know the German Catholic character, a complete bar to suspicion. To people brought up in the faith, as they have been, such an act would have been sacrilege and the last thing ever to be done, no matter what the motives or desires that might have induced them to deceive others. Therefore the parents must be eliminated from any such hypothesis.

There remains, then only the daughter and the 12-year-old son. The daughter is an innocent, unsophisticated country girl, and even if a breath of suspicion could point to her the vile language used in some of the letters received would completely absolve her from suspicion, as it would be a simple impossibility for a modest girl to pen the obscene words that some of these letters fairly revel in. Besides, her hand-writing is too well known to her parents and friends, and in the space of two months in which these things have been happening, detection would have been sure to come. The daughter must therefore be dismissed from the case.

There remains, threfore, only the boy of 12. The fact that many of these weird happenings take place while he is out with his father on the farm, seem to let him out of consideration, even if his youth did not act as a bar to suspicion. It is not conceivable that a boy of 12 would have the ability to conceive or to carry out to a successful conclusion such a series of villainous pranks as have taken place at the Willman's home, even if he were a depraved little wretch, instead of the bright and hearty little fellow that he is.

Last of all, as exonerating the family from the suspicion of complicity in the matter, is the testimony of creditable eye-witnesses of the ghost's pranks. One man might have been deceived with ease, possibly, but when a dozen or more people testify in unison as to what has occurred in their presence, their words must be given consideration and belief.

Mrs. Willmans has a theory as to the motive back of these uncanny occurrences at her home. It appears that the place is to be sold next spring to wind up the estate. "I think," says Mrs. Willmans, "that some one who wants to get the property is doing all this, in the hope that it will give the place a bad name, and so diminish its value when the time for the sale comes."

But as to how these interested parties are able to accomplish the magical things that they do, Mrs. Willmans has no explanation to offer other than "witchcraft."—Chicago Inter Ocean.

SPIRIT COMMUNION.

If when I die I do return
To hold communion with my friends,
Will they my kindly message spurn,
Declaring death my being ends?
Will they refuse to lift the veil
That shields my presence from their eyes,
And make my every effort fail,
No matter how my spirit tries?

Will they allow their bonds of clay
To so mislead the soul within,
That they may coldly turn away,
And shout that fraud is working sin?
Or, may they urge, in Christ's behalf,
That 'tis the devil's snare for souls,
And turn aside with mocking laugh,
When my quick thought some mind controls?

Or will they be so cold and dull,
So chained by ancient form and cant,
And let some priest their reason lull
By his hypnotic look and rant,
That love's dear mission they ignore,
And place their trust in Jewish God,
Whom innocents despoiled of yore,
And tinged with blood fair Canaan's sod?

If I may live beyond the throe
That sends this clay from off life's track,
'Tis common reason bids me know
My loved ones here would call me back;
No heaven so fair, no bliss so sweet,
That could my presence long detain
From her whose love I know would greet
My oft repeated calls again.

No God whom I have never seen,
No saint whom I have never known,
Could my affections wholly wean
From those whose life has been my own.
Or, if I am so wholly changed
That love and friendship is forgot—
From all sweet memories estranged—
'Twere quite the same if I were not.

And as I hope to be received,
When I turn back across the line,
In ways my soul will not have grieved,
I welcome spirit friends of mine;
I reach my hands to bid them come,
My heart and bosom open wide,
And fain would keep our love-lit home
A fit place where they may abide.

Kansas City, Mo. B. F. SLITER.

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SATURDAY, NOVEMBER 16, 1901.

Reply to a Correspondent.

A correspondent inquires: "Was the papyrus found by Greenfelt & Hunt, of the Egyptian Exploring Fund, of any value?"

The answer depends upon the value placed on "finds" of that character, with no knowledge of the time, place, under what circumstances, or by whom the papyrus rolls were written. The simple act of finding manuscripts where so many of them are known to be forgeries of modern date, given the appearance of antiquity, carries with it no evidence of genuineness.

The papyrus, whatever the facts in regard to its genuineness, contained a large part of the first chapter of Matthew, and corroborates the present accepted version. It tells of the Lord appearing in a dream and saying:

"Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost."

Now if any alleged dream of near two thousand years ago, telling of such an improbability has any value, the find is valuable, otherwise not.

The same correspondent inquires: "What are the ruins of Oxyrhynchus, where the papyrus was found?"

They are situated 140 miles south of Cairo, near where the pretended Logia, otherwise "Sayings of Jesus," were claimed to have been found some years ago. Gibbon represents a monastic institution was anciently located there, in which it was computed there were 10,000 females and 20,000 males. Egypt was overrun by monasteries both before and after our era. Establish the claim that these finds are genuine, and of an early date, then it is possible we would have a key telling where all the Gospels were written. We apprehend, however, that Gibbon, the historian, was misled, not as to there being monasteries in Egypt at the early date given, but as to the character of those monks. We have good evidence that monasteries were established by the Buddhists in Egypt, more than two centuries before our era, by the missionaries of that religion sent out from India under the reign of Asoka.

A Striking Similarity.

That well-known English author, Wm. Cobbett, seems to have been greatly prejudiced against the clergy. He put himself on record as follows, and was not prosecuted for libel:

"I have sometimes been half tempted to believe the Magpie first suggested to tyrants the idea of having a tithe-eating Clergy. The Magpie devours the corn and grain; so does the Parson. The Magpie takes the wool from the sheep's back; so does the Parson. The Magpie devours alike the young animals and the eggs; so does the Parson. The Magpie's clack is everlastingly going; so is the Parson's. The Magpie repeats by rote words that are taught it; so does the Parson. The Magpie is always skipping and hopping and peeping into other's nests; so is the Parson. The Magpie's color is partly black and partly white; so is the Parson's. The Magpie's greediness, impudence, and cruelty are proverbial; so are those of the Parson."

Afraid of His Shadow.

The tyrant who sees in every shadow an avenging Nemesis cannot be more sensitive to danger than is the average clerje, ever on the watch for the protection of his cult.

Hall Caine, the novelist, lately published "The Eternal City." It seems, to illustrate a point in his book, he drew somewhat on Pius IX and Leo XIII, thus rounding out his character of a Pope. This incensed his Catholic readers. As he clothed his fictitious hero with some sterling virtues, this annoyed Protestants, and arrayed them against his book. The novelist appears a zealous Christian, but even the slightest hint from his pen, that churchmen are not all they claim, endangers his literary reputation.

The Progressive Thinker long ago reached the conclusion, that the only safety in the conduct of a paper, or in ideas promulgated in books, is to be honest, conscientious and truthful, and allow others to entertain, and even to express hostile opinions. Truth loses nothing in a combat with error.

An Effective Soporific.

Said a preacher at a ministerial conference: "I am terribly troubled with insomnia. I lie awake at night hour after hour, thinking about my sermons." To which a brother: "Why don't you get up and read portions of those sermons?"

The good brother could see no reason why a sermon acting as a soporific on the listener should not have a similar effect on the author.

The Talmud Is Not Reliable.

Many people seem to suppose the Talmud is a Jewish production, whose origin is unquestioned. Citations are made from it to prove Christian claims, as if everything therein stated is incontrovertable truth, particularly if it makes concessions in favor of Christian claims.

It is well known to those best acquainted with the Talmud, and the language in which it professes to have been originally written, that the production is a fraud, and its statements are in no sense trustworthy.

Than Rev. Dr. Farrar, of the Church of England, author of "Life of Christ," there is no more scholarly, or better qualified to express an opinion on the subject. Be so kind, good reader, as to open the 2d volume of the above work, page 485, and read:

"Anything more utterly unhistorical than the Talmud cannot be conceived. It is probable no human writings confounded names, dates, and facts with a more absolute indifference. The genius of the Jews is the reverse of what in these days we should call historical. * * Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course, from the Talmud, where they lie embedded like pearls in 'a sea' of obscurity and mud. It seems to me indispensable—and a matter which every one can now verify for himself—that these are amazingly few, considering the vast bulk of national literature from which they are drawn. And, after all, who shall prove to us that these sayings were always uttered by the rabbis to whom they were attributed? Who will supply us with the faintest approach to proof that (when not founded on the Old Testament) they were not directly or indirectly DUE TO CHRISTIAN INFLUENCE OR CHRISTIAN THOUGHT?"

This statement of Rev. Dr. Farrar is corroborated by a writer in the Edinburgh Review of July, 1873, p. 18, who said:

"The Talmud may compete with the Constitutions of Loyola for the right to be considered the most irresistible organ ever FORGED for the subjugation of the human will."

It must mean something when so distinguished a prelate as Rev. Dr. Farrar suggests, as he certainly does, that "Christian influence and Christian thought," is responsible for at least portions of the Talmud.

It may be proper to state in this connection, that we hold in our hand as we write, a handsome volume, from the pen of Rev. Bernhard Pick, Ph. D., entitled "The Talmud, What It Is, and What It Knows About Jesus and His Followers." The book was evidently written from a Christian standpoint.

After making a quotation from the Amsterdam edition of the Talmud of 1645, and showing later editions had been doctored by the omission of certain words, which are therein inclosed in brackets, the author goes on to say, the occurrence of the flight of Jesus into Egypt "is an anachronism, for JOSHUA [the Hebrew name by which it is claimed Jesus was known,] LIVED A CENTURY BEFORE CHRIST."

What kind of authority is that which makes a discrepancy of one hundred years in dates?

Joshua, generally rendered Jesus in our English translations, was a common Hebrew name, frequently occurring in everything professedly Hebrew. Is it not possible the gospel account of the flight of Joshua, otherwise Jesus, into Egypt was borrowed from the Talmud, regardless of the date of the occurrence? Remember always: "Great is the mystery of godliness."

Much to Learn.

The orthodox mother of a bright five-year-old boy of our acquaintance, writes from France, where the family is temporarily sojourning:

"In looking at his 'Story of the Bible' the other day, I explained some pictures to Henry, and told him Christ was taken prisoner by the soldiers and killed. He asked why God allowed them to do that, and burst out crying. A moment later he said: 'God wasn't kind to Christ to let them take him prisoner and kill him.' It was some time before I could comfort him. Poor little fellow, how very much there is for him to learn!"

It is hoped he will never become convinced that the Supreme Ruler of the universe ever sired a son by mortal maiden, and then allowed that son to be sacrificed to appease his great anger because of man's disobedience. It is the mother who ought to revise her teaching.

Halloween Nuisance.

Halloween is a Christian festival inherited from our Pagan ancestors. November first being All Saint's day, the spirits of the departed were credited with returning to earth the evening before, and engaging in all manner of wild pranks, making merry over the approach of the day made sacred to them. In its original no intrusion was made on the property-rights of others; but, cultured by Catholics, and of late years adopted in many localities by Protestants, the festival has become a nuisance which in the smaller cities requires the strong arm of civil authority to restrain. The name is derived from the old English halowe, signifying saint. It seems closely related to the eve of May day, when the fairies made mirth. The latter day has mostly gone out of use in America.

Correction.

"Two boys bound together with withes" in an article of last week headed "Death, an Incident of all Life," is good, and many boys need binding in some manner, but we wrote "logs" where "boys" appear; and it must be confessed they made better rafts than would the boys, however good at swimming.

And over there on the last column of the 4th page, in the closing paragraph of "Very Opportune," where we wrote "mechanical prayers," referring to the kind impelled by wind or wave, the typo substituted "progress." The latter word generally would be an improvement, but it did not fit in this case.

M'KINLEY AND CZOLGOSZ.

Poetic Vision of Their Meeting at the Traditional Golden Gate of Heaven.

I seem to see at Heaven's gate two men
on entrance bent;
One was an assassin, the other a president.

The assassin in a stupor, or a dark and
gloomy state,
Slow approaches old St. Peter for admission through the gate,
But before that aged watchman would
permit him to pass through
He must pass upon his record for at
least a year or two.
So he telephoned to central, but old Satan had the 'phone,
And replied that he must interview the
victim all alone.
It just seemed that a description had
been telepathed ahead
That upon a certain morning the assassin would be dead,
And as Satan "knows his victims," he
was there ahead of time,
And had duly been apprised of the assassin's awful crime.

Then came Satan to St. Peter and thus
spake with glad salute,
For his victim who was standing at the
entrance, sad and mute:
"I am pleased, and at your service, and
the fire is all aglow
In the special builded furnace where I
cooked Booth and Guiteau."
Then St. Peter turned to Czolgosz to inform him of his fate,
And his eyes fell on McKinley standing
just within the gate,
And his voice and smiling presence, unexpected at the time,
Filled old Satan's burning bosom with
emotions all sublime.
"I must beg your pardon, Peter, for
my presence at your gate,
But I want to plead in heaven for this
soul a better fate.
'Please do not let them hurt him,' for
he surely is insane
On a subject he had pondered while
upon the earthly plane;
He mistook me for a tyrant as a ruler
of the poor,
And went crazy on the topic that to kill
me was the cure."
In an instant Satan vanished and a
light came from the skies,
And McKinley, calmly smiling, stood
before Czolgosz's eyes;
Then a chorus of sweet voices sang the
good old melody,
With McKinley—eyes uplifted—"Nearer, My God, to Thee."
The assassin's conscience smote him,
and McKinley knew full well
That the poor, distracted spirit would
not need a hotter hell.

Poor St. Peter sat in silence when this
tragic scene had passed,
For a cloud of gloom and sorrow o'er
his aged soul was cast;
Knowing sinners in repentance would
at once be made to see
That old Satan is the conscience and
from terror be set free;
This would rob the dear old watchman
of a soft eternal place,
And no wonder gloom and sorrow came
upon St. Peter's face.
He had learned that Earth's religion
had been changed in recent years,
And that love had well supplanted all
the old-time hates and fears.
Thus in silence sat St. Peter, for he
hated to complain,
And he knew his own dethronement
meant a universal gain.

* * * * * * *

Now I see McKinley lead his poor murderer to a spot
Where no sound could ever reach him;
in a place that seemed forgot.
Here he, smiling, bows and leaves him
to the gloom that is his own,
To the thoughts of his desertion in a
desert, all alone.
There to think out his existence in the
darkness of his soul;
There to ponder on his evil; there to
drink from his own bowl.
There he left him with his conscience
that had battled all in vain
To direct a high vibration through his
poor deluded brain.
For an age it seemed to Czolgosz while
in darkness he remained
Only conscious of his error and the punishment obtained.
But at last, his soul so heavy that he
thought he should expire,
A great light loomed up before him like
the flashing of a fire.
It was then his early teachings of the
preachers o'er him fell,
Of the sinners and the Savior, and the
everlasting hell.

* * * * * * *

Now I see the noble spirit of the martyred one descend
From his home of light and beauty to
his now repentant friend.
He seemed filled with deep emotion as
he took the fellow's hand
And he lifted him up higher toward a
bright and better land;
And again I hear the voices of the angels from their height,
They were singing with such sweetness
"Lead, Kindly Light."

* * * * * * *

Each may have on earth his station
whether high or whether low,
Hell or heaven, his own creation, love
and justice make it so.
Each one has his life to live, and each
his real worth,
And each must take what life would
give, e'en out beyond the earth.

DR. T. WILKINS.

Have the Courage of Your Convictions.

If all who have had personal experience with the phenomena of Spiritualism and become convinced of the truth thereof would make the fact known to the public, what a vast number of surprises would develop. Brother would surprise sister; sister would surprise brother; children would surprise parents; and parents would surprise children; husband would surprise wife, and wife would surprise husband; pastor would surprise parishioner and parishioner would surprise pastor until it would finally be apparent that Spiritualism is more universally believed and known than the public at present even dreams as being true.

Mrs. Cora L. V. Richmond refers in one of her most interesting lectures to two prominent men who had been partners in business for many years without either one knowing that the other was a Spiritualist. Both for many years had personal knowledge of the truth of Spiritualism, but each one tried to keep from the other a knowledge of the fact.

We do not have sufficient decision of character. We are deficient in moral stamina. We are too gregarious intellectually. We are too much inclined to adopt the thoughts and opinions of the majority rather than to reason and think for ourselves. We are too anxious to be considered "in and up with the procession," rather than being regarded as "not in it," to use a slang phrase. And so we are very careful not to say or do anything that is not sure to meet with general, conventional acceptation. Our individual opinions and convictions, like our individual businesses, are swallowed up in trusts, syndicates, corporations and sects who seek to control them. The citizens of the United States of America are losing their individuality.

"One of the worst features of the concentrated life of modern times," says Orison Sweet Marden, "is the loss of individuality and personal characteristics.

"We do not find in our national life, at present day, the striking, strong individuality of early history. The hewing, polishing processes of modern civilization seem to grind away all of the sharp corners of individuality, and everything tends to assume a conventional form. People seem to be run in the same mold.

"A strong, striking character is a rare thing in these days. The individual is lost in the shuffle of the masses. Cities grind away and erase independence. Unfortunately there is many a man who seems to be content to be one of the crowd, and not a leader of the crowd.

"With some notable exceptions newspapers lack individuality. Their opinions are impersonal, and the editors are lost. Few people know who writes the editorials or the leading articles. The days of Dana, Greeley and Bowles seem to have gone forever. Nobody in particular is responsible for any opinion or policy. Everything is referred to the stockholders, directors, or trustees. Not only do the editors lose their individuality, but so also does everyone who is connected with each paper.

"Concentration in large centers is largely responsible for this. The dissemination of knowledge through newspapers and the multiplication of books, magazines, and libraries has added very materially to this unfortunate loss. The strength of a nation lies in the stalwart individuality of its citizens. When this is lost, civilization becomes insipid and powerless."

If in a gathering of neighbors, friends or strangers in the store, club, or on the street corner, there should chance to be a Spiritualist present listening to expressions bearing upon the truth or falsity of his belief or knowledge, why should he keep quiet even if he be the only Spiritualist in the crowd? Why should he not assert his own individuality, his own opinions, his own knowledge even tho' he be a member of the faculty of a university of learning? If there is or is not any truth whatever in Modern Spiritualism the sooner the world knows it the better. Spiritualists are as anxious to know the truth concerning Modern Spiritualism as any other class of people and if they are in error it is the duty of the church and our colleges to enlighten them instead of ridiculing and ignoring Spiritualism.

H. V. SWERINGEN.

The Bishops on Marriage.

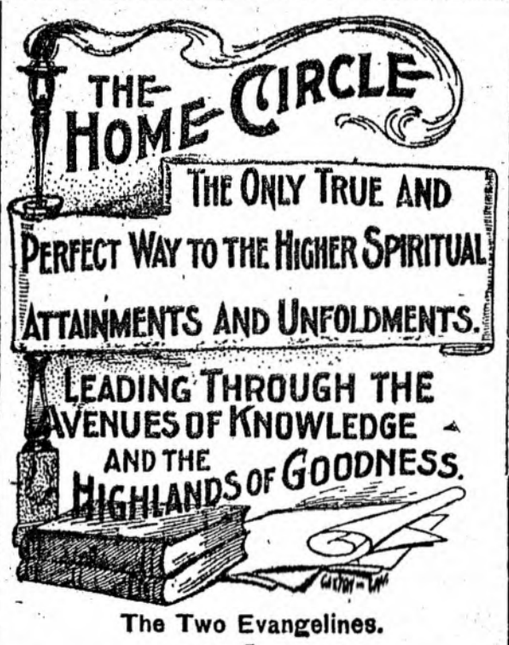
The Episcopal Bishops in high court assembled, voted that henceforth not one of them would or should marry a man or woman who had been divorced. They did this, or would not do it, in the interests of morality. They would have their church set an example to all others. Now the laymen and "lesser clergy," "the house of deputies," of that church, in a convention at San Francisco, emphatically gave their leaders "a black eye," in repudiating their holy resolve. It seems that these great lights of the church knew a great deal less of law than of theology. The law of this country makes marriage a civil contract and not a religious sacrament. Hence the right to solemnize marriage is conferred by the State and may be taken away by the State. As it is, if a man and woman desire to be married, they may go to a Justice of the Peace, Judge of a Court, or a clergyman. The latter, in performing the ceremony, acts as a civil officer, and not as a priest. The State says who shall and who shall not marry, and when a couple present themselves to a clergyman requesting their union to be legally acknowledged, he has no right to go beyond the State and exact conditions. If he does this set himself up superior to the State, then the State can take away this conferred power altogether. That would be a deplorable loss to the clergy, especially the Episcopal, for the members of that church are usually wealthy—it is the church of the aristocracy, the church of forms and make-believe, rather than strenuous religion, and fat marriage fees are proverbial.

Renounce the Myths.

Mrs. Elizabeth E. Evans, author of "The Christ Myth," writing from Germany to the Truth Seeker, after recounting the inroads Catholicism has made and is making in the United States, says:

"The only successful weapon of defence against the charms of Catholicism, the only possible means of compassing her destruction, consists in entire renunciation of her myths, and complete devotion to the truths of science."

The Progressive Thinker heartily indorses Mrs. Evans' proposition.



The Two Evangelines.

I.

The world is full of pathetic scenes. Some of them arise from crime; others from sickness; others from vice, old age and poverty. The very atmosphere is tear-stained, and if all the sighs and moans of earth could be united into one volume a deafening sound greater than that of thunder or the belching of a volcano could be heard reverberating throughout the world. Not a particle of air exists that has not impressed thereon some plaintive sorrow, some deep-drawn sigh, some terrible suffering, some tear-stain. Not a minute passes that does not record excruciating pain that, like a vile demon, harasses some poor fragile creature. The germs of disease are everywhere spreading devastation and ruin. The typhoid germ may nestle in water, in milk, in food, in the air we breathe, watching for an unsuspecting victim. Pain, Sorrow, Trouble and Poverty are the companions of Joy, Mirthfulness, Wealth and Happiness. There is danger everywhere; absolute security from molestation nowhere.

God seems to be as much a God of Frowns, as a God of Peace and Happiness.

Everywhere is contention.

War on earth never for a single moment ceases.

There are contrasts—the good and the bad—everywhere on this earth.

If you can find a heaven on earth, you can find not far distant a hell.

While one builds the Temple of Goodness, another erects the Temple of Discord and Evil.

The world vibrates between the two extremes, the good and the bad, and in vain does one look for perfection. The sorrows of earth to the extreme sufferer seem tenfold greater than its joys. There is no perennial fountain of happiness from which the weary, despairing soul can drink a refreshing draught. Life to such a person is one long agonizing sigh as dismal as the winter's cheerless blast, and as mournful as the expiring notes of an Alpine horn that sounds its danger signals.

II.

Who has not attended a funeral where every expression of countenance and every word is draped in mourning, and where sorrow like a dark cloud nestles in the eyes and features to drive away the sunshine and beat back kindly cheerful thoughts. At this funeral of which I speak, one in the prime of life reposed in the coffin, on which flowers radiant with rare colors, rich in aroma, and beaming with beauty, nestled like so many tokens of light and love. They conveyed a silent sermon, vibrant with affection and overflowing with a kindly feeling of tender resignation. The last abiding place of the mortal remains of a cherished soul was there, soon to become the food of voracious worms. Alas! such is the end of earthly life.

An elderly man was among the mourners, his features betokening the great sorrow he experienced on the death of his companion. He listened to the sermon, as if in dreamland, his thoughts like so many pearls of love going out to the dear one who had passed to the higher realms, almost wholly oblivious of the fact that a sermon was coming from the lips of the divine.

Finally the time arrived for him to survey the mortal remains of his devoted wife, in whose bodily form was concentrated all the sweetness and joys of domestic bliss and happiness. His soul sent forth its vibrations as tenderly as the morning sun ushers in its genial rays to give sweetening touches to all of nature. He sighed with emotions of angelic tenderness as he intently gazed on the vacated tenement; the immortal soul had ascended higher, to live forever in climes elysian. The links of domestic bliss, welded with love, harmony and peace had been broken at last, and the husband realized the awful calamity that had befallen him. What can one do, then, but mourn, every breath a funeral dirge, and every thought a dismal echo from the chambers of undying love. Bending over he touched the white cheeks with his lips, and in prayerful whispers said: "Beautiful wife, gone, gone, but cherished in the memory, a treasure of the tender affections of my soul," and then he fainted, with a heart-rending shriek on his lips, at the loss of his Evangeline.

III.

Many years have passed. Time marches on regardless of prayers or wishes to the contrary. To some it brings care-worn wrinkles, a bent form, an expression of sadness, and feelings of extreme sorrow. Now nearly 80, Judge Hite was a little off. He was talking almost constantly of his Evangeline, and one day, as the daily press said, he stood with his devoted daughter on the corner of the street, and pointed at a middle-aged lady as his Evangeline. Beautiful, richly dressed, with an air of refinement, she came towards him, when he beckoned her to approach, calling her tenderly his Evangeline. The daughter then shut off the view, and calling a carriage, hastened home. Tenderly guarding her bereaved father, she encircled him with her arms, and in tender pathos pleaded with him to be calm, telling him, "Mamma is in heaven, and the lady only bore a striking impressive resemblance to her." But her father, his mind clouded with deep sorrow, saw in that woman his Evangeline, and he seemed to forget that she had passed on to a higher life, and he refused to be comforted. Age sometimes weaves fancies which seem to be divine realities, and he could not be made to believe that Evangeline did not live, and was ready to fall into his arms, if permitted.

IV.

It was a beautiful day in Denver, Colo. An old man whose once stately form was bent with age, stood with his daughter surveying the never-ending stream of human life as it surged along. By them, a lady stopped to gaze in a store window, when the old man suddenly clasped her in his arms and cried, "My Evangeline, my own dear Evangeline!" The lady, badly shocked, pushed him from her, his feet slipped, his head struck the pavement, and he became unconscious.

V.

In a palatial residence an old man, Judge Hite, was lying in bed suffering untold agonies, and seeming to realize that he had seen his Evangeline, the dear wife of his early years of bliss. It was like a fairy dream where angels weave a delightful scene to enchant the soul, to fascinate the mind, and impart perennial joy. Insane, was he? He might have been, but when he saw such a perfect likeness of his Evangeline, impulsively he threw his tender arms around her, as void of any intentional harm as the angels of heaven! Recovered from his unconsciousness he cried like a child for his Evangeline, a cry so tremulous, so tender, so pathetic, so vibrant with pure love, that all who witnessed the scene shed tears of sorrow. Seemingly a helpless child now, yet there was surging through his soul the wailings for something lost in some sweet by-gone time when every aspiration was realized in something that was sweet and lovable. Alas! what a scene, so full of pathos!—an old man living in the dreamland and poesy of fancy, grasping at something untangible, yet to him a divine reality.

VI.

It was in the dusk of a summer evening, the daily paper said, when a carriage might have been seen approaching the residence of Judge Hite. It contained his own daughter, and a lady divinely fair and beautiful. She had been weeping as he heard the story of the old man, and his constant yearning for his Evangeline. To comfort him, to assuage the agony of his last moments, and to let some sunshine into his despondent soul, the daughter, after a diligent search, had found the lady in whom the father saw his Evangeline, and she consented to visit him. Ushered in the room, she walked calmly to the bedside, and sitting down placed her hand on his head, and then bent over and kissed him. Awakening, he glanced at the figure bending over him like a sweet Angel of Love, and cried, "Evangeline, have you come for me?" Pillowing his head in her arms, she caressed him as she would a child.

"I knew you would come for me, my dear Evangeline, my darling, my own precious love," he said with feeble voice and with his classical features illuminated with the grandeur of hopeful thoughts, and with a light that seemingly radiated from some archangel. Then he turned from her, and with his eyes directed towards the ceiling, he saw his angel Evangeline, who with outstretched arms, was beckoning to him.

"Oh! you, my dear lady, are not my Evangeline. The cloud has been removed—the dark, dismal cloud on my brain has been dissipated, and the morning dawn has come. My angel Evangeline has come for me," and then he closed his eyes in the calm sleep of death, while his head was pillowed in the arms of an earthly angel.

VII.

Thus ended the life of Judge Hite.

Life is made up of giving and receiving; giving to some and receiving from others, and the lady who witnessed this dying scene can have the satisfaction of knowing that her presence rendered the last moments of one poor mortal happy and serene, and she now fully realizes that the way to the higher spiritual attainments leads through the Highlands of Goodness and the Avenues of Knowledge, and that there is no other route thereto.

J. R. F.

The Crushing of a Priest.

The world will look on with great interest, and wait the arbitrament of Time for the solution of the controversy having its seat at Oregon, Ogle county, Ill., between the Catholic Church and Father Crowley, late pastor of St. Mary's parish, located there.

It seems a controversy arose between the Father and his Archbishop Feehan. The latter issued orders which Crowley deemed a usurpation of authority, and refused obedience. A bitter correspondence passed between the parties which has culminated in unfrocking and excommunicating the recalcitrant priest.

It is reported the latter has petitioned the apostolic delegate at Washington—cardinal Martinelli—to interfere in his behalf, and review the entire case. Unless the action of the Archbishop is reversed Father Crowley will remain a derelict, with no rights in the church. He is banned, and made an outcast, while his past, present and future are wholly obliterated, and he is declared accursed by God and man. In another age Priest Crowley would be arrested during the darkness of night by the minions of the church, and secretly transported to some church dungeon, where he would be tortured until he would recant; then, probably, to secure his silence, would be burned at the stake. Imagination cannot conceive the wretchedness which the Holy Office would inflict on a disobedient priest who defies the power of his superior, as has the late Father Crowley.

This action of the higher officials of Catholicism shows, in a mild way, its sterner action in the Middle Ages, when its power was supreme. Could it have secured possession of the person of Luther at the beginning of his revolt, as was attempted, Protestantism would have been crushed in its inception, and the horrors of the Inquisition, with all its terrible crimes, would still menace governments and tyrannize over prince and people in the name of a crucified God.

If Priest Crowley possessed the right material he would rise in his strength and strike a blow at the anaconda whose lengthening folds, with its tail clinging to the dome of the Capitol, at Washington, is threatening the liberties of Republican America, which would be felt for all time. It is regretable he has not the stamina of the Reformers of the 16th century.

Since writing the above we notice by press reports that "Rev. Jeremiah J. Crowley has just entered suit in the Superior Court for $50,000, against Rev. Francis J. Barry, Chancellor of the Catholic Arch Diocese of Chicago, that being deemed the exact amount requisite to soothe his wounded feelings, and reimburse him for the loss of his living.

Pouring Is Not Ducking.

Rev. Ira Estepp, for 15 years pastor of the Baptist Church at Inez, Ky., had his ordination revoked recently, for having poured water on his dying daughter in baptism, rather than immersing her, as the articles of faith required. Mrs. Fannie was near death, too feeble to leave her bed, and as she wanted to make her title clear to mansions in the skies, she asked her father to resort to that method to perfect her claim. If St. Peter is kind he will probably overlook the little informality, and give the daughter a back seat in heaven; but the father merits only damnation. He knew pouring was not ducking.

TAKE NOTICE!

A three months' subscription to The Progressive Thinker will be sent out for 25 cents, only about 2 cents per week. Anyone who has the least interest of the cause at heart can pay that amount. You can send in a club of seven new names and $1, and the paper will be sent to them for three months as a starter. Be careful and not include in this list anyone who has been a subscriber.

Science and Spirit Teachings. By Sar'gis.

To the Editor:—It is strange, and then it is not, how the human mind is affected and influenced by early impressions. The Catholic church is wise in its policy of control of infancy.

This reflection comes with growing emphasis the more we note the trend of modern thinking. Science laughs at dogma, Spiritualists and liberal thinkers deride it, but unconsciously, as a rule, all are more or less swayed and their thought colored by it. This is noticeable in recent re-discussions of the evolutionary hypothesis, and the old, old story of "the soul of man." While both discard so-called revelations, yet the concept that this planet of ours is a creation—a thing made—is the ruling premise in the problem. Even Darwin waived the matter by saying the immortal was outside the domain of the naturalist and left it there. The Bible—that bogie book—though it is "God's word," is as contradictory as is geocentric and heliocentric astrology.

For after the manufacturing story of Genesis, the Preacher in Ecclesiastes tells us that what befalleth us also befalleth the beasts—"as one dieth so dieth the other, yea they have all one breath, and man hath no pre-eminence over the beast. * * All go unto one place; all are one dust again." Genesis tells us that the Lord God breathed into man's nostrils the breath of life, and Ecclesiastes assures us that the breath of man and the beast are the same.

Now, how long are we to be going round on this treadmill? How long are we to listen to the changes rung on this story—that man's body was first finished and then his lungs inflated with a soul—"his" soul? Yet this childish tale is no more reasonable than that told the two-year-old, that the little brother just arrived was found by a fairy in a hollow stump. But it is this fable told to the millions of young minds that casts its shadow even on a Darwin.

Tomes and tomes of scholarship, debate and controversy, aided by persecution, martyrdom and centuries of discussion and bloodshed have failed to settle the question, and is it not time the modern mind was lifted out of this swamp of stagnant theology?

The beginning of this emancipation is to be found in Modern Spiritualism. "Modern" is the word—for all this mountain of vitiation and perversion came from childish ignorance and the deceptions of priestcraft in regard to the phenomena of ancient times. The modern investigator has discovered that these phenomena, revelations or messages, are from human beings, once living among us, our friends, neighbors, or historic people—and only from such. With the ancient priest or devotee it was a god or gods, or angels, or from devils. And it was only the king and the priest through whom they could be invoked or placated. It was this class of interpreters of a common phenomena that made our bibles, concocted our legends and fettered the human mind for the centuries. And to such a degree that it has become a mental heredity, overshadowing with its mists the minds of many of our ablest thinkers.

To-day we are discussing atoms, molecules, protoplasm, germs—and because a frog has microscopic beginnings indistinguishable from those of man, we have "descent" of man theories, or the "ascent" of unfolding impulse, and a common ancestry for all organic life. In other words, the shadow of the "maker" concept. This microscopic germ life is a fact—because seen and observed in demonstration. But here the "made" idea advocate comes back at us with his creative concept, only the more wonderful by these facts of science, and tells us we are a part of this power, the very image of this creator. And he is shocked if some cold questioner asks—what are we the image of—the frog, or what? The protoplasm, the germ or what not, embodies or contains the creative power—frog or non-frog. And so it is, the irreverent inquirer outrages the pious descanter by voicing the simplest logical question from a common fact. Until they settle this protoplasmic frog problem they should leave the "living soul" question in abeyance until the primary fact is established or explained. As golf players say, science has so far got dogma "in a hole."

But what is it, if not as we have it from one or the other side of the controversy? The answer ought to be: Take things as you find them, and from that premise and with its many aids, formulate your facts, deduce your laws and evolve your ethics. Dogma assumes a creator and a creation. No argument has had such universal approval as that of Paley's watch. It is often a question whether the credit belongs to the author or inventor. If the watch hadn't been invented, what a fix "design" would have been in.

Another term that often confuses clear thinking is "law." There are so many lawyers among us, that as soon as you say law they run to Blackstone for a definition and find it to be a "rule of action" and "prescribed by authority"—and there you are again as in the watch. And so it is, as long as you have the "who made you" at the portals of knowledge, so long will the impedimenta to clear thinking remain. It is a curious fact that the average mind is ever inclined to consider questions beyond the reach of thinking. It is, as a rule, a harmless pastime, but when it affects practical living, it may as in this matter be a calamity. If, for all the centuries that Christianity and Mohammedanism, by the power of the sword, have dominated civilization and barbarism, the simple natural truth enunciated by Modern Spiritualism had held the minds of men, what a different world we would have had. The mention of such a condition is all the argument needed.

Now, Spiritualism doesn't assume to decide the question—for creation and against evolution, or vice versa. All it assumes to do is to disclose a fact—that man is extra-mortal, or that life is continuous. And it does so from human testimony, the only evidence that is admissible in any department of knowledge. The fact that dead men tell us of things that were before death is evidence, proof, that they live.

You can talk Genesis, Ecclesiastes, Darwin or Haeckel, to your heart's content and your brain exhaustion; that is your high privilege, only it doesn't set aside the other fact. And there you are.

What the great intellect of a Franklin, the wisest man that has attracted the attention of our civilization, may deduce from his fact is one thing, and what Talmage, the scaramouch of the ecclesiastical sawdust, may imagine, is quite another thing. And after all this illustration practically covers the case, as it is and as it will be. Spiritualists may chafe as they may under the state of affairs, they can never supplant the Talmage condition by trying to imitate it.

The church is at bottom simply an organized industry, as much so as trusts and labor unions. Destroy it to-day and millions of people would be hungry to-morrow. The big steel strike would be but a fraction to it. People wonder why men whose whole burden of gospel is that man is immortal, are so frantic in discrediting the proof of what they teach? They don't stop to think that when it is so admitted, the evidence abolishes hells and saviors from hells—and the industry with them. Or to use a homely old adage, the tail goes with the hide. Such is the solution of that mystery.

But the Spiritualist is not denied any of the comforts of philosophic deduction or metaphysical recreation, for his facts open a new and boundless field for the very highest exercise of reason and judgment, and for what is denied him by other systems—common sense.

In a former article it was stated that spirits, long before science took the position, had held to the fact that matter was alive, that nothing was dead or could be dead and be at all. Death, in the lexicon of spirit means annihilation—to be is to live. Science says there are some sixty-odd elements in matter. Be that as it may, the planet contains all of them, is an aggregation of all elements. As we know from observation and experience that all life organized on the planet subsists from its storehouse, how was it possible for science for so many ages to hold it was dead slag, or that matter was dead, save from this stygian nightmare of dogmatic theology and priestly imposture? And even now the modern scientific gospel of evolution has not or cannot get from under its shadow.

We are beginning to see light ahead. Chemistry is the evangel of the modern scientific age. It has taken matter apart, like the skilled workman did Paley's watch, and shown us how and why it was, and fills its office in the economy of the whole. And that it can be dissipated, invisible, be restored again in its integrity, often improved in the change, or a continuity of function. Why go to sleep over this hint and ask a fellow who never saw a laboratory to explain it? That is what the Spiritualist does who goes to a priest, or a society for psychic research.

Everything that is or ever was on the earth is its offspring, born of these elements and formed by the inherent chemistry of substance. You may stick a god or a school of gods into the process, but the eternal function of chemical action will determine the result. It doesn't need a teacher of any kind to tell us that the free, untrammeled action of nature is all that is needed for best results. It is a fact that physical defects or monstrosities are rare, almost to tradition only, among what we call savage or primitive people. A fact that ought to teach its lesson.

Another thing that seems to stick with the tenacity of almost unconsciousness is "the soul of man." And this idea too comes from the Genesis story of the "breathing into his nostrils" after he had been formed of the dust. This distinction between the man and soul has colored thinking for all our Christian civilization, despite the fact that dead bodies have been in evidence all along. We have come to regard the soul as "his"—the his being the body. And so indelible had this idea become that in order to punish the lost soul or reward the saved one, the body had to be resurrected so that the brimstone could do its work, or the harp be twanged for the delectation of the redeemed senses. How else could it be "for deeds done in the body." A material fire must have material fuel, and an evangelical longing regaled with golden bricks in an eternal city. So the soul to do the one or suffer the other must get its body back in which to do it, yet men who prate of law, of the conservation of force, of evolution, of cosmic conditions and the infinity of the universe, will gravely talk about this "soul of man," as if it were a personal pocket possession. There can be no body and soul in such sense. It is not your soul or my soul—it is you or me—the one, the all.

"Deeds done in the body?" How can there be any other deeds? Whoever heard of a deed outside a body? A deed is an act, something done. Eve ate an apple—that was a deed. Cain and Abel never were in the orchard, so couldn't perform that deed. This may sound irreverent or trivial, yet it is only by trivial illustrations that trivialities can be shown up. One great obstacle to mental progress has been that these childish allegories and juvenile explanations have been seriously treated by serious people.

Pardon a little digression: Did you ever stop to think that all our gods are royalists—kings and rulers? There never has been a religion on earth that had a president at the head of it—no democratic god. No heaven has ever been located on a farm, nor the saints engaged in agriculture. In the very beginning that was an accursed vocation; no god ever was a farmer. Then their residences have been in cities, in palaces and with thrones surrounded by courtiers and servitors. Even our boasted Christianity—the gospel religion pre-eminent—has got no farther than a King of Kings, on a great white throne with right and left wings of judged subjects. The fact tells of its origins with more emphasis than all its libraries, creeds and dogmas. Mankind will never be free until it elects a god, and holds him obedient to a constitution of humanity that recognizes no authority, no set of men with prescriptive cut of clothes or hair, to come between him and the individual man. That he like we shall be regulated by nature and its administration.

It is time the ideals of a primitive and childish age of man should be discarded and ethical civilization instituted based upon the evidences of science. And right here we should plant ourselves squarely and emphatically upon the position, that the phenomena disclosed by Modern Spiritualism, and its facts, are as truly science as those of astronomy geology, chemistry, therapeutics, protoplasmic or germ researches and hypotheses. It is time that flippant sneerers whose knowledge is derived from reading text books, or those of empirical smatterers, were permitted to be their own auditors. Instead of our platforms and press being anxious to cater to such "educated" and "respectable" egotists, allowing them unchallenged to talk of "spooks" and indulge in other like atheistic methods, to call them to book. These people, claiming liberal culture, who laugh at or sneer at the mountain of facts that Spiritualism presents, must be treated as they are—simply uninformed or subordinating their reason to bigotry or demagoguery.

We are on a world of which so far as history goes we have been profoundly ignorant anterior to this. We are just beginning to see that it is truly "mother earth" in every sense. That it preceded life upon it; that all life exists from it, and that forms of life are in harmony with its conditions, as varied as its states and localities are dissimilar. As these have been referred to in a former mention, they need not be repeated here. What is proper, however, is that this new cosmic knowledge owes its original suggestion to spirit instruction. This may be met with a pooh-pooh, or more formal denial, but it will not alter the fact. If Spiritualists, even, prefer to discuss souls, or brood over things impossible of knowing so be it, but these things are on our book shelves, and ignorance of them is not for remedy here. Yet the statement is true, to the student who tries to know what Spiritualism really is and has ac[illegible]

Why, for example, are not the great prehistoric sauri-ans now in existence, and why no record of them on the oldest monuments of man? Nineveh, Nippur, Egypt and other witnesses give us pictures of bulls, bugs, and such sacred things, but no sign of these monsters. Our science doesn't explain. Spirit science tells us they preceded man, that planetary conditions necessary for them precluded man. Or to be more scientific, that they required a higher temperature than life does now. Even our science has demonstrated that man exists within eight degrees Fahrenheit—98 being normal. These great animals by mathematical demonstration had an average of 2½ to 3 degrees above the present. And nowhere else than in spirit teaching is this explanation found. Call it as you may, a mere hypothesis or speculation, it is at least non-miraculous and based upon absolute mathematical deduction. And why not? Our science tells us that the earth was once incandescent and has cooled down to present conditions, and gradually cooling; one theory as to earthquakes, crust contraction, being based on this idea. What, then, is there improbable in this theory that life forms did once inhabit it at higher temperatures than those now can bear? Yet this is all spirit teaching is. But spirit speculation is that when the planet cools to say 96 degrees normally the power of reproduction will cease and man cease to be on the earth. And our science holds this to be the case with the moon.

Now, spirit does not teach that man was "made," but that he is as any other form of life, a product of the planet, individualized like any other. You may put one god or a god for every form of life into your theory, it doesn't alter the fact that it takes a chemical union to produce form life. To "make" a human being requires the contact and coalescence of two opposite microscopic germinal substances, the positive and negative chemical principles—polarities, science calls them—and a human individual is the result—from what? Is it from a soul or from a chemical union? Or is it a third, or new soul, from two full-orbed old souls? All the bibles ever written or creeds invented cannot change the fact.

Then why not stop here and put our mind, our education, our reasoning powers to work upon this premise of fact and evolve such philosophy or ethics as our thought may be equal to, and upon a system of principles for a civilization as even Plato never dreamed of? That, to common sense, seems to be a part, at least, of the mission of Modern Spiritualism.

SAR'GIS.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

CANDID OPINION.

Be Just and You Will Be Right.

He who struggles for the right, obtains the same more surely if just. Prejudice is a strong motor to govern impulsive action. Disappointment in the achievement of a pet plan or desire is apt to cause anger and discontent. Any great object worth working for is worthy of persistent effort. You cannot always immediately convince others that you are right, and you may not always be right yourself. We may be very positive of the right and yet not able to see all sides of the question. Humanity is prone to wage war from a selfish standpoint, rather than for exact justice.

As Spiritualists we should be candid and free—expressing our opinions and exerting our energies in whatever direction that best appeals to our personal judgment; and thus precluding denunciation and defamation. We should not decry all laws because of some that are unjust. To remedy an ill or a public injustice we should not turn anarchists. The reformer will not reform by wholesale destruction, but by healthful development will he re-mold and evolve.

Because we may not, as Spiritualists, have the perfected plan of organization in correct system of operation, is no reason why we should destroy what we have. Rather should we seek to develop it.

Faults may be kindly enumerated and openly discussed; and remedies suggested. If a convention fails to apply our suggestions, we should not childishly rebel and go home in anger. As Spiritualists, we should be harmoniously poised whilst we aggressively seek for resultants. To flee at the first adverse fire is to show either cowardice or panic. Neither of these should characterise a soldier, nor a parliamentarian. Equipoise under all circumstances is a blessed possibility of personal realization.

All this is suggested by the fact that every annual convention of the N. S. A. (as of all other bodies) finds some disgruntled persons whose "hobbies" did not carry, and who says: "I am done!" or "The N. S. A. will soon be a failure!"

Since our late convention in Washington, these expressions have been made, and even The Progressive Thinker has joined the disgruntled! If it were not so serious a matter, we would laugh at all such. But the same bears fruitage of prejudice and ill-will; and thus our public cause is damaged by every opponent gaining support from those who should always be its friends.

Unwittingly, perhaps, the Spiritualists often destroy themselves. A steadfast upholding of the best and truest in our teaching and in our examples is far more necessary than to only expose the errors of the depraved!

The time has come to build our public cause of Spiritualism!

I hope the editors, speakers, mediums and all Spiritualists will emphasize that. Too long we have been our worst enemies! Let us cry a halt!

If any see their duty otherwise, let them labor unto themselves—or so associate in effort. They who see a public ransom in possibility of organized co-operation, should have no barriers placed in their path of action.

The N. S. A. has a duty to perform, and every lover of the right and the truth will help it! They who assail, may hinder its progress, but it cannot be stopped. Its great duty is far superior to our personal aspirations and pet opinions.

No one has more right to feel disgruntled over defeats and oppositions at the late convention than the writer—and no one can proclaim more heartily their candid appreciation of results.

Wisdom and experience are gained by the conflict and decisions.

What we need is more clearly shown. The officials are important factors to insure good results, and should be carefully chosen, and should have cordial support when so called. If found incapable, should be summarily dismissed. And capability accompanied by zeal should be rewarded and retained. Public honors should be fully appreciated by the recipient; and public position aspired unto by any earnest adherent; but "glory" should not be the prime motive.

One who has well-served and earnestly toiled should not be turned out in dishonor. As Spiritualists we should learn to better appreciate our toilers! A meed of praise is the heart-hunger of every public worker for Spiritualism; and it is a great compensation for effort and sacrifice. For work well done let us praise Bro. Barrett, and in charity overlook defects and shortcomings. When we desire that he shall be succeeded by another, let us crown him with the flowers he has deserved, and not prick him with thorns that prejudice may create. Then he will rejoice that his works are done as your official servant, and gladly welcome his successor. You mistake if you think he finds his services for you a bed of roses.

No doubt but his mind and soul wholly longs for that day when the peaceful hearthstone shall receive his devoted homage, and the official cares shall pass to other hands and hearts. Whilst the delegates see fit to re-elect him and he consents to serve, we should be his willing helpers. When any one who has been or may be so kindly suggested for the foremost place in our Cause shall be elected, it must be when the office claims the person instead of the person seeking the office.

In the meantime let us work in unity. The Cause is superior to the man! No one—Bro. Barrett included—sought in the late convention to secure votes. At least I saw no evidence to the contrary. The secret nominating ballot gave to Bro. Barrett an overwhelming expression of good-will and said to the people he shall be retired from office only when he shall go with acclaim for good work accomplished.

It may be politic to change—but the reason must be other than for malice or to gratify any personal ambition. The great good of our organized Cause should be our supreme care! And the same applies to legislation.

Some few of us see a need for a more equable basis of representation and a more thorough system of organized co-operation. The State Associations have claims that cannot be overlooked. These are not yet ready to manifest and to obtain justice—but are worth working for.

I had no idea of carrying the measure to regulate the N. S. A. auxiliaries upon the lines proposed—but I did hope for a more fair hearing of the needs, with a sincere desire to work unto the end that must come sooner or later and insure the harmonious co-operation that will be the means to prevent much of the present injustice and lack of harmony. With a good result to work for, I am willing to work long and zealously.

Agitation must be first. Growth will come by earnest application of needs. If the State Associations cannot become superior to the local societies in usefulness and capacity, then they cannot expect other autonomy than inferiority deserves. But they will in time unfold to the plane of utility that will give them rightfully the place we are struggling to have them occupy. Hence our present defeat is a victory that creates an object to labor for.

Be courteous, friends, and labor for the good that only earnestness will bring. There is no inharmony now, and there will not be in the mind of any lover of true Spiritualism!

The N. S. A. Convention in Washington was a good one; and its results will be for good to our Cause. I am personally able to say that the will of the majority is my will. We have no more just way than to let the majority rule; hence I take off my hat to those who win, and bow in grace over any defeats I may have experienced.

It is the people's way—let their will be done! This paraphrase I gladly apply to our public cause.

New England does not rule the N. S. A. It cannot. But if the West fails to send a full quota of delegates then that section has no reason to complain.

Boston has fairly won the next convention and will give it a grand welcome. She promises to do what other cities have failed in—the local societies will provide entertainment, give helps and take a public part in providing for the welcome and enjoyment of every guest and for public exercises. I hope the West will send large delegations and have a superiority of members present on New England soil—even as the latter has invaded your territory.

Proxies next year will not be possible, and the delegates should be carefully elected and every possible vacancy provided for.

Let us lay aside all personalities and work for our Cause by upholding the N. S. A. Its missionaries will labor this year in the great West, and that section should be so awake that the sleepy East shall not outwit it nor outvote it.

Fraternally, GEO. W. KATES.

COMMENTS.

Brother Kates, a most excellent missionary for Spiritualism, does not take a very comprehensive view of our cause when he says of those who have seen fit to criticise the N. S. A.—they are "disgruntled." For nine mortal years the N. S. A. has been considered as a delicate child of Spiritualism—too delicate to be even criticised in the most tender manner, fearing fatal results therefrom. Mr. Barrett, for whom we have the highest personal esteem, has been elected for nine years in succession, while all the old workers have labored valiantly to reflect light on the Figurehead at Washington. He has been comparatively free from criticism from the simple fact that we hear exceedingly little of the N. S. A. during the intervals between the conventions, except when a meeting is held under its auspices, for the purpose of raising funds. The only criticism we have made thus far on the methods of the N. S. A., is the yearly election of the same man to stand at its head, and ignoring all the old workers who have made the history of Spiritualism. It puts on them the stamp of unworthiness; it labels them not competent, and here comes the interesting part: Whatever light is reflected on the Figurehead at Washington, and whatever prominence it is given, comes directly from those who have this stamp of inferiority. In fact, nearly all the light and prominence that this Figurehead has, comes directly from them. The placing of one man at the head of Spiritualistic national affairs nine years in succession, is demoralizing to the rank and file. It introduces discord; it breeds discontent; it is looked upon with distrust; it shatters the faith of men of good sound business sense in the ability of Spiritualism to manage successfully its own affairs; it hints at bossism; it is an indication of wire-pulling; it leads to the thought that our cause is sadly deficient in available "timber" to sustain the Figurehead; in fact any one who would suggest that Mr. X shall be considered as the President of the N. S. A. for the next nine years, would be voted a consummate dunce, yet that is what the N. S. A. delegates have done—only a little change of the phraseology!

A little criticism, a gentle reminder of some foibles and weaknesses, the pointing out of what is conceived to be serious blunders—doing this makes one "disgruntled"—does it? It is the violent storm, the rain, the lightnings, etc., that purifies the atmosphere. So will this storm that has been evolved in connection with the disgruntled and the N. S. A. result in placing it eventually on its feet, with a substantial foundation on which to rest. It has had for years the stigma of bossism, wire-pulling and worse than political intrigue resting upon it, and we do not wonder that wealthy Spiritualists hesitate in making bequests in its behalf. It is the dissatisfied who work for progress; who evolve reforms; who correct abuses; who establish the truth and banish error. Without dissatisfaction, accompanied with agitation, there can be no rapid advancement.

That the N. S. A. needs a thorough ventilation and overhauling is evident at the present time, judging from the discontent and dissatisfaction manifested on all sides. Out of this agitation it is to be hoped that a N. S. A. will emerge which will more fully meet the wants of the people. Let all the dissatisfied or disgruntled work to that end in the future, with the one main object in view to eliminate the objectionable features of the N. S. A. Extend to Mr. Barrett, who is pre-eminently a self-made man, and brilliant intellectually, your cordial support, believing that in the end a N. S. A. will be evolved that will be worthy of the confidence of Spiritualists generally. Another convention conducted along the same lines as the one last held in Washington, with a continuation of the blunders there made, will result in the extinction of the N. S. A., as an influential body.

Salt Lake City, Utah.

The regular Sunday morning meeting of the Independent Free Thought Bible Spiritualist Society was held last Sunday at the rooms of Mrs. Fontyn, a local medium and faithful worker. At the conclusion of a short lecture on Spirit Communion, by the writer, a poem entitled "Thoughts," was delivered by an aged lady member of the society, Mrs. Chamomile, which on account of its beauty I herewith enclose.

During the evening meeting, at the home of Mrs. Millner, another local medium, the spirit of a former Mormon bishop personated through the organism of Mr. Reynolds, a medium and member of the society, over 80 years of age. The peculiar walk and handshake of the bishop were so true to life, that he was readily recognized by his son and daughter and others who were present, the daughter being also a medium. He spoke only a few words, saying with evident signs of weakness, that he had found things somewhat different from what he expected, and learned that there were other truths besides those which he had taught his children. Our society has about 40 members, is free from debt and in a healthy condition.

The spirits have promised us that in the near future we should be able to build and own a temple in Salt Lake City.

HERMANN FASCHER.

THOUGHTS.

Thoughts are things, with arrows winged,
Tipped in a poison bowl;
Or born aloft on wings of light,
Sweet nectar to the soul.

Thoughts are things, they fly on wings
To bring you good or ill;
They shape your lives as best they may,
Your destiny to fill.

And when your thoughts shall fly from you
Unto some distant place,
They then return in peace and joy,
Or strike you in the face.

And when your thoughts return to you
And bring you deep despair,
They leave their trace upon your face
To show that they were there.

Then think the purest thoughts you can,
The best of all you know;
'Twill leave its trace upon your face
And on your smiling brow.

Every thought is weed or flower,
To bloom again in future hour;
It may be in early morn,
Or hightide noon when they are born.

But sure it is, thy thoughts will be
In course of time returned to thee,
And then will bring to thee again
Much peace and joy or grief and pain.

Speak no evil, think no wrong,
Let love and good abound.
For when you're thinking only good,
You're treading angel ground.

And when on angel ground you tread,
Your feet shall not grow weary;
But lightly fly to realms on high,
Far, far from earth so dreary.

Array yourself in truth's bright robes,
Put on the shining raiment;
That you may be prepared to flee
From earth at any moment.

Take love and truth into your life
And let them be your guide;
They'll be a bright and shining light,
Whatever may betide.

And when from earth you're called away,
At any hour or moment,
You will appear in shining robes—
The robes of true endowment.

A Valuable Suggestion.

To the Editor:—After carefully reading and pondering over the first paper of the Hull-Jamieson debate, I find the reasoning of Brother Hull so logical, so full of that honest confidence which carries conviction to the thinking minds, that I feel sure if a large portion of our friends could have the opportunity to read this debate, it would cause them to seek the truth through a channel of their own investigation. Therefore I wish to say to every one of your subscribers, that we the file of this great body of thinkers have not, and are not taking our share of the burthen.

Why, just think of it, the members of the orthodox churches do not lay back in their ease and call on their ministers and editors to do all the work, as we do our speakers and editors; no, they are all scratching as busy as an old hen with a new brood of chickens.

Now I wish to make this proposition to every Spiritualist, or to every reader of The Progressive Thinker: To send one dollar to the editor with the address of seven friends of our own choice, for three months' subscription, commencing with last issue. Why, just think of it, to have the circulation of The Progressive Thinker increased six fold, would it not be spreading our light abroad and giving our noble cause an impetus which will have a forceful bearing all over this broad land? Now, friends, let us be up and doing, and we will have the satisfaction of collectively working for the grandest truth known to mankind.

Here, Brother Francis, is my little dollar, and names for three months' subscription, covering that portion of the Hull-Jamieson debate.

With a long pull, a strong pull, and with all pulling together, we are bound to receive joyful results.

D. C. MONTGOMERY.

Akron, O.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Mrs. L. W. Dimock writes from Williamsport, Pa.: "We have had with us for some time Mrs. Elizabeth Demorest, of Pittsburg, Pa., whose wonderful mediumship surprises all. Under her instruction, we expect some grand results, as we will have in our midst some very good mediums when fully developed. Mrs. Demorest takes quite an interest in the development of the local mediums, and we are in union with her instructions, and fully rely on the promises given that all who seek in the right way shall receive the fullness of the spirit. Your book, 'A Wanderer in the Spirit Lands,' is grand, and will satisfy the longings that fill so many souls craving light on this subject. Long live The Progressive Thinker."

The Philadelphia Inquirer has the following from Montgomery, Pa.: "A sensation has been caused in this vicinity by the almost nightly appearance of an alleged ghost, which has followed and terrorized a number of persons on the road between here and Clintonville. The "ghost" first made its appearance near the place where the quadruple murder was committed by rag peddler Hummel, and superstitious people declare that the apparition is the ghost of Hummel's murdered wife."

G. N. Kinkead, 202 East Fourth street, Little Rock, Ark., trumpet and test medium would like to correspond with societies within a radius of one hundred miles, who need his services.

The Chicago American has the following: "Surprise has been created in local business circles at Morristown, N. J., by the sudden retirement of John D. Guerin, who for forty-seven years conducted a meat market in Washington street. Mr. Guerin says his retirement was hastened by a strange dream. Recently three well-known merchants whose places of business were in the same block as his, died suddenly. Mr. Guerin says that in the dream a white dove appeared bearing a message in his bill, the purport of which was a warning to him to retire from business. He connected the dream with the deaths of the other merchants and the next day sold out."

The Milwaukee Free Press has the following: "The first of a series of circles to be given under the auspices of the Milwaukee Unity Spiritual Society, was held last evening at the residence of Medium A. P. Roberts, 1211 Chestnut street, and was attended by over sixty followers of the cult. The evening was given over to readings and manifestations by well known mediums, among whom were Prof. Roberts, Mrs. Moulton, Mrs. Gladys Cooley, Mrs. Smead and Mr. Helgarson. This evening the second circle of the series will be held at the residence of Mrs. A. Schnurstein, 668 Tenth street, when it is expected that Mrs. Stuart, president of the state society, will be present."

B. F. Sliter is now located at No 336 Drury avenue, Kansas City, Mo. October 6, he lectured to one of the societies there.

Address G. W. Kates and wife, N. S. A. missionaries, at 600 Pennsylvania avenue, S. E., Washington, D. C. Letters will be forwarded to them until further notice.

Eliot Wyman writes: "I have read the various opinions and views on the subject of prayer, and the supposition is that each one speaks his honest belief or unbelief; no one should be blamed for an honest expression of opinion. If one cannot believe in a God or an Infinite Intelligence, then he cannot consistently pray to such a source, while one who does thus believe is consoled in praying. It would seem that all who are Spiritualists, or who believe in the presence of guardian angels of wisdom, purity and love, and kind spirit friends who know our wants and desires for knowledge and aid to direct us in discharge of duty by impressing our minds and caring for us, can feel the need of praying to them for such help as can come to us from them. But the practice of the orthodox clergy generally, of praying in public, 'to be heard of men,' by long and 'eloquent' prayers, giving God particular directions what to do on all occasions, just as though he were a servant and might not attend to it unless reminded of its necessity—such praying is not in accord with what we believe to be true and sincere desire to be made wiser and better by such good influences that may come to us by believing and asking in humble secret prayer."

Harry J. Moore writes from Rochester, Ind.: "I have just completed an engagement of six weeks' duration in Alexandria, Ind., and am now in charge of my church at Rochester. I would like to correspond with camp associations with regard to being employed for the ensuing camp season. I have from the 1st of June to the 1st of October open for camp engagements. With best wishes for the success of the best Spiritualist paper published."

H. W. Henderson writes from Lawrence, Kansas: "The Wallala Camp was a success. Many new faces and nearly all of the old campers, speakers and mediums were present. Mrs. A. L. Lull, D. W. Hull, Mr. and Laura B. Payne, Mrs. Conley and Mrs. Inez Wagner were there. The people seemed to enjoy themselves and expect to hold another camp next year about July."

Reporter writes: "A very pleasant party assembled at the residence of Mr. and Mrs. Hurlbut, 341 Englewood avenue, on Tuesday evening, the occasion being a reception to Spirit Sunshine, the bright and cheery message-bearer who, through the organism of her instrument, Mrs. G. S. Lincoln, usually follows the speaker at the meetings of the Englewood Spiritual Union. Short addresses of welcome were given by W. C. Hodge, Mr. Hurlbut and Mrs. Harrington, as well as by 'Prairie Flower' through the organism of Mrs. Geo. H. Brooks. Response was made by Mrs. Lincoln and 'Sunshine,' who fairly outdid herself on this occasion. The remainder of the evening was passed in social converse, interspersed with music and song, after which refreshments were served, the program closing with many loving messages by 'Sunshine.' There are few better mediums than Mrs. Lincoln, who enjoys to a great degree the love, confidence and esteem of people at large, and few spirit message-bearers who have so won the admiration and affection of all with whom she comes in contact as 'Sunshine.' That she and her instrument may long continue to bring hope, joy and sunshine into the lives of mortals, is the sincere prayer of every member of the Englewood Spiritual Union."

Speaking of Mr. Morris Pratt, of Whitewater, Wis., the Milwaukee Sentinel says: "Mr. Pratt is the owner of a vast amount of real estate in Whitewater and vicinity, and is supposed to be extremely wealthy. He lives a very unpretentious existence and one would scarcely suspect him of being a generous philanthropist. It is the fact, however, that he has spent many thousands of dollars in the interest of Spiritualism and seems perfectly willing to spend more. As an illustration, he recently hired a lecturer to come to the 'Temple' and paid her $100 a month for six months, simply to deliver lectures and talk to the interested. Mr. Pratt seems broad-gauged in the matter of citizenship and general public spirit. He is evidently a man of little school-house education, but has a clear mind and a logical way of presenting facts pertaining to his beliefs that are entertaining. His philanthropy commends him to consideration for the matter of a $30,000 gift for an educational purpose is worthy of more than passing comment. It may be that the foundation desired to be builded by Mr. Pratt will have a far reaching effect and one that can hardly be surmised at present. Incidentally it may be mentioned that while Mr. Pratt disclaims any control over him by any particular spirit, he has become impressed with a suspicion that the spirit of Tom Paine has occasionally intervened in his behalf and exercised a mild control over his mind and actions. However, Mr. Pratt expressly says that he does not state this to be a fact, but infers it from manifestations which have tended to create this shadow of belief."

Hattie Tiffany writes from Alliance, Ohio: "October 27 ended my engagement with Mr. and Mrs. E. E. Carpenter at the Independent Church. The meetings have been crowned with success, spiritually and financially, and it is the general expression of many conservative Spiritualists that they never felt so much like putting their shoulders to the wheel and moving the Car of Progress as at the present time. We are now seeking good talent to complete our winter's work."

Charles Carter writes from Lancaster, Ohio: "Frank Ripley came from Columbus and held a meeting in our city hall on Sunday. He gave good satisfaction. There is some talk of organizing a society here. I also understood that he said he would have the management of the Summerland Beach Camp next year. The boom is still on here, new houses going up all the time. Mediums come and go."

The Chicago American has the following from Terra Haute, Ind.: "John E. Ellabarger, one of the three men instantly killed in the Vandalia freight wreck near Judson, Ind., last night, was to have been married next Thursday to Miss Nettie Palmateer, a school teacher of this city. Three weeks ago Miss Palmateer dreamed that her intended husband was killed in a wreck. She told several friends of this vision, and also mentioned it to Ellabarger and attempted to persuade him to quit work until after the wedding. The vision of his fiancee had no terrors for Ellabarger, but the manner in which he met death last night was true to the fatal dream in every detail. In the dream Miss Palmateer was notified of the death of Ellabarger by Fred Black and Louis Cook, and it was these men who broke the news to her last night at 11 o'clock. The dream and the reality are identical in every detail, including the time of the wreck, the place and the manner in which the collision occurred. Two months ago Ellabarger insured his life for $2,200 and made the policy payable to his fiancee. He had bought a cottage in which they were to go to housekeeping immediately after their marriage, and this he also placed in her name. Ellabarger was buried this afternoon from the home of Miss Palmateer. The railroad men of the town held special services at the house and grave, and the religious services were conducted by the minister who would have officiated at the marriage ceremony next week."

If Prof. Caesar Lombroso, the eminent Italian "criminologist," knows what he is talking about, there is not a monarch in Europe nor a man prominent in politics or in literature, who ought not to be in an asylum for the insane. Professor Lombroso recently examined plaster casts of the heads of famous Europeans in the presence of a number of French surgeons and scientists. If his judgments are sound this is, indeed, a mad world. After a critical inspection of the cast of the head of the Czar of Russia, Professor Lombroso declared the ruler of Russia to be "an innocent, melancholy idiot." King Edward VII. of Great Britain has a head which indicates "general degeneracy, incapacity to comprehend abstract concepts and a mediocre mind." The heads of the Emperor of Germany and the Sultan of Turkey, according to the Italian criminologist, suggest "irresponsible, because irretrievable, criminals." In the lower walks of life "the Sultan might have been a bank sneak and the Kaiser a brawler." Joseph Chamberlain, Cecil Rhodes and Rudyard Kipling were pronounced mentally unsound.—Baltimore Sun.

J. B. Nichols writes from Toronto, Canada: "The city of Toronto, in the Dominion of Canada, is understood to be the most severely respectable, and the least tolerant of any innovation in anything unorthodox. Spiritualism, however, is making converts all along the line. This result is brought about by the able exponents of the Spiritualistic philosophy. Recently Mrs. Georgia Gladys Cooley, of Chicago, a gifted medium, has been giving to large and appreciative audiences some fine discourses and telling tests. Regret was expressed that, owing to prior engagements, her stay was necessarily brief. She will be heartily welcomed when she can visit us again. A number of her friends saw her off by the midnight train to her destination in the States. Her genial, bright and social qualities had endeared her to every one who was brought into contact with her."

Dr. H. C. Andrews writes: "I am located for the present month at 911 Madison street, Toledo, Ohio. I am serving the Independent Society of Spiritualists for November. I am now ready to make engagements with societies in Michigan, Ohio or Indiana, upon reasonable terms, and would be pleased to correspond with societies wishing a good lecturer and test medium. Our cause is growing nicely here. My address until the 25th inst. is as given above."

The Houston (Tex.) Post says: "The Spiritualist society of this city will hold its regular weekly meeting at Caledonian hall this evening. The members have determined, if possible, to make this meeting a grand rally and hope to see the hall well filled, as they expect to have some very interesting and attractive new features. These meetings are free, and the public is invited to attend them. This evening Mrs. Florence E. B. Shaffer, B. A., will deliver a lecture, taking for her subject 'The Saving Grace of Spiritualism, or Bodily Redemption.' Mrs. Shaffer has been doing a great deal of very valuable lay work in the society, and we learn there is a movement on foot to have her engaged as a regular lecturer. The views she holds are broad and liberal, and in more accord with those held by the public and the members of deep thought, and the originators of this movement to have her engaged regularly are looking to the best interests of the society of Spiritualists and its advancement and progressive spirit."

Is he a medium? As set forth by the Toledo Bee, one of the most remarkable things that ever came to light in Ottawa, Ohio, is the strange intellectual power with which Harry Harris, an 8-year-old-boy of this county, seems endowed. Slight, pale and small of stature for his age, he is not a child who would attract unusual attention, yet he is possessed of powers and capabilities that are denied most men 40 years his senior. Born in poverty and left without a mother when but a few days old, the boy's life has been an up-hill struggle. For six months after his birth he was a charge upon the township poor authorities and then was adopted into the home of Elza Harris, a kind-hearted farmer. One bitter cold night in January, 1894, he was bundled up and carried for two miles through the storm to his new home—the first and only one he ever knew. For months it seemed that the frail life would go out, but gradually he gained strength and soon began to show signs of an exceptionally bright mind. Unfortunately for him the kind people who had given him a home and shared with him the comforts they themselves possessed were unable to properly fit him for a public school education and thus at the age of eight years now he has never had six months of schooling all told. But what has been withheld from him in the way of opportunities seems to have been provided in some mysterious way by an unseen power. In his short school experience he learned so rapidly that it became necessary to remove him from his classes and allow him to go on alone, as none of his schoomates could keep pace with his wonderful progress. Learning came to him as if by a miracle. He became complete master of his lessons at almost a single glance and his tasks were accomplished seemingly without an effort. He learned to read apparently at sight and no matter what the book that is given him he will open its pages and read for hours at a time, the most difficult words falling as glibly from his tongue as from that of one long trained in the art. He early developed a liking for the scriptures and they, like everything else, were easily and quickly mastered. With him to read them was to know them and he could quote passage after passage from the Bible with bewildering rapidity and accuracy. Not alone does his strange power lay in learning, but he is also wonderfully endowed with the gift of speech. He fills regular appointments in the pulpits of the various churches in his neighborhood and is commonly known as the "boy preacher." Temperance is his hobby and he will take his text from the Scriptures, mount a rostrum before an audience and deliver a temperance lecture that is wonderful for its depth of thought and forceful delivery. His great comprehension and natural ability for learning is a mystery which none can solve He is quiet and unassuming and the promptness and readiness with which he answers any question pertaining to the Scriptures startles and bewilders the questioner. The boy's mysterious powers as a propounder of the gospel and as a temperance lecturer have only recently become generally known, but already a great part of his time is taken up in filling appointments to speak over the county. The fame which he is rapidly gaining is a source of great delight to his foster parents, who have always given him the best that was in their limited power.

Dr. W. R. Bell writes from Philadelphia, Pa.: "Mrs. Mary Von Kanzler has just closed a month's engagement with the First Association of Spiritualists of this city. She assisted in the dedication of our new church, gave an address morning and evening. She has at each service given convincing tests, and our association is so well pleased with her work, it has engaged her to return to us at as an early a date as December. The Rev. Dr. Austin, of Toronto, reached here this morning, and begins a month's service with the First Association of Spiritualists."

The Chicago American says: "For two months Mrs. Emma Tallman, of Arlington, N. J., has lived as in a trance. She has been unconscious except for a few brief intervals since September 1 as the result of a fall. Physicians who have studied her remarkable case are of the opinion that she might recover. At one time her life was despaired of. Mrs. Tallman is a daughter of Samuel Munn, a wealthy retired contractor. Her husband died two years ago and she lives with her parents in a handsome residence at Ellhemius and Grand avenues. While standing on a stepladder in the cellar of her home, Mrs. Tallman was seized with an attack of vertigo. She fell to the floor, striking her head violently against a gaspipe. Members of the family who heard her fall found her unconscious. Household remedies were first tried to revive her, but in vain. A physician was called, but his efforts were unavailing. When days passed and the state of coma continued, specialists were summoned. She did not regain consciousness, however, until a few days ago, when she revived sufficiently to recognize relatives and friends. Mrs. Tallman's condition has taken a change for the better since then, and every effort is now being made to prevent a lapse into unconsciousness. Mrs. Tallman's mother said that her daughter was paralyzed and entirely helpless. Dr. G. F. Lightfoot, the family physician is in constant attendance. The invalid has suffered intense pain since reviving."

Dr. A. A. Kimball has removed from Bangor, Me., to 104 Broadway, Somerville, Mass., where he can be addressed.

Geo. F. Perkins writes that Mrs. Perkins is not as well as formerly. She took a bad cold and a number of setbacks has been the result. They are now residing at the home of Mrs. H. F. Michener, president of the Psychical Society, and agent for the noted Vitae-Ore remedy. Their address will be 1118 Brush street, corner 13th street, Oakland, Cali. Sunday meetings at Woodmen's Hall, Tenth street.

The Chicago American has the following from Watertown, N. Y.: "One of the remarkable episodes of the life of Mrs. Julia A. Sherman-Hunt, who died last week at the age of ninety-five, was her daily visit to the tomb of her husband, where she sat for an hour conversing with him. Mrs. Hunt, who was the widow of John A. Sherman, the philanthropist, was married to Benjamin A. Hunt three years ago, when she was ninety-two and he eighty-nine. For nearly two years they lived in what each frequently expressed as complete happiness, and then the husband died. His body was placed in a compartment in the Sherman family vault. Mrs. Hunt had believed in Spiritualism for forty years, and was guided in all her worldly affairs by her spirit counselors. After the death of the husband of her old age she went daily to the vault, and visitors there beheld her seated beside the casket, which was partly withdrawn from its resting-place, gazing upon the face of her dead and engaged in earnest conversation, her part of which was audible to those who paused to look. Mrs. Hunt's will, which has been filed for probate, leaves $23,000 of her large fortune to personal and charitable bequests, and the bulk of the property to two sons of the late Mr. Hunt. Her residence, known as the Sherman mansion, is left to the House of the Good Samaritan, a Watertown hospital."

John C. Hemmeter writes: "The first anniversary was observed by the Erster Deutscher Spiritualisenverein, von Cleveland, Ohio, at their (Warmington) hall, corner Pearl street and Franklin evenue, Sunday, Nov. 3, 1901. The hall was packed and beautifully decorated with American and German flags (the American predominating), palms, flowers and ferns. Sister G. Heinsohn, a medium and speaker by the way who will make her mark, was the 'master of ceremonies,' and it was conceded by all present that she performed her duties nobly. The president of the society, Mr. C. F. Hunger, made the opening address; the nucleus of his remarks was that Spiritualism is not a belief, but knowledge; that it is the one religion that will bind all nations in a common band, making all wars on earth to cease, and the wide world one fatherland. The speaker also dwelt upon the expectancy of Spiritualists of this city of having their own place of worship in the near future. After the demonstration of her psychic powers in a few experiments by Mrs. Effie Moss, a poem by Mrs. Uhl, a member of the society, remarks, essays, etc., by the divers members present, a luncheon was served by the ladies of the society, which was highly appreciated. Music and solos, in the German language, were interspersed between numbers by several ladies of the society, whereupon an adjournment was had and everyone left satisfied. You may truly note for this society that it is not apathetic, lazy, indifferent and stingy in sustaining its organization. And it knows Spiritualism is the best philosophy and the grandest religion ever given to mortal man."

W. R. Alger writes: "It is a grand work you are doing. What cost me 500 miles travel and $50, all can get for 25 cents now. I am inclined to think the Piper expose, so-called, is going to be a great advertizer for our philosophy. Philanthropy and gratitude never had a camping-ground on earth, and never will have so long as the intoxicating influence of the dollar dominates the minds of the people. My address will be Lake Helen, Fla., for the next six months."

The society at Neoga, Ill., would be glad to engage a good phenomenal medium for December. Address Judge C. E. Dugan, Neoga, Ill.

Clara E. Beverlin writes: "Mrs. Josephine Ropp, of Indianapolis, trumpet and test medium, also independent voice, has been holding seances at Sheridan, Ind., giving splendid satisfaction."

J. E. Dura writes: "The premium book, A Wanderer in the Spirit Lands, is splendid. It gives a clear idea of the many stages and conditions of life after death. It will be a great help to any one who may read it."

C. J. Budlong, of Ashaway, R. I., writes: "The work on mediumship, by Hudson Tuttle, is the very finest thing of the kind on earth. It deserves, and will no doubt receive an enormous circulation. Bro. Tuttle is one of the foremost mediums and speakers."

J. M. White writes: "On Sunday night, October 27, there was a successful lecture, followed by tests, at Yorkshire, Iowa, being the first Spiritualist meeting ever held there. Newton, Iowa, was my next stop, and I held two meetings there. It is impossible for Spiritualists in Newton to obtain a place for public meetings, owing to the fact that Christians run the town and control the halls. Even the Court House is closed against a Spiritualist meeting, but we had good parlor meetings there. If a good, reliable slate-writing medium will write me I can put him or her where they can have steady work at good pay indefinitely; but I have been requested not to advertise the localities as the people only wish genuine talent, and have an aversion to fraud. My address is 111 South Third avenue, Marshalltown, Iowa."

When writing for this paper use a pen or typewriter.

Justice writes from Seattle, Wash.: "The Church of the Soul here is conducted on a liberal platform. Dr. G. Castiday is president, the right man in the right place. The pastor, Mrs. Nogle, has been in Alaska for the last eighteen months. She returned and was given a royal welcome. On Sunday, October 20, the conference was again opened at 2 p. m. It is conducted by Miss C. J. Van Alstine, of Long Beach, Cal. She is here for the winter. She is a worker, earnest and true. We were blessed by the presence of Mrs. Maud Lord Drake on the 20th, at both meetings. She is a grand soul. I cannot mention all of the earnest workers who are with us from Sunday to Sunday for want of space in your columns. I can say this much, that with the return of our dear pastor, we hope to do much good and build up the society so large and strong that a wave of harmony from it will permeate all Seattle."

Mrs. L. Holliday writes from Admire, Kan.: "I saw an article on prayer in a late Progressive Thinker, and it reminded me of a circumstance that happened in our home thirty-one years ago, in Sturgis, Mich. We lost a baby three weeks old, and as Moses Hull was in town he officiated at the funeral. There was one of our neighbors, a lady, a strong orthodox, present. She said to me the next day, in speaking of Mr. Hull's discourse, that she liked it real well, and said there was more contained in his prayer than she had ever heard in any sermon in Sturgis. There were other church members who liked his talk. I wish I could see him and hear him lecture again."

Christine Cooper writes: "Spiritualism is not dead nor on the decline at Clinton, Iowa. A number of the prominent Spiritualists here have rallied to the front and organized under the name of the Philosophical Society of Spiritualists, for the purpose of mutual helpfulness in our search for truth, and in our efforts to reach our highest ideal of life and its duties, believing that in psychic phenomena and an exalted spiritual philosophy lies the correct solution of all the problems of life here upon earth and in the world to come; and that by the dissemination of such truths as have been and may be revealed to us through earnest, reverent study and exploration along these lines, we shall add our mite to the sum total of the world's work for the upliftment of humanity. With the following officers we shall know no such word as fail: President, Emma J. Knowles; vice-president, L. M. Rose; secretary and treasurer, Christine Cooper; trustees, J. C. Blodgett, R. E. Rowantree and Altano Anthony. We feel to congratulate ourselves in having for our president one who is capable of presenting to us the higher and more exalted truths of our beautiful philosophy."

Z. F. Vallier writes "The Progressive Thinker is again paying regular visits to my home, filled as usual to the brim with 'manna' from heaven. I also received the book, 'A Wanderer in Spirit Lands,' and read with interest, and words are too feeble to express myself properly when I say it is a grand book."

The Herald, of San Diego, Cal., contains the following: "Pursuant to instructions from Prof. Streight, the world-renowned artist, we obtained a piece of prepared canvas to have him paint us a picture thereon. The instructions were to sit with hands upon the canvas daily, fifteen minutes at a time, for three successive days, to magnetize it. At each sitting we beheld beautiful visions of "the home over there," with its surrounding valleys, hills and mountains, with their celestial verdure. Without communicating what we saw to anyone, we gave the canvas to the Professor. Upon calling for the picture, to our surprise we found the essential parts of the visions upon the canvas in all their delicate colors. When the artist obtained the vision he also received the following key to its interpretation, with the hieroglyphic signature of an ancient spirit. Through the rising mists of superstition and bigotry the poetic and spiritual eye discerns 'The Valley of Harmony.' Far back in the distance stands the Temple of the Muses on the Mount of Inspiration, and still nearer the three mountains symbolizing Poetry, Painting and Music. At the base of these mountains is the pure water of life. On the eminence to the left is seen the home in spirit life of the one for whom the symbol was painted. This structure, still incomplete, is crowned with three statues of colossal size representing Poetry, Painting and Music. In the surrounding clouds will appear in the future well-defined forms, if the conditions are favorable—harmonious—among them a number of ancient spirits who often come to the young poet who will feel their presence and be inspired to write of them and their work for humanity."

The Bangs Sisters have returned to their homes an Adams street, after an absence of several months in the East.

Robert J. Hewett writes: "On Sunday, Nov. 3, at Kalamazoo, Mich., Mr. and Mrs. Carpenter dedicated the hall for the Kalamazoo Spiritual Association. Although it rained the hall was crowded and much interest was felt in the cause. Mrs. Carpenter's address was well received by many who never heard such talk before. There has been no society here until this fall for some four years, but now a society has been formed and it has engaged Frank T. Ripley, and a good work is being done."

George Friend writes from Toledo, Ohio: "Members of the Independent Association of Spiritualists met Nov. 6, and elected the following officers for the ensuing year: Henry E. Dowd, president; Elizabeth Schouss, vice-president; Henry Lynch, recording secretary; Henry Hoffman, financial secretary and treasurer; Dr. W. O. Hubbell, Wm. F. Travis, William Lynch, Lizzie Dowd and Louise Hoffman, trustees. A new office, that of usher, was created and the writer elected to serve in that capacity. For the present month the association has as speaker and test medium, Dr. H. C. Andrews, of Jonesboro, Ind. Next month the association is anticipating the re-engagement of Oscar A. Edgerly, who is an efficient exponent of the cause which we represent."

W. C. Jessup, trumpet and test medium, writes from Rochester, Mo.: "I have been in this locality about six weeks, and having good success in my meetings. I have held seances here and St. Joseph, Mo. I will conclude my work here in a few weeks and join Mrs. Alice Gehring, in the work at Frankfort, Ind., until after the holidays; then we will take up our work in Chicago again for the winter. We will do some work in Grand Rapids, Mich., also."

Clara L. Stewart writes: "I am now ready to begin my regular winter work as missionary, and will be glad to hear from all parts of the state where meetings are desired. Address me at Whitewater, Wis."

F. L. Jobson writes from Richmond, Va.: "Under the auspices of the Richmond Psychical Research Society, Mr. and Mrs. E. W. Sprague, the N. S. A. missionaries, gave four public lectures, supplemented with messages, in Lee Camp Hall in this city. They were greeted with a large and intelligent audience at each lecture. The closest attention was given to what they had, to say. The success of their efforts can be summed up in a few words: From a small nucleus to start with, a membership of 50 has been obtained. The society has been granted a charter by the N. S. A. Mr. and Mrs. Sprague are grand workers and any community visited by them cannot fail to be benefited, as the truth as they present it must surely grow."

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

SURGEONS OPERATE ON HYPNOTIRED GIRL

An Ugly Tumor Successfully Removed from Unconscious Patient.

While in a hypnotic sleep at the New York Institute of Science, a tumor was removed from the breast of Miss Ethalyn M. Depew, who lives at 71 Sherman St., Rochester, N. Y. She was put to sleep by a graduate of the Institute and the operation was performed by Dr. L. B. Hawley of the regular staff of physicians in the presence of a number of reporters and scientists. The patient lay as if under the most powerful anaesthetic while an incision three inches long and two inches deep was made and the morbid growth removed. She suffered absolutely no pain during the operation or after.

MISS ETHALYN M. DEPEW.

In an interview with a reporter at her home after the operation Miss Depew said: "I became interested in the science of Hypnotism by a book called "The Philosophy of Personal Influence." which was sent me free, by the New York Institute of Science. I read the book carefully and it gave me confidence in the marvelous power. I decided to be hypnotized for the operation. I am simply delighted with the successful result and so are all my friends. I believe hypnotism is the most powerful human agency on earth for good. I earnestly advise everyone to send for the book I have mentioned. It does not cost a single cent and tells how you can quickly acquire a mighty hypnotic power and cure yourself and the sick and the suffering around you. I would not be without the knowledge I have gained from the book for anything in the world. Anybody who desires to improve his condition in life or master a perfect method for healing the sick ought to write for it immediately."

The reporter also learned that the demand for the free book referred to by Miss Depew, has been so great that the directors have just decided to print a special edition of five thousand copies and distribute them absolutely free. It is requested however that only those write for it who are really interested. This request is made because the special edition of the books will be published at great expense and it is manifestly unfair to people who are really in earnest to be deprived of the opportunity to get vital information that will help them all through life, by mere curiosity seekers. The book is totally unlike anything ever printed. It contains half the writings of the most famous hypnotic specialists in the world. It is richly illustrated with the finest half tone engravings of thrilling and amusing hypnotic scenes and experiments. It is intensely interesting. It tells how the all-powerful, secret forces of nature are controlled and made to serve the needs of man. The veil which hides the inner mysteries of Hypnotism, Personal Magnetism and Magnetic Healing is drawn aside and the real secrets revealed with wonderful clearness. You are told exactly how to acquire these mystic influences in a short time in your own home: how to increase your income; how to cure disease and bad habits without the use of drugs or medicine; how to control the minds and actions of those you love; how to make your business pay better; how to overcome bashfulness and gain self confidence; how to win social distinction. How to become personally magnetic, how to gratify your ambitions and become an individual power in your community.

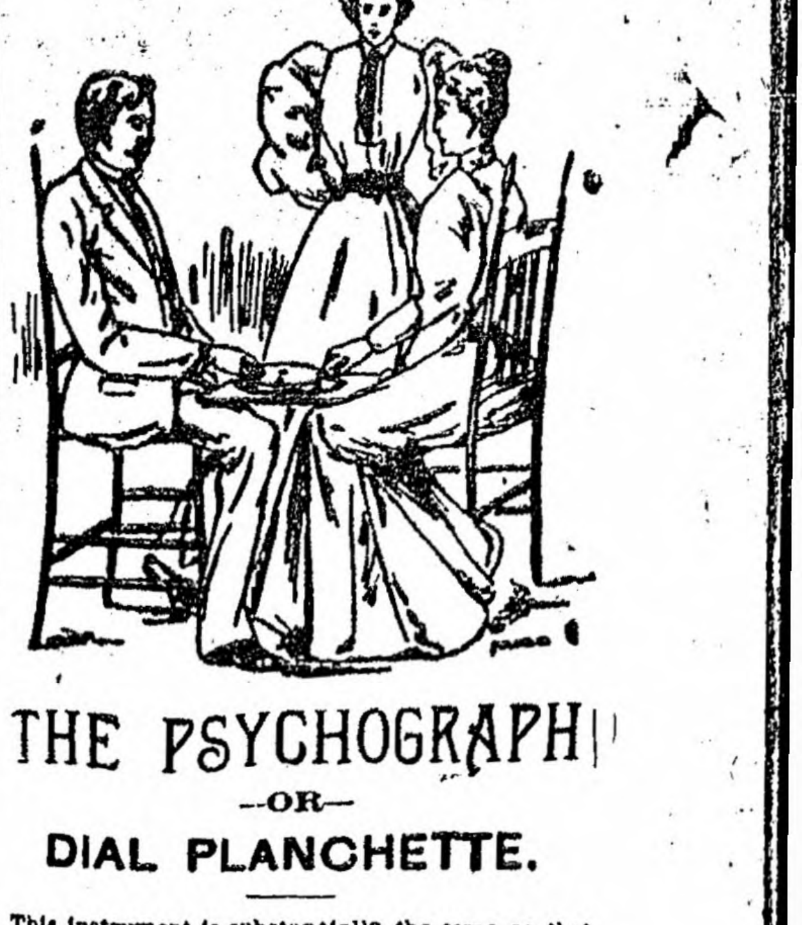
Write to the New York Institute of Science, Dept. MK 5, 1031 Broadway, New York, N. Y., for a copy of this wonderful book to-day, before the special edition is exhausted.

REGRETS.

You will have deep regrets for a long, long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

ATTRACTIONS.

One of our splendid attractions for the fall and winter in The Progressive Thinker will be the Hull-Jamieson debate. Don't miss this and live to regret it. Subscribe now.



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 assertive, 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 the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name 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.

Homer R. Ward: Q. What is transcendental physics?

A. Prof. Zollner, an eminent professor in a German university, investigated the phenomena of Spiritualism for the purpose of exposure. He received facts which were to him astounding, and inexplicable by any known laws. It was the apparent passage of matter through matter presented by the tying of a knot in an endless cord which forced him to abandon known laws of physics for what he was pleased to term "transcendental physics." The name is not recognized as necessary by any one who has followed him. He adopted it from Kant, and attempted to prove by the so-called "fact" an obscure conjecture of that philosopher. In other words he attempted to sustain metaphysics by physics, and this he called "transcendental physics." For this purpose he adopted what he understood Kant to believe, the fourth dimension of space, but his understanding of the philosopher was erroneous. For this he should not be blamed for probably Kant, himself, never understood his own writings.

It is to be regretted that Prof. Zollner allowed himself to be diverted from the observation of facts, to theorize, especially after the vicious metaphysical fashion. He thus transformed what should have been a plain statement of facts into a metaphysical dissertation, and vainly supposed he had transcended that form of argument. His theory of the fourth dimension of space is not understandable, because it is unthinkable.

The problem of the character of space is one of those bequeathed from immemorial time, and will be continued into the future until it will be known to be not a problem but a chimera growing out of mental limitations. Strictly speaking, so far as space having three, or four dimensions, it has none. For space simply gives a place for something to exist. That something must have the three dimensions, length, breadth and thickness, else would not be something, but nothing.

Space which contains nothing has no dimension, for if it had it would be something, or would be matter to the extent of its dimensions. Length, breadth and thickness are dimensions of matter, and we understand them because they are made known to our faculties; but applying these to space as an abstraction, makes the subject unthinkable. The mind has had no experience with more than three dimensions.

J. M. Rose, Fowler, Cal.: Q. Is there a book containing Mother Shipton's prophecies? and where can it be obtained?

A. These so-called prophecies have been going the rounds of the press for so many years that the belief is quite prevalent that they are genuine, and just what is claimed as to date and authorship. An anonymous tract was published in 1641 entitled, "The Prophesies of Mother Shipton in the Reign of King Henry VIII, foretelling the death of Cardinal Wolsey, the Lord Percy, and others, as also what should happen in ensuing times." The Dictionary of National Biography, 1897, says: "In all essentials the narrative of 1641 was doubtless a fiction."

Numerous other publications of her alleged prophecies have appeared from time to time, with additions and subtractions. It has been treated much like the Mother Goose Rhymes, additions having been made whenever a daring scribe wished to make a sensation by showing how the current events had been predicted.

In 1667 Richard Head published what purported to be a full account of the "Life and Death" of Mother Shipton. He represented her to be the daughter of the devil, and of hideous aspect. She was said to have been born in 1488, and to have died at the age of 73, near York, where a stone was placed to her memory on which was inscribed this epitaph:

"Here lies she who never ly'd;
Whose skill so often has been try'd.
Her prophecies shall still survive
And ever keep her name alive."

Nearly 200 years lies between her birth in 1488 and the writing of her life! Can it be for a moment entertained that the memory of an obscure witch could that long survive? "Mother Shipton is in all likelihood a wholly mythical personage," says the Dictionary of National Biography. A sculptured stone in Yorkshire, says the same authority, which was long supposed to mark her grave is really a mutilated effigy of a knight in armor, doubtless taken from a tomb in the neighboring St. Mary's Abbey. It is now in the museum of the Yorkshire Philosophical Society at York. This appears to be the stone on which the aforsaid epitaph was inscribed.

How the prophecies grew and adapted themselves to events, and this may be applied to all "ancient prophecies," is shown by one Charles Hindly, who in 1862 reprinted a version introducing some verses he said were written in 1448, foretelling the invention of the steam engine, electric telegraph, and the end of the world in 1881. These verses attracted wide attention, but in 1873 the author confessed to having forged them!

In one of the old and rarest editions of these "prophesies" is a rude woodcut of her with a frightful visage, a nose almost touching her lower lip. She holds a staff terminating in the head of a bird, answering to an Egyptian magic staff, and wears a strange head-gear. She is addressing Cardinal Wolsey. All the clap-book copies of the prophecies, contains the one relating to him and his vow of vengeance against the "witch." As that profound scholar, W. H. Burr, of Washington, well says: "Many an 'old witch' has answered to such a character, and some of the 'witches' have prophesied both truly and falsely." Mother Shipton may be regarded as the personification of the belief in witches and their power to foretell future events, which was rife in the centuries of theocratic rule and ignorance.

Joe Meives, Sheboygan: Q. Can an immoral person become a medium?

A. Sensitiveness, as is well known by all investigators, does not depend on the moral or intellectual character of the medium. The character of the manifestations, however, have direct dependence on that of the medium. The sordid, selfish medium attracts spirits like himself. You can not expect to dip a cup of crystal water from a corrupt fountain. Should the clearest mountain stream flow through a bog or cess-pool, it would become turbid.

William Walsh: Q. How do you account for the forty years of persistent and unsuccessful persecution of Dr. R. Greer, of Chicago, by Romish spirits, as reported in The Progressive Thinker, of August 10? Surely there ought to be, by this time, in spirit life, a large majority, or enough of the Protestant element to protect him, especially seeing that he was on the side of Protestantism, as against Catholicism.

A. It is Dr. Greer's misfortune to be by organization intensely susceptible to the influences which have dominated and controlled him. In his case his belief, education, methods of thought are not in accord with his spirit controls. They want one thing, and he another, and there is constant conflict. Were he a Catholic he would become a miracle-worker in the church. According to well known psychic laws, the "Protestant element" can have no influence on him, to expel a psychic power which his organization attracts. Every medium can, however, assert and maintain his independence, and decide what control shall come to him.

The New Liberal Organization.

A few of us organized a National Liberal League at Buffalo, N. Y., October 5, 1901, with seventeen members, composed of Materialists, Monists, Theosophists and Spiritualists—a good combination. "Our Moses" is one of us; So is Prof. A. J. Weaver.

Suppose we all do not agree in our convictions, especially about a spiritual world, is that any reason why we should not be liberal in this world? I want to see all sectarian lines thrown down. I have talked with Freethinkers and find that almost universally they are in favor of justice, fair play for all, special privileges to none. If the Spiritualists and Agnostics had been united in one compact organization the infamous medical legislation would have been nipped in the bud. Just think of Jesus Christ not being allowed to heal people unless he had a diploma! The test of a healer's power to heal is to heal. We ought to stand shoulder to shoulder in maintaining our rights; in securing a complete separation of church and state. Although Agnostics do not agree with Spiritualists concerning another world, they do agree with them about human rights in this world.

We have at the head of our National Liberal League one of the ablest Liberals in the United States, Dr. T. J. Bowles, Muncie, Ind.

Spiritualists, join us. Send in your names as charter members. The annual fee is but one dollar. Send the fee when it suits your convenience. In one month's time we have enrolled more than one hundred charter members. Send in your names to me. Remember, many a prosperous church has started with less than a dozen members. They put in lots of zeal and hard work. We can do the same.

We will hold our first annual meeting in Cincinnati, the Sunday nearest Thomas Paine's anniversary, which falls on the 26th of January, 1902, and you are invited to participate.

W. F. JAMIESON,
Secretary National Liberal League.
1716 Western avenue, Cincinnati, O.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

A CRITIQUE.

Is There a God in Spiritualism?

It would seem so, judging from the lavish use of the word, and the language used in recognition and support of that idea, by some speakers and writers who are trying to saddle onto Spiritualism many doctrines which are no part of it. It has something to do with every department of human life, but it takes in no false doctrines or errors of any kind. It is the champion of truth, knowledge, facts in every domain of life; and this truth will overthrow error.

Is there a God in Spiritualism? We are well aware that some Spiritualists retain the God attachment to their beliefs because they have not progressed above and beyond all the erroneous doctrines rooted in their early education. But Spiritualism, per se, as taught by angels, is and always has been emphatically opposed to all gods, devils and myths of all religious systems. Theism is incompatible with Spiritualism.

It is utterly impossible to force upon us a recognition of any god by the vain repetition of the God-idea in modern literature. Yet in defiance of all opposition, there seems to be a determined purpose of some speakers and writers to force it upon public attention. As long as they keep it up there will be war.

At the Cleveland N. S. A. Convention, Dr. J. M. Peebles read an address which was made a part of the records of that body, according to the published report; and the address was published in The Progressive Thinker, October 27, 1900. As the sentiment and belief of an individual, the address is of little significance; but standing on the records of the N. S. A., it is a matter of some importance to Spiritualists generally; for in it they have an undisguised God. In view of this fact, we want to analyze it in a few points.

The address opens and closes with Bible quotations, contains the word God 18 times, and reads like a theological sermon. Dr. Peebles says: "When I speak of Christianity, I have no reference to the Jewish Jehovah." Then he should not speak of it at all, for one is the complement of the other, inseparably united. And here is his own statement in contradiction: "God did not speak his last word to Lao-Tze in China, Manu in India, Moses on Sinai, or to John on the rugged isle of Patmos. He speaks in every true soul-thought to-day." Was it not Jehovah who spoke to John and Moses? The pronouns he and his indicate a person of male gender, and, it is said, spoke to certain men of historic renown. Then, evidently, it is the mythical Jehovah that Brother Peebles says "speaks in every true soul-thought to-day." If so, we do not recognize his voice nor his thought. It may be a foreign language. If he speaks to us in the soul-thoughts" expressed by Dr. Peebles, he says some very crooked things, impossible to understand. We do not know that any god ever spoke to a man; and we cannot take Moses' word for it.

Mr. Peebles says, "God is spirit and spirit is God;" but gives no explanation. This is simply a dodge into mysticism—an attempt to say something wonderful and incomprehensible.

"Great is the mystery of godliness." We know nothing of a god-spirit nor a spirit-god.

"Men are made in the image of God." Which men? are they black, white, red or yellow? The maker would require a number of different models if he makes them true to nature. We can't understand how the several races of men are the image of one god.

This god has a "voice" and an "all-seeing eye." He ought to have two, if he is like a man. To be convinced, I want to see the God-man and hear him speak; then I shall know if he resembles an African or European or Indian. I should also want to observe him in the act of making things. He must be a queer-looking creature if he is the image of some men I have seen. Trot out your God, and let us get a square look at him.

"The Christianity of Apostolic times and true Spiritualism of our times are in perfect accord." Are they? Let us see if they are. The chief points in the former are worship of Jehovah-God—a Savior Jesus—salvation by faith and grace—pardon of sins through blood-atonement—sacraments, sacred ceremonies and church membership—an angry God and Devil, and damnation in hell for those who obey not the Gospel. Spiritualism is not in accord with these and other Christian doctrines, but is opposed to them and meets them with a square denial.

"When Emerson was asked what he thought of Christianity, he replied, 'It has never been tried.' So Spiritualism in the richness of its mentality and fullness of its spirituality has never been tried." That is discouraging, to say the least. Who can believe it? If it has never been tried, J. M. Peebles has never tried it and knows nothing about it. He should try Spiritualism "in the richness of its mentality and fullness of its spirituality" before talking so learnedly about it. His mystic ideas of it never can be tried.

He says: "If Spiritualism is not Christian it is of little avail. It is of God, aflame with Christ-spirit, the bread-of-life pabulum of popular religion."

Moreover, "There are in the land comparatively but few spiritual Spiritualists." This upsets our calculations. We should like to know who they are, and where located. We suppose the Doctor is one of the few, and that they bear the Christian prefix.

He has discovered much of genuine Spiritualism and a host of true Spiritualists in the popular churches.

We will now sum up the preceding arguments to see where we are at. Mr. Peebles has no reference to the Jewish Jehovah—the God that spoke to Moses, John and others speaks in every true soul-thought to-day—God is spirit and spirit is God—men are made in the image of God, but which men he does not say—Christianity and Spiritualism are in perfect accord—Spiritualism has never been tried—there are in the land but few spiritual Spiritualists—there is much genuine Spiritualism and many true Spiritualists in the churches.

This is the kind of logic we have to face; and considering these arguments altogether, we are compelled to reject Dr. J. M. Peebles' address as being not a fair exponent of Spiritualism.

A. H. NICHOLAS.
Summerland, Cal.

ANNOUNCEMENT.

It is with pleasure we announce that now our Fall and Winter Campaign is upon us, and the greatest feast of reason of the age is certain for our readers in the great Spiritual and Agnostic debate between "Our Moses" and W. F. Jamieson. If you can't spare a dollar, send in 25 cents, for thirteen weeks. You will want something interesting to read during the long winter evenings. Subscribe now.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

MISSIONARY WORK

In New York and Elsewhere.

It is expected by the many Spiritualists in New York State that we shall make a summary of our labors in their behalf during the month of October.

We were not engaged by the state association far enough in advance to secure the necessary co-operation to achieve a great success. The Spiritualists must realize that a missionary should make engagements en route and fill all of the time. Loss of dates and doubling over railroads will exhaust all the receipts so that no profits can be realized.

The lowest possible expense should be incurred, because every locality is yet unprepared to assume the payment of a generous compensation.

The wanting of something for nothing is prevalent, and often is manifested to the Spiritualist missionary. And localities think the state association or the N. S. A. should send missionaries free of any charges or collections. When you, my friend, and all friends of the cause, will liberally provide the means to send free workers forth into the field of labor, then that will be done. Until then, these workers must pay their way—and you will give them pennies and nickels and think you have been generous. Angels and humans in numbers pity such soulless appreciation and spiritual poverty.

A generous contribution is seldom given to the officers or speakers of a Spiritualist society. When you learn to give freely, you will freely receive. The financial results of our missionary labors are always discouraging, even when we feel they are more liberal than usual. Any other sect or cult of people would give thousands of dollars where we give tens. Local societies are poor because they lack business methods and fail to raise finance. They all cry, "We are poor!" We can fill our coffers if we will work with confidence and zeal. Millions are expended for superstition, and we can surely get some of it for truth.

I want to see money provided for our cause—and as a N. S. A. missionary I want the people to expect I shall beg hard and work hard, and feel bad if not able to raise a generous sum for the public cause.

During October we lost six days from the missionary field in order to attend the N. S. A. convention. That left twenty-five days to labor, and we held twenty meetings. We lost five days by our inability to get people or societies to provide every day for us. The total receipts of our twenty meetings were $154.80, an average of $7.74 per meeting. This will show that missionary work is poorly paid.

Rochester gave us good receipts, and thus offset the poor results in some places. Our work should have resulted in a net gain of at least $100 in twenty meetings—and $12 per meeting would have done that. This should be the basis for the compensation of a missionary, by the local societies or persons.

Our total expense for the month (including our salary) was $139.80. The surplus turned over to the State association was $15, or seventy-five cents profit on each meeting, for the association.

We obtained nineteen personal members. Two local societies are started as the result of our visit, and two or three places ready to make a start if an other visit shall be made by an appointed missionary. Two or three organized societies are discussing the feasibility of chartering with the state association. The results are good for one month, and shows what each state association will do if a continuous effort is made. We should be able to get fifty chartered societies in New York in one year and have a financial balance of $1,000 from active missionary effort. New York is a fertile state and should be well cared for. The officers of the state association should make an active campaign. We can expect only poverty and failure if we are idle; but by energy and with enthusiasm we can capture the world for Spiritualism!

There is only one need: Work. By proper effort, finance and membership will result, and our usefulness be assured. Press on, New York, and all other states, and we shall then have the grandest National Association and the most useful body on earth!

During October in New York State we held meetings in Buffalo, Rochester, Utica, Rome, Auburn, Elmira, Waverly, Freeville and Troy, with a return visit at Utica. Each place gave us earnest help and excellent hospitality. One and all, we shall always have you enshrined in our affections, and will ever hope you may be blessed.

We commenced our N. S. A. missionary work at Paterson, N. J., the evening of November 1. We wanted a good beginning and obtained it. Paterson gave us a royal reception and a good meeting. The N. S. A. has an excellent auxiliary here. And this society needs a medium, a speaker and a leader. Some earnest worker can here find a lucrative and useful field of labor.

Sunday, November 3, we had our opening meetings for the society presided over by Brother Locke. We had good meetings and a crowded hall. We hope for a prosperous month here.

Mrs. May S. Pepper preceded us here, and had such a pronounced success that it becomes a pleasure to follow, as it insures our greater opportunity to succeed. What helps one, helps all. Let us all so labor that truth shall find its way unto all people.

GEO. W. KATES AND WIFE.

Remarkable Phenomena.

To the Editor:—The stepping stone to the southeast of my house has been a phenomenon since July 16, 1901. The first that manifested was a lady, always smiling; her face highly mental and eyes black. The next picture I observed was Col. R. T. Van Horn. The last I saw of him was November 25, 1900. The next that appeared on the rock was blue eyed, his face more upturned, and of brisker temper than Col. Van Horn. The next that followed him was a man of splendid mien, dark eyed, and highly intellectual bearing. The next was written above Col. Van Horn's head a line of some letters, in a language, and a wording different from anything I ever saw. The next was a large J; and they are now constructing a large H to the left of it. They (the spirits) cut away the rock to smoothness, and then cut out the figures 1739. They cut out a vessel of ancient Greek design next; to the south center of the rock they cut out plainly the bust of a man who was successful in life. He now manifests the equality of law. He is now reduced on the rack of wretchedness. On October 28 there was formed a most perfect female. She is formed above the group of three first described.

The stone is as nature formed it; six and a half feet long, by 22 inches broad, and 7 inches thick. The hammer and chisel were never upon it. I am old and decrepit; can only use one hand; have been so for ten years and eight months since I was paralyzed. I am 79 years old; cannot get down to the rock. I write with my left hand. Fraternally,

Spring Hill, Kan. J. H. PRATT.

EXPLANATORY

Remarks from the N. S. A. Secretary.

To the Editor:—Kindly allow me to make a few explanations on certain points in the recent article by our good friend Moses Hull, which appeared in your issue of the 2d inst. In referring to the heavy representation from the East, at the last N. S. A. Convention, Brother Hull says: "The East had two very decided advantages, one was the convention was so near that it cost but little to ship in all the delegates it wanted." This is rather unfair, since it costs no more to come to this city from parts of Ohio, Illinois, Indiana, and other States that have chartered societies of the N. S. A., than it does to come here from Maine and other portions of New England. One fact, too, that our friend perhaps does not know is, that two years ago, when the convention was held in Chicago in order to give the "West a chance," very few indeed were the delegates that came from Western points, and even then proxies for Western societies were placed on the floor who were from Eastern States, or residents of Chicago. Brother Hull continues: "Another advantage was, its system of representation would allow it, if it chose to claim them, not less than four delegates to the West's one, even though the West had more Spiritualists than the East. Its State Associations were allowed representation the same as those of the West, beside that, its local societies not being connected with the State Associations were entitled to their delegates." This is equally true of the West, many Western States have no State Associations, societies from such States are chartered with the N. S. A., and have the same right of delegates as do those of the East. Mr. Hull states that a person can belong to a State Association and be represented by its delegates, he can belong to a local society and be represented by its delegates, and be a member of the Veteran Spiritualists' Union, and be represented by its delegates. The Veteran Spiritualists' Union is not chartered with the N. S. A. and has no delegates or representation at the convention of that body.

What is true of the East is true of the West, a person can belong to the Wisconsin State Association, and be represented by its delegates; he can be a member of the West Superior local society, holding charter from the N. S. A., and be represented by its delegates, he can be a member of the National Young People's Union and be represented by its delegate, and he can be a member or officer of the National Lyceum and be represented on its charter. The same may be said of Michigan, California and other States. Mr. Editor, the distinction between the East and the West is that enterprising men East work up excursions to the conventions—even as far as Chicago from remote New England, and are a year "booming" them, get people and societies interested in them, while no one in the West thinks of doing such a work. Brother Hull states it will be a saving of thousands of dollars for Western people if they stay away from next convention. I presume the thousands of dollars have been saved each year by hundreds of Western friends who might come to conventions and help to represent the struggling societies of their section that cannot send a delegate—but who do not come. In one breath he berates the East for running the convention, and in the next he advises Western people to save their money and stay away, when the facts show, that had any numbers come from the West, the East would not have had the management it is charged with having had.

As to the holding of proxies, but one vote can be cast by any one person, and we know that Western societies sent a number of proxies to their trusted friends with the instructions that they be placed in the hands of true and tried Spiritualists who would conscientiously represent the societies sending them.

It seems to me now, Mr. Editor, as it has always seemed, that if the good Spiritualists who stand aloof and condemn and criticise would enter the organization, and become working members helping to eliminate its objectionable features, a much better showing for the Cause would result. In the same light, if our Western friends would make their societies as strong as possible, and come into membership with the N. S. A., it would not be long before they could gain the balance of power and right whatever wrongs they fancy exist, or which really do exist. The N. S. A. is not perfect, we know it can be improved, and we trust our captious friends will do their very best to strengthen the Cause, and at the same time add such sound and noble timber to the N. S. A. that it will be immeasurably strengthened for good.

MARY T. LONGLEY.
Washington, D. C.

Notes From G. H. Brooks.

The work here in Newport, Ky., is going on nicely, the audiences are good, and the interest on the increase. I began an afternoon meeting the second Sunday after I arrived, which is proving interesting, and the attendance is inspiring at that service. The evening is the time when it suits the larger number, but the afternoon meetings will be kept up. The Ladies' Aid is to give a fair and supper in the Temple, Nov. 18, 19 and 20, and I hope the many friends in the near-by towns will turn out and help them. This society is small, but all are working like beavers to help in any way they possibly can. At the regular business meeting held Monday, the 4th, the society desired me to remain with them for December and January, which I have decided to do. The N. S. A. has appointed me as one of their missionaries and wished I should give them December and January, but after looking the matter all over I felt I could do no better work than to remain right here with the Newport society. I am, however, anxious to do missionary work during the week, and want to hear from places in Kentucky, Ohio and Indiana where there is any prospect at all of getting up either a public or parlor meeting. I want to secure the names of as many people and places as I possibly can. I want to go among the people and organize and help in this glorious work. I want the friends all over Kentucky to write me, as well as in the other states mentioned, and I will arrange my dates with you for week-night meetings. Come, friends, come to the front; let us all pull together and make a showing as to our strength. Let us work for the spread of our glorious philosophy. I will respond to calls for funerals. Send all mail and telegrams to 120 East Third street, Newport, Ky.

G. H. BROOKS.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

DR. G. E. WATKINS,

The Noted Chronist,

Will on October 15, open his new Boston office, at 1087 Boylston street, where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading sympton. C. E. BATH, M'gr.

? ARE YOU SICK ?

—IF SO—

Does Your Doctor Understand Your Case?

Are You Getting Better?

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TELEPATHY.

It Can Not Explain Spiritualism.

W. F. Peck lectured in St. Louis on the subject, "Does Telepathy Explain the Phenomena of Spiritualism?" In the course of his discourse he said:

The question most frequently asked of the advocate of Spiritualism is, "How can we know of a certainty that spirits can communicate with mortals?" People who are familiar with the latest developments in the line of psychic research no longer question the reality of psychic phenomena. Besides, the world-wide facts attested by Spiritualism, the investigations of the Society for Psychic Research, and the experiments of many well-known scientists pursued independently have removed all reasonable doubts of the substantial truth of these claims. The only question now is, What is the nature, source and purport of these phenomena?

No thoughtful and candid Spiritualist will ignore this question, but will endeavor to give a rational explanation of the problem and present the evidence of its truth. At no period in the history of the race has the interest in psychic and occult matters been so great as now. The medical profession, after years of dogmatic resistance to the invasion of mental therapeutics upon the domain of drug medication, has surrendered almost unconditionally, and hypnotism becomes a recognized and valuable addition to its materia medica.

Hypnotism has also invaded the domain of the law, and shrewd attorneys are demanding recognition of its influence in determining the culpability of their clients, while grave and learned Judges are modifying their decisions and qualifying their sentences in accordance with the extenuating circumstances of mental suggestion and hypnosis exercised upon the culprits to persuade them to crime. Instances of telepathic communion between men still on the mortal plane of being are so numerous as to scarcely excite surprise.

Clairvoyance, the ability to "see without eyes," to become cognizant of events, scenes and persons transpiring and existing at great distances, to read the contents of sealed letters and closed books, is now universally admitted to be a fact. The ability of some psychics, while in the trance state, to relate facts unknown either to the psychic or to the other persons present, has also been thoroughly demonstrated. These facts have been recognized and put forward by Spiritualists for years as evidence of the truth of the Spiritualistic theory. While admitting the reality of the phenomena many thinkers refuse to believe they indicate the truth of Spiritualism, but that all the power professed by the psychic pertain to this mundane sphere and may be explained on purely psychological grounds without reference to any other sphere of existence. They claim that man has two minds, objective and subjective. The objective or normal mind has no knowledge of the contents of the subjective mind. When the psychic is in the trance state he is under the domination of the subjective mind and is knowing to many things that the normal mind has no consciousness of.

Another theory is that "we are surrounded by, or immersed in, a sort of universal mind, which is a reservoir containing all knowledge, and that in some mysterious way the psychic unconsciously taps this reservoir, and so astonishes herself and others with facts the origin of which is untraceable and unknown." Thought is a universally diffused substance. "Thoughts are things." There is a mental atmosphere, so to speak, and every mind breathes it in as the lungs inhale the air.

The believer in the Spiritualistic hypothesis recognizes the substantial truth of much of the foregoing statement, yet unhesitatingly accepts the challenge to prove that the spirits of the disembodied can and do communicate intelligently with dwellers on the mortal plane of being.

In the first place, the admission that telepathy is a fact, and that minds in the body can communicate with each other in a supernormal way, is to admit constructively the possibility of similar intercourse between the discarnate spirit and the mortal, provided, of course, that the existence of disembodied spirits is also admitted. There is nothing favoring one proposition that does not equally support the other. Brain does not create thought any more than the thermometer governs the temperature. The brain is the instrument through which the intelligence gives expression to its thought. Thought and intelligence are not necessarily the same. Intelligence is an orderly arrangement of thought. An idiot or a lunatic may have thoughts, but they are rarely intelligent because not correlated. We think in our dreams, but in the great majority of cases there is no correlation or orderly arrangement of thought, hence dreams are usually fantastic and absurd.

Thought may exist independent of brain or organism, but there is no evidence of an intelligence existing separate from an organization, for intelligence is organized thought, and that is the crucial point, the test by which to determine the nature and source of psychic phenomena. A message containing a sustained and orderly arrangement of ideas is positive proof of an organized, individual intelligence, a personal, reasoning being. If the message says "I am John Smith," the chances against this being an accidental arrangement of words or thoughts are millions to one. And every intelligent word added to that sentence increases those chances a million fold. There can be no shadow of doubt that the above statement emanated from an organized intelligence, and the question becomes one of personal identity. How shall this identity be established? Precisely as you distinguish one thing or person from another—by its characteristics, its distinctive peculiarities, its earmarks. No two persons are exactly alike, physically or mentally. A friend or acquaintance can always identify himself to you on the earth plane, however distant, and the same has been done thousands of times by discarnate spirits.

If an intelligence writing or speaking through a psychic says to you, "I am your brother. My name is so and so. I died at such a place of such a disease, on such a date," and details numerous circumstances known only to you, and some of which you were ignorant but verified later, all of which was unknown to the psychic in her normal state, would it not be straining credulity to the very point of breaking to attribute this communication to some hypothetical subliminal consciousness of the psychic rather than to accept the simple, plain, practical, rational solution of the question offered by the controlling intelligence itself? An overwhelming evidence of the truth of the spiritistic theory is the fact that the controlling intelligence always claims to be a disembodied spirit, and, having set aside the element of fraud, to attempt to explain such phenomena on the plea of telepathy and unconscious cerebration is to make of man's "subliminal self" a universal liar and give the psychic world over to the rule of devils.

Life of Dr. J. M. Peebles, by Prof. E. Whipple.

To the Editor:—To the spiritual student this work will make an excellent text book, covering as it does over a half century of the footprints made by one of the first pioneers ever to step on the Spiritual platform. In perusing its nearly six hundred pages, the writer meets with many old-time workers and friends, that revive reminiscences of the long ago, and we hear again the echoes of their spiritual axes as they hew a road through the wilderness of superstition to those spiritual highlands in "the divine to be," where their tired feet are now resting from their labors. To the young people in our ranks, this book is a valuable acquisition, as it makes a reliable history of the Cause, from its inception to the present time. I count it a privilege to place it in my library, and recommend the readers of The Progressive Thinker to do likewise. R. SPALDING.

Chicago, Ill.

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Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

TO SPIRITUALISTS.

The Progressive Thinker in its issue of October 26, very kindly printed the address delivered by the undersigned at the N. S. A. annual convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Lima, Ohio. JAMES B. TOWNSEND.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, October 23, 1901, Mrs. Johanna Miller, from her home, 31 Bissell street, Chicago, aged 45 years. She leaves one daughter to mourn her loss, but the knowledge of spirit return brings a comfort that mother has just passed the veil into a better life. Services were conducted by Rev. H. Schmitt, of the German Lutheran Church.
LENA R. DELLINGER.

John L. Chambers, of Dillon, Montana, passed from this life, October 10, 1901. He was a firm believer in the principles and faith advocated by The Progressive Thinker. His death was the result of a fall which caused great suffering, but the end was peaceful. May the good angels help him in his pursuit for knowledge in the spirit land.
LYDIA A. HATCH.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 8 p. m. every Sunday from first of September on, Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 820 to 824. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

The Englewood Spiritual Union meets every Sunday at Hopkins' Hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The afternoon session will be devoted to a general conference and thought exchange. Regular evening lecture by Will C. Hodge. The Ladies Auxiliary meets every Thursday at the same place, at 2.30 p. m. All are welcome.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland and Mrs. Besler.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2:30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 3156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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