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THE GREAT MYSTERY OF SPIRIT FORMS

NUMBER SIX—Continued.

The fact that the personal spirit of the medium may be shown to possess Form-creative power, does not prove that the spirit (which the medium may happen to see) is a spirit of his own creation.

But the fierce jealousy (lest sufficient justice be done to the spirit of the guide of the medium) should not lead us to treat with carelessness, impatience, or indignity the magnificent form creative power of the medium, as shown in the constructive laws of his or her own spirit.

In its last analysis however, it is as important that the medium know the laws regulating the form-constructive nature of his own spirit, before transition, as it is for him to know the laws controlling the form-constructive nature of his guide, or control.

The latter is taken for granted; and the medium, by reason of the splendor and sanctity of his reverence for his guide; has unconsciously been treating his own spirit with injustice, giving it no consideration at all.

It is my honest conviction—born of wide observation—that, in many, many thousands of cases, the lofty personal spirit of the medium is a far more reliable guide in things spiritual, than the testimony of millions of lower spirits, prowling and aching to control the medium.

As a rule mediums have treated such controls with far greater patience, kindness, humility, and obedience, than the controls have treated the mediums.

Thus, I consider the personal Spirit and Soul of the medium to possess equally as great Spirit-Form-constructive powers, as the guides; and these articles are written to prove it.

(b) I mean by the word Soul, when applied to a medium or any other human being whatsoever, the Physiological Vital Self. The word Self is used to show that it possesses the unity of personality. The word Vital is used to show that it has life. The word Physiological is used to show that it has to do with nerve cells. Thus; through its laws of Hunger and Coenaesthesia, the Soul aims to get, keep, reproduce, and reconstruct nerve-cell-forms and electric, and other nervous forces for the body.

These constructive powers working in a unity, constitute the motions of the forces, of the forms of the soul.

(c) By the word Spirit, as applied to any intelligent human being, or to the personality of the medium—as distinct from any spirit guide whatsoever—I mean the Psychological Vital Self. The word Psychological is used to show that the Spirit has to do with mental shapes, figures, and forms, viz., sensations, concepts, passions; mental memories. The word Vital is used to show that the Spirit possesses its own distinct life. The word Self to show that it possesses its own unity of personality distinct from that of the Soul.

Thus; whilst the Soul, on its plane, is busy with getting, keeping, and reconstructing cell-forms, and physiological forces; the Spirit is at work trying to get, keep, reproduce, and reconstruct figures, and forms of sight, hearing, touch, concepts, ideals of the true, good and beautiful. It does this by transforming the pre-existing energies of the Soul to its own use; and to a higher plane.

Thus the Spirit possesses its own unity of forms, forces, and motions.

As I understand myself I therefore possess two lives, viz., the life of my Soul, and the life of my Spirit.

And these two lives imply two systems of forms, forces, and motions.

Thus; I may become so conscious of my Spirit, that I forget the existence of my Soul.

And, I may become so enamored with the pleasures of my Soul, that I may forget the existence of my Spirit.

And; on the other hand, I may become so dumfounded with spiritual awe and wonder, because of some form-creation of a spirit guide, that I may wholly overlook the dignity of the forms created by my own spirit; and the marvelous form-creative powers of my own Soul.

An enduring spiritual philosophy must treat all three of these factors with equal justice.

Think of Sitting Bull insisting on being the intellectual spirit guide in natural science of yourself or Edison, Darwin, Marconi, Newton, Galileo, or Copernicus?

We become such lovers of the marvelous that we cease to be lovers of truth.

So thoroughly have we self-hypnotized ourselves into the idea of the superlative worth of the intelligence of a discarnate spirit, and the worthlessness of the intelligence of an incarnate one that we bow in awe-struck reverence to the raps of a Zulu, and sneer at the magnificent discoveries of a Marconi, or an Edison.

All credit due to the genius of an incarnate spirit is damned at a blow.

A stiletto is plunged into the heart of all intellectual worth.

For the hard, honest work of our own spirits, a number of old Choctaw guides—because they have passed out—are to get the credit.

We are so anxious to do justice to those who have passed out, that we have no justice left for those who are on this side. We are, in our own way, making the same ghastly mistake as the orthodox folk; who are so much concerned about the laws of heaven, and the other world; that the announcements of the grand discoveries of the physical sciences, in this world, are treated with ill-disguised scorn. Think of the cruel condition of things, which instantly condemns me (as not being a spiritual man) because I will not allow the discarnate spirit of a Tasmanian or a Fuegian, or Billy Brown, the grocer's baby—neither of whom have any knowledge of a single general or abstract term—to do the talking to an audience through me instead of my own spirit.

No one believes more profoundly in inspiration, and the right sort of spirit guidance than myself.

But for a discarnate spirit to do me any good in the way of knowledge, it must know more than I do.

Otherwise I want nothing to do with it.

Modern, evolutionary knowledge—if the word evolution have any meaning at all when applied to modern ideas—means the existence of the newest up-to-date knowledge of the incarnate spirits of the present hour.

Of these strictly modern evolved forms of comparative, and experimental scientific knowledge, the spirits of Plato, Socrates, and Aristotle, could know nothing when they passed out.

Thus; until that hour dawns, when a discarnate spirit (with a far wider range of vision concerning the knowledge of the future) shall teach me; I must incur the displeasure of the more narrow of my Spiritualist brethren by asserting that my general thoughts, ideas, and concepts, are not only the evolved products of my own spirit; but that I also shamefacedly offer them as unquestioned proofs of the intellectual evolution of my own personal spirit.

It is also necessary for me to repeat in order to allay prejudice that I have not (at the exact date of writing these words) seen or read a copy of The Great Psychological Crime; although I have been kindly asked if I wished a copy of the book; which gift is magnanimous; and is on the way.

Misoneism, is narrowness born of the fact that our interests and views have become so deliciously dear to us, that we cannot sympathize with any ideas broader than our own; particularly if we have had no experience or knowledge in other directions.

Thus; my kind and illustrious friend, Lombroso, confesses, in his "Man of Genius," to a possible misoneism concerning Spiritualism.

It is true, that I can get plenty of imperious, lofty, indirect, Spiritualistic dogma (of a splendidly helpful character) in hundreds of the transcendently sublime passages of the "Vedas," the "Koran," the "Bhagavad Gita," the "Secret Doctrine," "Science and Health," the "Apocrypha," the "Breeches Bible," the "Book of Mormon," and the "Book of our own dear people's delicious views;" but, this is not the sort of help I want.

Under all of their disguises, these are only forms of dogma.

And, I have chosen the latest, modern, evolutionary scientists—not the dogmatists—as my people.

So that where the Naomi of Evolutionary Science goes, I shall go; her people shall be my people, and her God my God.

Thus; as contrasted with all printed, written, or mouth-to-ear dogma whatsoever, I am, in all my religious, and Spiritualistic views—first and last—an experimental, scientific evolutionist.

My own personal misoneism is therefore intense in this particular, viz., that for any persons views of Spiritualism, to be honored by me, such views must shew that they are based on the latest, up-to-date, most modern, evolved forms, of comparative, and experimental science.

And; whatever may be the ultimate verdict of science, respecting the Great Mystery of Spirit Forms, considered strictly from the standpoint of the spirit guide, or control of the medium, I feel reasonably certain, in asserting the fact, that comparative and experimental psychological science will show that the finer, loftier, type of the heroically honest, and saintly, pure, psychic or medium—absolutely purified from every taint of a desire for money, praise, power, or sex-conquest; actuated only by a passion for experimental truth and benevolence—is a person of a more splendidly vast range of spiritual sensibility, than the average human being.

Mediums of this type are the ethical angels of humanity. The stars in the world's dark nights of spiritual progress. They are the walking revelations of God to man. The fragrance of the roses, the violets, and the lilacs, of unseen fields, of spiritual beauty, emanate from them. They make a glorious future a present reality. They reveal the spring skies of hope to the wintry soul. The sunshine of God is on their faces. They make the grave luminous. The skies above and around them are always clear. They chant the immortal symphonies of worlds that know no death.

Think what a lofty, exquisitely sensitive psychic of this type, has to bear, in a modern society, already fiercely and unavoidably prejudiced, because of the love of its old church dogmas; and, secondly, because of the unending series of malignant, greedy, impostures, ignorance; and the unceasing money and power-scheming efforts of unscrupulous occultists and psychics on vastly lower planes.

Thus, the loftier, finer, spiritual type, of the greatly intelligent, and holy, psychic or medium (actuated solely and only by an all-controlling martyr-like passion for experimental truth and benevolence) is the one hope for the chaos of modern theology.

These holy, intelligent psychics, are as human forests, forever growing new trees of spiritual promise for the race.

They are foremost among the gravitating psychological powers drawing the oceans of human thought Godward.

The ethics of evolutionary Spiritualism offers hope to all.

For, the spirit of no human being has ever fallen so low, or so far—no matter how long the prison record or profound the disgrace—but what—at some time or the other—the forces of spiritual evoution will cause that tearful spirit to one day shine more luminous than ever it has in the past. Its own terrible sufferings prove its own moral safety-forces. We can always trust those who have morally profited the most by their own moral sufferings; for no spirit ever willingly returns to habits that have torn it asunder with moral anguish.

SALVARONA.

There was a noble way, in former times of saying things simply, and yet saying them proudly—Irving.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Dear Friends and Readers of The Progressive Thinker:—The time has at last arrived, to my inexpressible joy, that I can control my wife to write.

You all know that when I was with you in the flesh I was a musician and teacher of music; and as a teacher whenever I had a new pupil—one not versed in music—I always commenced with that pupil at the beginning. If not at the beginning of music, at the beginning of its technic, and technical terms.

If this course had not been taken, my pupil could not have understood music as one should understand it; and now, in controlling my wife to write I desire to commence at the beginning of my experience as a disembodied spirit, and I hope to be able to write my experience as I go on and on.

My departure from my body of flesh was sudden and unexpected—as unexpected to me as it was to my dear wife. I had hoped to reside within my material body for at least ten or fifteen years more; but my great love for music at length rended my material brain and let my spirit free. If I had listened to my wife, I might have lived in my body many years to come. But I was ever wayward—so my revered father tells me—and contrary to my loved one's advice I determined, in addition to my other labors, to give a series of recitals from the great masters in music, commencing with Beethoven. These recitals were all to be given from memory, for I had no time to practice and must depend entirely on memory, and the music within my own soul; hoping also that each great master would in spirit come to my assistance at the time when I most needed him. Nor was I disappointed.

As I said before, I commenced with Beethoven, rendering seven of his grand sonatas, and singing seven of his beautiful songs, at the same time playing their intricate accompaniments.

Musicians will well understand what a tax this was to an already weakened constitution and rapidly advancing age. Those who are not musicians will not comprehend it; but the grandeur of Beethoven burst my material brain, or the little blood-vessels within it, and that which the doctors call apoplexy was the result.

Thus much for the cause of my departure; and now to return to that departure and its experiences; but first let me say that, owing to my strong vitality, I remained in the body for three months after the blood vessels were ruptured, the blood slowly oozing and forming a clot at the base of the brain, resulting in what appeared to be partial paralysis. But at last the brain was so charged or drowned in the life-giving fluid, that my departure seemed to be a sudden disaster.

Now, all this that I have written, I did not at the time, know myself, but have learned it since leaving the body; and now, once more to my experience, which I write, hoping to benefit mankind—and, as I before said, I will commence at the beginning.

I was standing near my own door, when I began to feel sick and dizzy. Just as I was trying to steady myself, my wife came out—for she always exercised a watchful care over me—she said:

"O, Carlyle! Something is the matter with you."

I did not wish to frighten her (and so I replied: "No, dear. There is nothing the matter with me, I think. I wish to go on and finish what I am engaged in doing."

But she would not hear to it, and led me into the house, and to my easy chair. I sank down into it, feeling perfectly helpless and faint. I saw that my dear wife was greatly frightened, as she said: "O! I must go at once for someone," and so I answered her:

"No, no, dear. Nothing is the matter with me;" and I really thought there was nothing the matter except a little vertigo. My wife in the meantime had left me alone, in order to summon assistance. Presently the neighbors rushed in, and the doctor came. I was still conscious of my surroundings and heard the doctor say there was a clot of blood at the base of the brain, and it was only a matter of a few hours, at the most.

Then my spirit leaped up. Could it be possible that I was about to enter the spirit world?

My sight began to grow dim, and the last thing I saw through my earthly eyes was my poor wife wringing her hands in agony, and the last words I heard with my earthly ears were her exclamations of grief and fright; but consciousness had not entirely deserted me, for I was conscious of being lifted on to my bed, and then for a short time all became dark and silent—a great silence such as I had never known before. I seemed to sink down into a deep, deep sleep; and soon, like one in a dream, I floated outward and upward. I really thought I was dreaming. I had suffered no pain to speak of, no more than one usually suffers when feeling sick at the stomach, and a full, throbbing sensation in the brain.

Now I floated out as in a dream, into what looked to me like green fields—as though I were floating just above the most beautiful green fields filled with flowers of all descriptions. I scarcely realized then that my spiritual eyes were opening. I heard the voice of my wife, frantic with grief, far below me, calling upon me. It seems that she had rushed out of doors, not being able to bear the scene of my departing spirit. I could not see my wife, but could hear her piteous cries, and in my still dazed condition I thought she had fallen down into some deep chasm from which I was unable to rescue her.

"O! I must have help," I thought.. "I must find someone to help me get my wife out of that pit." And now her voice grew fainter, and still more faint and farther away, until I could not hear her at all; but I heard instead a well-remembered voice at my side.

"Carlyle," it said, "dear boy, lean on me. Let me bear you up."

O, my God! That was my father's voice, speaking to me just as he used to when I was a mere child and needed his assistance.

"Father!" I called out. "Where are you? My wife has either fallen down into a pit or has been carried off by wild animals. Oh, help—help!"

It did not seem to me that I was in trouble. All was well with me. It was my wife who was in trouble.

"Carlyle," said the voice of my father, "steady yourself. Lean on me. Look at me, dear child, and try to understand."

But I was wild with grief on account of my wife. Again I heard her piteous cries.

"Look at me, dear boy," said my father. "Lean on me and try to understand. Your wife is not in a pit, except the pit of grief, and the only animal that has carried her off is the animal of woe—and a vile old creature it is, too. Steady, now, Carlyle. Look at me—your father. You are passing through the gate called death, and your wife's cries are those of grief. You cannot help her at present. Nothing but time can do that."

I now began to wake up to the fact that I was in the spirit world. I rubbed my eyes, and my father laid his hand upon my head. My sight grew clearer—my brain steadier—and I looked upon the spiritual form of my beloved sire. My heart leaped within me for joy and gladness. How grand, how noble, how beautiful he was. I threw my arms about his neck and wept upon his breast. "Am I indeed out of my body, oh, my father?"

"Not entirely," he answered. The body still breathes but the spirit is free. Will you come with me and observe it? There is a great reason why you should know all that is possible concerning so-called death. All do not return to witness the last struggles of the material body; but I know that you will have cause to regret it if you do not do so."

So, leaning upon my father, we sunk down out of the green field and into the room where my material body lay, breathing stentoriously. My poor wife, not being able to endure the scene, had been taken into a neighboring house; and I was very glad, and thankful to that friend, who had taken her from the, to her, dreadful scene.

And now I could calmly watch my own death, or, rather, the death of my material form, for I was not in it.

"Father, I asked, "I am not in that body; why does it breathe?"

"The material life forces are not yet entirely removed," he replied. "If you had ever watched the machinery of a great factory after the steam had been turned off, you would at once comprehend it. The belts and wheels will still revolve for quite a period of time, and gradually come to a stand-still. The spirit—the moving power—is out of the body, but the heart still beats slowly, the diaphragm still expands and contracts, and the blood still sluggishly circulates. The contracting diaphragm still laboriously draws the air into the lungs with a loud noise, which is called stentorious breathing; but, like the wheels of a factory, when the steam is turned off, it will soon, gradually, stop."

My father and I stood and watched that form until all was silent and still, the last breath drawn, the last stroke of the heart made. It was most solemn, dear friends. I had inhabited that body for more than fifty-nine years, and now I had left it forever. Poor worn-out piece of clay! Poor broken-down machine! The steam was turned off. The spirit had departed. I had left you because I could no longer stay within you.

"Come," said my father. "It is not necessary that we stay any longer. Leave that now cold piece of clay. Others will care for it. We need no longer concern ourselves about it."

"No; but my wife—my wife!" I cried. "I cannot leave her in her terrible sorrow."

"But you are not strong enough to make your presence known to her now, and her grief is too great for her to recognize you, even if you were. Come, let us go; and we will return again later, when perhaps we can make her see and hear us."

I was still reluctant; but my father drew me away. And now, once mere we floated out into those green and beautiful fields. I could not yet stand upright without his help; but he sustained me, and we floated into an ethereal building, which I intuitively knew must be one of his homes.

"Carlyle," he said, "you must rest now, or you will not have strength enough to visit and make yourself known to your wife at the time when you ought to do so."

Thus far I had seen nothing but the green fields, flowers, and my father; and now this ethereal building.

"Father," I asked, "am I not to see others besides yourself?"

"Not yet—not yet!" he answered. "All in due season. You have not yet strength enough to see, or take cognizance of more than what has already been shown you. Now, my child, I shall treat you as I used to do when you were a weak little boy and tired all out—put you to bed."

Ah! how well I remembered. I had no mother in those early days on earth; and my father used to undress and put me to bed; and now, here he was, doing the same thing for me again, one degree higher up the scale.

O! how weak I was. I could not stand alone. My limbs trembled under me, and I shook like an aspen. Dear friends, my father led me to a couch, or bed, in an inner room of this ethereal building, and I sank down upon it wearily. A delicious sense of rest and repose stole over me. The sweet thought that I had gotten through with that dreaded monster, Death, was in my mind; but the monster had proved to be my best and truest friend, for had he not ushered me through the gates, into the Immortal Country? My father smiled upon me, and, waving his hand, said: "Adieu, for the present. I will come for you when you are rested, and as soon as you are needed below."

"Yes, come for me without fail, when my wife calls me. He disappeared and I slept.

I am not writing a novel. I am not writing a romance, but the Eternal Truth. Doubt it, you who may. I slept, and this will prove to you, as it did to me, that spirits sleep—that spirits need rest—especially a short time after so-called death. I not only slept but it was the sweetest sleep that I have ever known—the most refreshing. From Carlyle Petersilea, through his wife, Amelia.

Glendale, Cali.

(To be continued.)

"HE WHO DIED IN AZAN."

One of Edwin Arnold's Best Poems.

The beautiful poem called then "Not Dead, but Risen," which was read at the memorial service of Mr. Bowles, attracted wide attention, and its publication was followed by inquiry and discussion as to its authorship. This was finally rightly attributed to Edwin Arnold, an English barrister (we believe) who has written but little, but that little of singular beauty and perfectness. Mr. Arnold describes the lines as a paraphrase from certain Arabic verses quoted in Palgrave's travels in Arabia. Mr. Arnold is an authority in Sanscrit literature, and has made occasional essays in other Oriental fields. A lady of this city sojourning in London, Mrs. Louisa Andrews, has recently sent us a corrected copy of the poem obtained from the author himself, accompanying it with these words: "In a note to me, Mr. Arnold says of those very striking and touching verses, 'She is dead,' they said to him, 'come away'—both are reproduced in American publications generally with some other name attached, and, what is worse, with gross misprints and mistakes. For example, 'Azim' in the line you quote should be 'Azan,' the hour of afternoon prayer in moslem communities. This I think is the only mistake of importance in the lines as they appear in the Republican, but I feel that you will perhaps be pleased to have every word of this beautiful poem as it came from the brain and hand of the author, and therefore send you this perfectly accurate copy." Knowing that the readers of the Republican will be glad to share in this satisfaction, we reprint the poem in its authentic form:

He who dies at Azan sends
This to comfort all his friends.

Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile, and whisper this—
"I am not the thing you kiss;
Cease your tears, and let it lie;
It was mine, it is not 'I,' "

Sweet friends! what the women lave,
For its last bed of the grave,
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage from which at last,
Like a hawk, my soul hath passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from those splendid stars!

Loving friends! be wise and dry
Straightway every weeping eye;
What ye left upon the bier
Is not worth a wistful tear.
'Tis an empty sea shell—one
Out of which the pearl has gone;
The shell is broken—it lies there;
The pearl, the all, the soul is here.
'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved Him; let it lie!
Let the shard be earth's once more,
Since the gold shines in His store!

Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; 'tis true
By such light as shines for you;
But in the light ye cannot see
Of unfulfilled felicity—
In enlarging paradise,
Lives a life that never dies.

Farewell, friends! but not farewell,
Where I am, ye too shall dwell.
I am gone before your face,
A moment's time, a little space;
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know by wise love taught
That here is all, and there is naught,
Weep awhile, if ye are fain—
Sunshine still must follow rain;
Only not at death—for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Be ye certain all seems love,
Viewed from Allah's throne above;
Be ye stout of heart, and come
Bravely onward to your home!
La Allah illa Allah! yes!
Thou love divine! Thou love alway!

He that died at Azan gave
This to those that made his grave.

—Springfield Republican.

Concerning Sacred Days.

The early history of Christmas goes back to Sun-worship days. The Druids, of Britain, borrowed the idea. They called it Yule-tide. The Christians never adopted it until the seventh century. As the Romish church had created a God, it was fitting he should have a birthday like earthly potentates. So they made him one—one, then, almost universally observed. Man had observed that old Sol had not gone south to remain away, but was slowly returning in answer to their prayers, sacrifices and fastings. That they did not sooner observe that his migration south was a regular thing, is of course a marvel to you of to-day.

Sun-worship was the most rational of them all, inasmuch as the earliest inhabitants recognized the sun's effect on vegetation and life. Now that is about all there is to that.

It is no credit to your civilization that men relax their grip only once a year on their money bags, when human duty demands judicious charity and generosity every day. For myself I have little respect for the season due to the preponderance of fictitious charity performed. It may pain you to know we do not keep Christmas nor Albert Edward's birthday here.

Well, some of us have found the value of kindness daily performed, and the duty of cheerfulness always; and that is the pinnacle of peace.

Do not forget to say to your wife that she will enjoy each succeeding year more and more as she recedes from the old feudal castle, with its dismantled defenses and mimic cannon.

You ask of Jesus? He never lived; nor did any such mixture of good and evil ever exist. As to the best writings in scripture, they are not necessarily forged nor dishonestly written, but chronicles of some devout persons believing the original lie.

Take your horse. You want to make him high-bred. You start by saying his original progenitor was old Hermit. Now all is easy from there out. If that is true your steed is related to all the great Derby winners. You have only built on one falsehood, and the rest proves itself.

The old lady asked if there was a city named Nain; on being told yes, said: "That proves the story of the widow's son."

Ancient lies become sacred lies, and oft-told lies almost convince the teller himself of the truth of them.

Now as to Sunday. Originally it was enforced rest, nothing more; nor was it a church holiday until the year 503—as you count time. Christ repudiated the sabbath of the rabbis, or, rather, the forged writings of this mythical man did, which was your Saturday, sure. It has been accurately kept by Solomon Jacobs. He repudiated it, according to the story. It was something of a priests' day, similar to yours. But your Romish church had no such day until 503, that being the year when the whole foundation was laid by them, on which rested the whole structure.

If you could force an error on, say, a generation or two of men, you would have little difficulty after that; particularly where investigation was denied.—Spirit Message Communicated to F. C. Harris.

A SPIRIT VALENTINE.

We sing of love, the poet's theme
We of the past, the old regime
Across the sands of time and space
We reach our hands, our names we trace
Your heart upon.

Like harpstrings by sofe zephyrs swept
Your heart responds, and hopes that slept
Leap up again, faith finds relief
Ne'er known in creed or old belief
Long years agone.

We come, love-laden from that shore
Where we shall meet but part no more.
Our earthly love increased, refined,
Drossless and pure as love divine,
We bring you as your valentine.

JENNIE A. PERRY.

Binghamton, N. Y.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

"How oft the sight of means to do ill deeds make ill deeds done."—King John.

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rosseau.

INTERESTING FACTS TOLD

Spirit Prophecies Fulfilled.

To the Editor:—I feel impressed to tell the many readers of your valuable paper a circumstance in prophecy that I have been watching for some time. I will give details as near as I can remember.

In the year 1889 a family consisting of husband, wife and one son, living among the mountains of Pennsylvania, then engaged in the manufacturing business. In August of the same year the husband and wife paid a visit to Lily Dale, and there began their investigation of spirit return. While on the ground a medium gave the wife a reading, saying in part, "in 1893 they would dispose of their business and go westward, and in 1894 would land in a far distant city." This was all fulfilled, and on New Year's day of 1894 they found themselves in Los Angeles, Cal., and to-day they are honored residents of the Golden State. So much for this part of the prophecy.

The son also visited Lily Dale in 1892, and at a seance was told that he was going west and would have large mining interests there. He was only amused at this fairy tale, as he called it. Finally the World's Fair started him Westward in 1893. While in Tacoma, Washington, he wandered into a public hall and was given a communication, telling that they saw mines all around him, he laughed and said it was news to him. The same communication being given in Seattle, San Francisco and Los Angeles, but paid little attention. Soon after this he went North to work in a manufacturing plant, the father and mother locating in Los Angeles. In the following year, 1895, the son came home, then went North with a party to look up a mine, but the deal was not consummated, so spent part of the summer in the Yosemite Valley, and upon his return disposed of his outfit and gave up the idea of looking for a mine.

Later the father bought a sixth interest in a mine in Navada, and the son went out to look over the property. His report was unfavorable, and advised that there be no more money put in the mine. While in that vicinity looked over the ground and saw what seemed to him a good piece of mining property if it could be secured. It belonged to parties who did not care to dispose of it. Returning home he took up the study of mineralogy and assaying, and later went to the mines to work as a miner to gain practical knowledge of mining.

Soon after this the mother attended a circle of Mrs. B., when the medium said to her, "Your spirit mother comes to you and says, in the month of August two papers will come to you; don't fail to take care of them, as through them we will able to work out our plan for your son. His father will laugh, but we know you will take care of them, and know what to do."

The very last day of the month two legal papers came, offering for a consideration one-third interest in the mine that the son thought could not be bought. The terms were accepted and legally attended to, and the news sent to the son, who immediately went to Nevada to look after the property. Then came the spirit guides saying, "be of good cheer for you will yet own this mine alone." Improbable, he said, but will try. At last this was accomplished, the mine became the property of the son, who now began systematically putting down a shaft opening bodies of fine ore, working until his means was exhausted, then came home and talked over matters with the father and mother, concluded to incorporate and sell stock to open the mine. He had in the meantime located three other mines around the main mine, but other parties owned claims next to him. Again came the spirit helpers with their words of wisdom: "Go slow; you must own these claims to complete your group." He began negotiations to buy them, at the end of nine months was successful in getting them transferred to the company. Making a group of six claims in all. In the meantime the son had been selling stock and had the preliminary survey made for a United States Patent on the ground owned by the company.

Again came the spirit friends and said, "When you go out in November, prospect on the surface, as we don't want much stock sold, for you have rich ore near the surface." The son being very practical, made a mental note of this. This also proved true; enough pay ore having been struck at the surface to run a ten stamp mill for several years. He is now engaged in raising money to erect the necessary machinery.

I have been watching this mine and its history for some three years and these things have been called to my attention long before they would be worked out. I know the parties well, having been entertained in their home during my first visit to California, and have kept in touch with them ever since my return from New York.

They are an intelligent, respectable family, and one that I often consult in regard to business, and their advice I always have found valuable. They are neither visionary nor credulous, but good common sense people in all things. Should anyone wish to know further regarding this "Spirit Mine" for such I regard it, I will be pleased to answer any communication addressed to me.

REV. AUGUSTA ARMSTRONG.
639 West 16th St., Los Angeles, Cal.

SILENCE.

Be still, the crown of life is silentness.
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk. Too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness.

—Arthur L. Salmon.

A GRAVE QUESTION.

Why Should Woman Have the Ballot?

Because the women of this country are citizens under a constitution formed "to establish justice." Justice demands equal rights, opportunities and privileges for all, for every person.

Governments derive their just powers from the consent of the governed. This is a truth that alone justifies or condemns an organized governing power over a people. Every woman in this land has the right to vote because she is governed.

Our government is entirely out of accord with the principle on which it was founded. Had the original statement of the Declaration been, "All persons of the male sex are created equal, and are endowed by their creator with certain inalienable rights," the constitution then should have specified that only persons of the male sex were to be governed.

Was the government of a sex by a sex for a sex, the idea of our forefathers?

One of the late suggestions by workers for woman's enfranchisement, is that tax-paying women should unite and make a special effort to secure to themselves the ballot. If tax-paying women would work for the enfranchisement of all women I would rejoice and congratulate them.

But if tax-paying women propose to obtain the ballot as a property consideration, because they contribute money to the support of government, and only for tax-paying women, then I protest emphatically.

Such enfranchisement would not ennoble womanhood, would not promote good citizenship, would not purify civic life and political management, would not tend to lift our civilization out of the mire and degrading sordidness of money worship.

Were I paying thousands of dollars in taxes yearly, I would not consent to the enfranchisement of tax-paying women, unless all women were to receive their inalienable right to the ballot, to consent to be governed, to vote for those who should administer the government.

It is a violation of liberty and justice that any woman who wishes to vote should be denied.

But if American womanhood considered itself responsible as citizens with sufficient earnestness to demand it, we would soon be at the ballot box.

It is woman's conscience and sense of responsibility that needs agitation. The home is the special realm of woman's energies, activities and devotion. True, but no home can be unaffected by the civic and political conditions of the neighborhood, the municipality, the state, the nation.

The lack of confidence in the honesty and integrity of people so permeating our social state is appalling. In no realm is it more pronounced than in the political. Has the mother no cause for seeking the means to promote honor, honesty and integrity in political affairs. Is it no responsibility of hers to help promote honesty and integrity in the administration of public affairs?

If our country is saved from the inevitable destruction of the money worship now sapping its moral life and energies, American womanhood must arouse and fulfill the responsibilities of a citizenship loyal to liberty, justice, integrity, and devotion to human welfare.

LUCINDA B. CHANDLER.

The Dogmas and Spiritualism.

There is but little sympathy to be expressed for those weak-kneed Spiritualists who are so apprehensive of offending the church and its ritual. Spiritism is no suckling babe that it is necessary to wean it off by degrees on baptism, christening, ordination, D. Ds. and deacons.

Why this imitation and mimicry of the dogmas of the church? The creeds of the church are based upon faith and belief, both of which are incompatible with the irrefutable evidence of heterodox Spiritualism.

With the book and bibles, rites and creeds of the church, modern spiritism has nothing in common; there is no similarity between the dogmas of the church and spiritism. The evidence of the church is the writings of others, while that of Spiritism is actual sensorial communications, the authenticity of which is unequivocal.

Why, then, should Spiritism endeavor to clothe itself with the sacerdotal cloak of ritualism, and like a whipped cur, lick the hand of the ecclesiastic?

A spirit, speaking of matters analogous to this said: "These things are of and for the material world. There is one law of the flesh and another of the spirit, and between them there exists no correlation.

The barbaric savage of nature knows not of creeds and beliefs, yet he enters into the spirit life under the same conditions and with the same environments as the so-called civilized man. Culture, creeds, civilization and doctrines end at the grave. As the physical child at its inchoation must be taught the elemental principles of material law and knowledge, so must the soul that is born into the spirit life receive instruction relative to the laws that shall govern it in the spirit world."

Let Spiritism be subordinate to no creed or doctrine. Let there be no implied weakness by imitation or assimilation of that which belongs to others. And, by our mediums and teachers demonstrate to all humanity that we, the Spiritualists are obligated to no sect or creed.

And, as the cry is now on, of the waning power of creedism, and the deterioration of the orthodox church, let Spiritism open its doors and say to all humanity. We have no theorems, the principles of Spiritism are open to the most stringent analytical inquisition, and will not be found deficient.

Spiritism has swept away the mystery that has for ages surrounded that natural demarkation called death, and with unimpeachable evidence has demonstrated that death is but the maturation of the chrysalides of embryonic man, from which, he emerges into a perfect existence whose antecedent, materialism, is but primogenial.

AUGUSTINE GARLAND.

Clyde, Ill.

ANGEL VISITATIONS.

O'er the dizzy heights of mountains,
Through the valleys long and low,
By the side of crystal fountains
White-robed spirits come and go.

Through the palaces of grandeur,
Through the homes of want and woe,
Through the halls of mirth and splendor
White-robed spirits come and go.

Into the dismal prison cells,
Into the dungeons vile and low,
E'en through the worst of living hells
White-robed spirits come and go.

Up and down the boundless ocean,
Through the storms of rain and snow,
Into every land and haven
White-robed spirits come and go.

Ever with their presence bringing
Peace and balm for every woe,
Ever blessing, softly singing,
White-robed spirits come and go.

—Mrs. Annie E. Thomas.

Spiritualism.

As a Factor in the World to-day, It Is Not Receding but Is Gaining Ground.

Spiritualists are inclined ever and anon to believe what they regard as the decline of Spiritualism, and lose heart and hope in the cause of the spread of its truth. Here and there all over the country, societies will spring up and flourish for a season, only to go down soon or late in apparent defeat. But, as a rule, the failure of such societies is only apparent, not real. No matter how brief the existence of a society may be, if while living it has wrought any good work at all, its short life as a society cannot be counted a total failure.

Our society disbanded some months ago after a most prosperous existence of about ten years' duration. Its disintegration was by no means due to to the loss of interest in the truth of Spiritualism, for there is not an individual who belonged to it that is not ready and anxious to form a new society, provided that some other individual, or all the other individuals will bear the burdens or assume the responsibilities necessary to its successful continuance. The many depend too much on the few for the financial success of the society, and upon themselves in advising those few how to run it without their financial assistance. And thus the few, in time, become weary of replenishing the society's exchequer, and reluctantly withdraw their support from it.

But the interest in the subject of Spiritualism in Fort Wayne at this very moment is greater, deeper, though quieter, than it has ever been. There has been some splendid seed sown here fo rthe cause which has taken root and borne fruit bountifully. Every week or two I get inquiries by telephone, postal card, letter, or from persons met on the street: "Where does your society meet now, and when?" "Why did you let your society go down?" "Are there any good mediums in the city whom you can personally recommend?" "When are you going to reorganize your society?" All such questions relating to and expressing the interest felt by all kinds of people in the question of Spiritualism.

As proving that this interest is not alone manifested by the idly curious, let me relate the following incident which occurred within the last few days, even tho' it is somewhat personal to myself. It is impossible for me to relate it without reference to myself, which will be excused under the circumstances.

I am the only Spiritualist member of the Allen County Medical Society, the membership of which numbers about three hundred. A few days ago, one of its prominent members and vice-president, passed to the beyond. He was a most radical orthodox Presbyterian. The president of the society is a most radical orthodox Baptist, whose pastor, the Rev. J. N. Field, preached a sermon about eight weeks ago, against Spiritualism, to which I replied in the Fort Wayne Journal-Gazette.

Before I had heard of the death of this member, the president called me by telephone about 9 a. m., informed me of it as having happened but a few hours previously, and requested me to act as chairman of a committee on resolutions, etc. He informed me that he thus notified me early so that I would have time to prepare them in order to present them to the society the following evening, at its meeting to take action on the death of the deceased member.

I immediately went to work on them, determined in their preparation to break away from the old, stereotyped phraseology which characterized such formal documents, such as "Whereas, it has pleased Almighty God, in His inscrutable providence to remove from our midst . . . . Therefore, be it resolved," etc., and to get as much Spiritualism into them as I possibly could. After finishing them I called the president up to inquire who the other members of the committee were, inasmuch as they might not feel willing to endorse what I had written, informing him that I had entirey ignored the old "regulation form" in the construction of the paper he had delegated to me. His reply was: "This is the very reason why I appointed you chairman of this committee. I felt assured you would give us something out of the ordinary, that would be a refreshing innovation. I have not appointed the other members yet, thinking I would do so at the meeting of the society this evening, but I will appoint whoever you desire to serve with you."

He appointed two members as my co-committeemen whose names I had suggested, of materialistic inclination. At the meeting I prefaced the reading of what I had drawn up, with the remark that if my associates or the society had any objection to it, it could be so amended as to meet it. But it passed unanimously, was ordered engrossed, published, a copy sent to the bereaved family, and all seemed pleased with it, declaring it to be a long-needed departure from the old form of such papers.

Now I have related this little story of recent local history, to illustrate the fact that the interest in the subject of Spiritualism is not waning but increasing. Had it not been that I was a Spiritualist, and an outspoken one, I am quite certain I would not have been appointed on this committee. The fact is, the entire society with many other people, want to hear all that can be heard upon the subject, without revealing their interest in it directly, by presenting themselves where the philosophy, science and religion of Spiritualism is expounded from the rostrum. I am as well satisfied that I meet old friends and acquaintances, patients and patrons of mine for many years, but members of the different orthodox churches, who are extremely anxious to engage me in conversation on the subject, to hear my experiences personally related, and to get all the information possible at first hand, as I am that I exist. But I have always made it a rule never to introduce the subject myself, and they, for various reasons, do not feel at liberty to do so. But I can stand such silence if they can. I am not around peddling Spiritualism, but I am enjoying it "all the same," and it is quite well known here that Mr. L. O. Hull and myself have the courage of our convictions.

Since this communication was commenced, there has occurred the death of the oldest member of the Allen County Bar, one of the ablest jurists in the state of Indiana, and long a valued, personal friend of mine. He was for many years judge of the several courts here, and was twice elected to congress. He was far from orthodox in his religious belief, but will be buried by an orthodox minister just the same.

I remember some years ago, he manifested his interest in the occult, by visiting the residence of Mr. L. O. Hull one evening and engaging with us in investigations. I see that a committee of his brethren of the legal profession has been appointed on "resolutions," etc., and on that committee is the name of one of our present judges with whom I have sat in seances, and who in one of them received a very wonderful, satisfactory message, from a deceased legal friend. This judge is satisfied of the truth of the phenomena of Spiritualism, but is a Theosophist, I believe he is a Spiritualist with Theosophical trimmings, or a Spiritualist in Theosophical regalia. I am just now wondering that if he has the writing of the "resolutions," whether he will inject into them any of his Spiritualistic knowledge, as I have done in those above referred to. If he does, it will only be another evidence that Spiritualism is leaking out in every direction.

I notice in Brother Hudson Tuttle's last quarterly report as Editor-at-Large of the N. S. A., he writes as follows:

"The work constantly enlarges and more newspapers and monthlies have sent requests for articles on the subject of Spiritualism than it is possible to supply. While the press has for some time contained scarcely any editorial matter on the subject, the pulpits of the country have fulminated and gospel ministers, both great and small, have preached a sermon on Spiritualism. Perhaps this is because they find it a drawing card, attractive and pew filling." This does not point to the "decline of Spiritualism" very strongly.

This communication is already too lengthy or I would include in it a copy of the "resolutions" I have referred to. I will, however, make one extract from it which will give the reader some idea of its general tenor:

"Science, which has always been disposed to obey Paul's injunction to "prove all things," is now making an effort to prove a future life. It is meeting with much encouragement in the accomplishment of this object, and its effort is more and more sustaining that other statement of Holy Writ, with which, it can hardly be said that saint and sinner are yet in full sympathy, viz. "The day of one's death is better than the day of one's birth," or that "To die is gain."

It will thus be seen that Spiritualism, or the science thereof, is obeying a Bible command which the orthodox church is paying no attention to, so far as a future life is concerned. When Paul commanded his hearers to "prove all things," he had no thought of excepting that of a future life.

H. V. SWERINGEN.

SPIRIT GOLD MINES.

Treasures Brought From "the Great Beyond."

There is no doubt among the experts that great and valuable "Spirit Gold Mines" with the most valuable treasures for humanity have been discovered by the bold and hardy explorers into the spirit realms; and that these priceless riches are free to anyone who has got the sand and brains to extract them from their sources.

These treasures relate not alone to spiritual but also to material riches. People who accept these discoveries will not only be wealthier in the occult lines but they will live on earth longer, have better health, less sickness, more pleasure, etc., than those who reject all these reforms. We come to-day loaded down with these rare jeyels from the great Beyond and give them all away freely to the public, "without money and without price."

Leadbeater, the famous English lecturer, Theosophist, etc., tells in a recent Progressive Thinker, a detailed statement of Vegetarianism and Occultism. His lecture was one of the best I have ever read and should be scattered by the millions in all lands and languages.

As a scholar who has studied the subject carefully for several years under the best conditions, I wish to endorse all Leadbeater says along these lines. The greatest "gold mines" ever struck in the spirit world are those which have told the people the kind of food they should eat and its effect upon life here and hereafter. Briefly, then, the higher spirits advocate a list of foods such as vegetables, fruits, grains, cereals, nuts, honey, (whole wheat macerated with honey), Indian meal, corn, oatmeal, etc., butter, cream, cheese, eggs, and most any vegetable "ripened by the sun." I know Leadbeater is reported to not endorse eggs for food and to be strongly against meat—beef, mutton, pork, game, fish, oysters, etc. The well known Boston artist's controls (or spirits) speaking through Mrs. Adelaide C. Littlefield, have for years endorsed the highest discoveries along these lines and especially have I heard them speak against people eating meat, and even seeking to keep their medium from going to butcher shops, etc., where the bodies of slaughtered animals lay.

We know the college, the university, the professional people are often arrayed against the spirit world in these new lines of thought, and spare no occasion to "buck against the gods," but we see the opposition of even this class of people being surely overcome. It was scarcely ten or twelve years ago that some Harvard University graduates were sitting in the parlors of this Spanish-American artist, at her home in 218 Columbus avenue, and they were predicting what a dismal failure the new electric car system would be, but to-day that system is admitted by these same men to be a brilliant success. The papers which once ridiculed Spiritualism are now printing our most advanced literature, and truth is winning out.

Mrs. Littlefield's controls agree quite perfectly with all Leadbeater says along these various lines and also speak against the use of any beer, liquors, wines, etc., tobacco, or even tea or coffee (an exception being made to coffee made from wheat). People may say these theories or discoveries are very good, but then ask, "What effect these theories have upon human beings?"

I will tell you, briefly. Anyone who follows high spirit advice will be better off in this world and the next. (N. B.—We do not advise anyone to accept advice from spirits who are gamblers, robbers, speculators, etc.)

To illustrate effect of spirit power, etc., I will take some personal cases.

Case 1. Young married man had ignored all spirit laws, etc. Smoked, drank little, etc., ate meat and thought there was no future life. He was taken very sick and had given up a valuable position. Spirits perfectly diagnosed case at artist medium's, and in a few days he was a well man.

Case 2. Young lady, telephone central in large city, was overworked, had peculiar head pains, was about to resign; case a very baffling one. Spirits diagnosed accurately, cured with few magnetic treatments and lady fully recovered. Now holding very valuable position.

Case 3. Elderly lady was on deathbed. Had pains in side, etc. No relief from various doctors' etc., but spirits took away pains in one treatment and would have fully cured case probably if the family had obeyed instructions, but as they had more faith in regular doctors, the case was returned to them. They all solemnly swore that they could cure the case but the woman died and the bills were paid. No autopsy.

Case 4. Young lady expected to wed man of wealth. He refused. She had beauty, youth, education, dress, etc. Came from elegant home where costly wines flowed like water, meats, fish, leisure, luxury, horses, carriages, etc., galore, but men did not "take to her." She was put under spirit treatments. All meats, fish, fats, candies, liquors, etc., were abandoned. She was put on regular hours, baths, plain vegetable and fruit foods. Skin was treated, face massaged, beefy fat plumpness refined, indolent, lazy muscles exercised, mind cultivated along special lines and in about one year the young lady was blossomed out as a new woman. She had numerous admirers. Several stood ready to marry her at once. She picked out her man, turned her back on Spiritualism, and is going back to her old habits, losing her beauty, daintiness and refinement.

Fact is, the spirit world is a great treasure house of wisdom—a gold mine which will be probably more carefully worked in the future than the past. Drink at least two quarts of water a day, exercise in sun and breathe pure air. Eat pure food.

GEO. E. LOTHROP, JR.

Boston, Mass.

WHAT'S THE USE?

What's the use of worrying, what's the use of tears?
Sorrow's face was never yet dark as it appears.
Set the doors and windows wide, let the sunshine in,
Light's a certain remedy for sorrow or for sin.
In that flood they disappear quickly from the view
Both are ghosts of color—sunlight fades their hue.
Seal each door and crevice, darken every pane,
Back they'll come to greet you with the old refrain.

What's the use of toiling, morning, noon and eve,
Heaping up a lot of gold you must shortly leave?
Shrouds possess no pockets. Scatter far and wide.
Not one coin will jingle on the other side.
Mortal clay is dust and dew, only deeds can live;
Learn the joy of giving while your hand can give!

What's the use of sighing if the world goes wrong?
Put your shoulder to the wheel; help it with a song.
Oil the mill of labor with a hearty jest
Strip the peddler, Life, of jokes and wisely leave the rest.
Each one has his heartache—keep your own ache hid,
Box it up and stamp it with a smile upon the lid.

What's the use of quarreling over God and Man?
Think your thoughts and go your way bravely as you can.
Lend a hand and share a crust, let your heart be strong
God and Man are mysteries you shall solve ere long.
Anger in and Wit is out. Reason in dismay
Snatches Logic by the hand and hastens from the fray.
Follow up the path you see though the light be dim,
Do your duty to the world—and leave the rest to Him.

BEATRICE ST. GEORGE.

Wilmette, Ill.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

DIET REFORM.

If You Are an Invalid, Discharge Your Doctor and Put Yourself on Wholesome Foods.

I was much interested in the account of Miss Hinda Smith, the music teacher, who fasts often and lives on five cents per day. I have been a vegetarian for about fifty years in theory, though I never practiced it till about ten years ago, quitting pork, however, forty-three years ago. My apology for not eschewing flesh diet entirely, is that I was much from home and it was not only inconvenient, but in earlier years almost impossible. I won't claim that my good health is all based on my diet, but I do say, that for many years I was never free from pain, and I suffered from nervous headaches every few weeks, and sometimes every few days, and I never dared go far from home without a cane, and now I never use one. I can run up and down a long flight of stairs as rapidly as a man of twenty. It may be that I came into a period of health as years came to me, but even admitting that, I have proven that flesh diet is not necessary for strength.

Last fall and winter I boarded myself, and my bill of fare for the entire sixteen weeks was Malta Vita, whole wheat bread, nuts, fruits—apples, pears, grapes, peaches, oranges—potatoes, (which I baked by splitting them and putting them on my stove), honey, butter, milk, etc. I don't mean to say that I had all this variety at any one meal, for I seldom eat except two or at most three varieties at any one meal. I ate two meals a day, and always enjoyed the last meal till time for the next meal, never ate or required even a piece of fruit between meals. During that time I attended several patients each day, distant from each other, and every magnetic physician knows that magnetic treatments are much more laborious than any other kind of work, and I lectured each Sunday night, and attended about four gatherings of some kind in our society each week. At the end of sixteeen weeks I made an estimate of my cash book of what my board had cost me and found it had been 88 cents per week, or about 12½ cents per day, and this form of diet I should have indulged in had it cost double what it would to have indulged in the old popular method, because I believe it is best for the human system, and to support a system that requires the murder of animals, is abominable and wicked.

Sometimes people talk very patronizingly to me. They can eat anything—nothing hurts them, and if it did hurt them a little, they are going to have what they want. Thus they manifest their selfishness and heartlessness. They think they are demonstrating noble qualities, by dilating upon their gustatory talent, whereas, they show that they have no regard for the lives of animals and that they are themselves only a short remove from the brutes.

I am certain that a large percentage of diseases are prevalent in consequence of our diet. It is very certain that flesh-eating must result in diseases among the more spiritual and sensitive people. A state of excrementation is constantly in process with all animals. This excrementious matter is being transported to the surface from every part of the body every fraction of a second. It is dead—it is carrion. No person ever ate a piece of flesh, no matter how small, who did not eat carrion, for there is no part of the system of the animal where it is not. They that frequent the cow stable or the horse stable or the pig sty smell of it. A part of this carrion is uric acid of which your system already has as much as it can excrete, and if you obtain any more, it must be thrown into the blood or depurated by the kidneys, thus laying the foundation either for rheumatism or kidney disease. One would not think of allowing even a dead cat to lie near the house, but here we not only have carrion about us, but in time we eat many times the weight of a cat. How can we expect to be healthy?

Another wrong is the very great variety of our menu. You never would think of feeding your horse such a variety, and your own judgment admonishes you that you would in time kill your horse, if you did. One or two, or at most three dishes is all one should eat at any one meal. But just think of what you ate last Thanksgiving or last Christmas—Turkey, baked in its own grease, dressing consisting of a variety of things, pepper, always constipating, fruit, nuts, candies, raisins, mince pie, made of mince meat, fruit and perhaps brandy, doughnuts fried in hogs' fat, cranberries, etc., and you didn't get sick, either! isn't it strange! When you become a little higher spiritually, you will get sick when you eat such a mess. It would make you sick to look at it, if it was macerated and thrown into a swill bucket, as it was into your stomach.

But say, didn't you have the least bit of headache the next day? The facts are, the gastric juice is not equal to digesting all the ingredients in such a horrid compound. The digestive fluid adapts itself to the quality of food you eat. If you eat fruit, there is a fluid just adapted to fruit ready to combine with it. If you eat anything else, the fluid will meet it, but if you use one quality of food too long the fluid becomes weakened and incapacitated to assimilate it longer, thus showing necessity for a change. But when you take all kinds, at every meal, the digestion becomes weakened, and the food is but poorly digested. In this condition the bowels become packed—especially the colon—and the material sours and swells and finally commences to decay in the system, causing inflammation of the colon, and gives the surgeons an excuse for relieving you of your vermiform appendix, as if that would be a future preventive against the recurrence of the same condition.

President Arthur killed himself eating. He had around his plate some fifty-odd dishes it was said, and I suppose he tasted all of them. He had strong vitality to endure as long as he did. Rockefeller came to Santa Barbara, while I was there, offering a million dollars to any one who would cure him of dyspepsia. I would have cured him for five dollars, but he didn't consult me. I should have required him to dismiss his chef, who served him with indigestibles, and placed him on only one or two simple kinds of food—such as our prepared foods. He struck some one who put him on oatmeal and graham gems a short time after, and was relieved.

Another injurious article of diet is coffee—any condiment is injurious, but coffee is the worst. About forty or fifty years ago, old people will remember the experiments had with Alexis St. Martin. He had been shot in the war of 1812 through the stomach, but the wound never healed up, or rather never covered up, so that with a spectroscope one would be able to look through the aperture into the stomach, and see just what was doing. In the experiments the physicians were making on him, for their observation they gave him coffee, and invariably the stomach turned pale and the digestive fluid was driven back. I have frequently struck cases in my practice where I had to require them to give up their coffee, and always found great assistance in healing them when they did so. I think tea is more or less injurious, but not so bad as coffee.

I have had no personal experience in fasting. I know those who have omnivorous habits if they will persist in them ought to fast at least once or twice per week. Perhaps I should yet be happier if I should fast occasionally, but under present conditions I seem to be good for quite a number of years yet, and when I get ready for the transition, I shall probably not make much noise about it, but walk off to the lounge, lie down, and go out.

It can be seen from what I have said, that happiness does not consist in what we put into our stomachs, but in what we assimilate. Any conjestion is diabolical, and we should avoid it. Pro bono publico.

DANIEL W. HULL.

Snohomish, Wash.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

THE PHILANTHROPIST.

Being the Fable of the Man who Concealed His Motives Behind the Mask of Doing Good to Others.

To the Editor:—I shall be pleased—more than pleased—to see the enclosed manuscript and clipping in your excellent paper. C. H. MATHEWS.

A man who always sought the chance to play a big hand in finance conceived a plan whereby he might increase his goods a mighty sight, but at the time he knew he must kick up a bloomin' sight of dust; and, to conceal the game he meant, called it "benevolent intent."

Said he: "The heathen I perceive, the glorious gospel should receive; and in my wish to save their souls I'll cross the ocean's heavy rolls, and carry to these people wild the Christian gospel true and mild. I'll teach them ways of truth and joy and give their idle hands employ.

Thus did the man who framed the game proceed to put in force the same. With sanctimonious mien and air he sailed the briny seas to where there lived a people whose fair lands bloomed as the rose beneath their hands, and whose desire was but to be a people independent, free.

"I've come across the ocean's wave, your poor benighted souls to save," exclaimed the man on plunder bent, masked as "benevolent intent." "It grieves me sore that you should be benighted and in misery; and so I've come from far away for your poor souls to work and pray."

"But we are happy and content," the people cried. "Why were you sent?" We have our schools and churches, too; our peaceful ways we would pursue, and rule ourselves in freedom's name while you at home can do the same. We thank you for your kind concern, but you would better, far, return."

"Alas," the missionary cried, "it's sad that you my plans deride. I plainly see that you are blind to all the good I have in mind. So here I'll stay and while I teach I'll just grab all that I can reach. If I save souls from Hades hot you'll have to give me all you've got."

And when the natives did resist this oily old philanthropist he swept their land with righteous ire and laid it waste with sword and fire. He seized their lands, and while he prayed a sanctimonious look displayed. "I do this in God's name," he cried, and heaped the dead on ev'ry side.

He filled the land with blood and tears, disease, and rum, and awful fears. He sacrificed his country's sons who bore his bright, death-dealing guns. He used his country's flag to hide the thieving game for which he tried, and called men "traitors" who denied his right all rights to override.

And when at last his game was won he counted all the wrongs he'd done and said: "Well, Christian duty and our destiny walk hand in hand. I gave to them the blessed word at mouth of gun and point of sword, and it is only just and fair to take their all to make me square."

Moral:

When greed on plunder wide is bent,
It shrieks: "Benevolent intent!"

WILL M. MAUPIN.

A Child Medium.

Danville, Ky.—L. A. Farris, a merchant near Carpenter's Station, has an adopted child of fourteen years whose mind became impaired in May. She was carried to the Lexington Asylum, where she remained until August, when she was reported cured and brought home. For the last week she has been sick with something like catalepsy. At one moment her whole muscular system becomes rigid, and in this condition she talks at random and sings the most pathetic airs, composing as she proceeds.

One morning last week there were loud and distinct knocks on the weather boards outside of the house. Supposing some one wanted to enter, Mr. Farris went out, but saw no one. The raps were heard again on the other side of the house, but no one could be seen.

Mr. Farris then walked from the family room to the dining-room and, hearing a noise behind him, saw, so he says, an ordinary cuspidore ambling along after him. Mr. Farris is a sober man and no one doubts his statements. A glass of water was on a table in the room where the girl lay. It tumbled off to the floor and was picked up and placed back. Off it went again, and even the third time, the last fall breaking it.

While these weird things are going on the girl is singing or chanting some strange melody, accompanying her music with all kinds of gesticulations with her arms and feet.

She sprang out of bed Sunday morning, walked to the fire, and her slippers, so it is solemnly asserted, moved gracefully from under the bed to her feet. She put them on.

Mr. Farris tore off part of the weather-boards, thinking that some animal was fastened up and couldn't escape. Nothing was found to explain the noise.

The girl in her lucid moments says that the spirit of Burt Wolford is hovering about the premises and making these noises. Mr. Wolford died there a few years ago.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE. MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well-known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

MRS. FLORENCE HUNTLEY REPLIES TO LYMAN C. HOWE.

My Dear Mr. Howe:—

By reason of conditions I could not anticipate, over which I have had no control, and which have arisen since I gave Mr. Francis my promise to undertake this correspondence, I am compelled to make you and our readers an explanation and apology which I trust will be received as it is given, in the spirit of candor and good faith.

At the time this discussion was proposed I hesitated to undertake it, realizing that it would add one more demand upon my already overtaxed time and energies, but after careful planning I thought I could so arrange to divide my time and economize my strength as to meet this additional requisition upon both. But I did not foresee that one of the direct results of this discussion would be to double my already heavy personal correspondence, and precipitate upon me a procession of suffering humanity I cannot ignore nor thrust aside nor deny such help as it is possible for me to give.

I have a regular correspondence with more than fifty friends and students of Natural Science, to say nothing of the relatives who must not be neglected, and since this discussion began I have had urgent letters from all parts of this country, from Canada, Mexico, Europe, Australia, and even far away India, which demand carefully prepared answers. I have neither secretary, clerk, stenographer nor maid, and therefore all this work is "hand made" and must be done by me personally and alone.

In addition to all this, for more than a year I have had in my desk the manuscript for a book almost finished, and another work is outlined which must be prepared for the publisher as early as may be possible. These are works directly connected with this particular school of science and philosophy, and appear to me to be of the utmost importance.

It has therefore come to the point where I must face the important problem of my own personal responsibility, as I see it, and decide where my duty lies. I can now see but one way out of the difficulty, and that is to discontinue this discussion for the immediate present and until such time as it may be possible to take up the subject again under less strenuous conditions. And so I have been compelled to decide. This letter, therefore, is to be my "au revoir," but I shall hope not my "good-bye."

This, I know, is a very proper place for me to sign my name, but your last two letters which are yet unanswered, present so enticing an invitation that I am tempted to say a word more in closing for the present my part of this correspondence.

For the first time, you seem to me to sense the fact which I have been trying to make plain, namely, that the author had in mind a very definite and specific PROCESS when he framed his carefully worded definition of "Mediumship." I am indeed glad if this be true, for I am convinced that by following the thought to its legitimate conclusion you will come to see that when the limitations of his definitions are applied and kept in mind, as he requested and intended his readers to do, it will place upon his words and his work a very different value from that which must result from ignoring or overlooking those limitations.

With this in mind I believe I can now answer your question on this subject so that you cannot fail to get my meaning clearly. After you quote his definition of mediumship, showing the three particular elements of control to which he alludes, you say, "We are not informed whether such control, in all cases, covers the three parts, or not. Perhaps it may not proceed beyond the control of the WILL. In that case would it be hypnotism?"

My reply is that it would depend entirely upon the PROCESS employed. If the process were the SUBJECTIVE PSYCHIC PROCESS to which the author refers, it would certainly be hypnotic or mediumistic, as the case may be.

And now, let me see if I can clear up one more point wherein you appear to me to become confused. You say, "That he classes trance, automatic writing, inspirational speaking, impressional mediumship, clairvoyance, clairaudience, emotional insanity, delusional insanity....all is mediumship."

Let me say that I believe this is as misleading a statement as any you have made throughout this discussion, although I readily concede that it is not so intended. You seem to quote his definition only to forget its meaning and application before you can pass to the next sentence.

Again let me quote from the author's own words at page 149 of the book, where he is referring to the effects of the subjective process of mediumship: "The spiritual intelligence dominates and controls the WILL, VOLUNTARY POWERS and SENSORY ORGANISM of the medium. The medium, being thus under the domination and control of the outside, spiritual intelligence, is therefore in a SUBJECTIVE condition TO THE EXACT EXTENT THAT SUCH CONTROL EXISTS.

"That is to say, IN JUST SO FAR as a physically embodied individual is subject to the domination and control of outside spiritual intelligences, IN JUST THAT FAR THE PROCESS involved and the relation thus established are MEDIUMISTIC and therefore SUBJECTIVE.

"The corollary of this proposition is equally true, namely: TO THE EXTENT that a physically embodied individual is FREE from the domination and control of outside, spiritual intelligences, TO PRECISELY THIS EXTENT, the relation between them is INDEPENDENT and therefore NOT MEDIUMISTIC NOR SUBJECTIVE."

Now, while the author defines all the various classes of mediumship to which you have referred, the limitations of his definition are of the most vital importance in connection with each class designated. You seem to forget that the three paragraphs from the book above quoted have any meaning or bearing or application whatever.

You seem to understand, for instance, that when the author refers to clairvoyance as one of the classifications of "mediumship," he means that ALL clairvoyance is necessarily mediumistic. But this is so manifestly unjust that I am sure no careful reader of the book would fall into such an error. It is those who have NOT read the book and who are depending upon this correspondence to form their judgment of it, that will inevitably be misled by such erroneous interpretations.

In order that any reader of the book may observe how far misleading such a conclusion or inference is, it is only necessary for him or her to turn to page 203 and beginning with next to the last paragraph, read as follows:

"Attention is here called to an exceedingly important distinction, viz.: While mediumship is at all times and under all conditions and circumstances a SUBJECTIVE PROCESS and invariably results in a surrender and sacrifice of individual powers on the part of the medium, THIS DOES NOT MEAN THAT ALL PSYCHICAL DEVELOPMENT IS MEDIUMISTIC. ON THE CONTRARY, QUITE THE REVERSE IS TRUE.

"There is, in fact, a method of development which, when once accomplished, enables the individual to come into as conscious relation to his spiritual environment as he is to his physical environment. HE SEES CLAIRVOYANTLY WHENEVER HE DESIRES TO DO SO, and when he opens his spiritual eyes he sees whatever there is upon the spiritual planes within the range of his vision. HE HEARS CLAIRAUDIENTLY whenever he WILLS to do so, and when he thus exercises his spiritual sense of hearing he hears whatever there is to be heard upon the spiritual planes within the range of his hearing. He is able to communicate with those upon the spiritual side of life as freely and as voluntarily as he does with those upon the physical plane.

"Spiritual intelligences HAVE NO CONTROL OVER HIM WHATEVER, NOR ANY OF HIS FACULTIES, CAPACITIES OR VOLUNTARY POWERS. HE IS ABSOLUTELY INDEPENDENT IN THE EXERCISE OF HIS SENSORY ORGANISM. IN OTHER WORDS, HE IS AN INDEPENDENT PSYCHIC IN EVERY SENSE OF THE TERM. HE IS IN EVERY SENSE A NATURAL 'DEVELOPMENT,' AND AT EVERY PROGRESSIVE STEP ALONG THE WAY HE ACQUIRES DEFINITE AND SPECIFIC 'POWERS.'

"HE OCCUPIES THE POSITION OF A MASTER, WHILE THE MEDIUM OCCUPIES THAT OF THE SUBJECT OR SLAVE. THE ONE IS INDEPENDENT, THE OTHER DEPENDENT. THE ONE POSSESSES SPECIFIC AND DEFINITE 'POWERS,' THE OTHER IS ROBBED OF THE POWERS WITH WHICH NATURE ORIGINALLY INVESTED HIM. THE ONE IS AN ACTIVE, INTELLIGENT FACTOR, THE OTHER A PASSIVE INSTRUMENT. THE ONE IS A RESPONSIBLE INDIVIDUAL INTELLIGENCE, THE OTHER AN IRRESPONSIBLE AUTOMATON TO THE EXTENT HE BECOMES A SUBJCT OF MEDIUMISTIC PROCESSES."

When the author refers to clairvoyance as "mediumship," therefore, he does so IN JUST SO FAR ONLY as the PROCESS employed is SUBJECTIVE, but no farther. The same is true when he refers to clairaudience, inspirational speaking, impressional mediumship, emotional and delusional insanity, and in fact every other class of mediumship mentioned by him.

A practical application of these facts will give to the book a meaning quite different from that which you and other critics have unintentionally read into it. So important is this that it would render valueless the alleged "testimony" of every witness you have thus far called and questioned. This is not because there is any question as to the honesty of your witnesses, nor any doubt as to your own motive in calling them. But it is because you have not placed before them the exact nature of the case under consideration.

I do not know the parties personally whom you have questioned and whose answers you have published in your last two letters, and therefore I cannot speak of their alleged "mediumship" of my own knowledge. But it is a fact that some of them have heretofore written of their experiences in such manner as to clearly indicate that what you and they have been designating as their "mediumship" is not mediumship at all within the meaning of the author's definition.

Before it would be possible to give to their testimony any scientific value whatever, it would be necessary to propound to each one of them a very different list of questions from those you have asked them. One of the first questions propounded to each witness should be, "What is MEDIUMSHIP?" And he should be permitted to frame his own definition without suggestion from you or me or anyone else. For only by so doing, and making his answer to this question definite and specific, is it possible to determine whether he is a "medium" at all within the meaning of the author's definition. There are a number of other questions which should supplement this in every case. Upon the answers alone would depend the qualification of each witness to testify from his own personal experiences concerning the effects of the "SUBJECTIVE PROCESS" which the author defines. I do not believe you will question the perfect accuracy and justice of this statement, after you have viewed the subject calmly and without prejudice.

If it were possible for me to carry on this discussion, I should be glad to question each one of your witnesses myself, provided you and they would grant me the privilege. I am satisfied that such questions as I have in mind to ask would elicit much valuable information with which our readers are not all familiar.

While your method of approaching and dealing with the subject is thoroughly UN-scientific, there is, I believe, a way in which it might be possible to make such an examination of all these cases, together with thousands of others, as to enable Spiritualists themselves to determine the question at issue upon the basis of exact and scientific data. I have already suggested to Mr. Francis something of the plan by which this might be accomplished. I am hoping that I may be able to discuss this idea with some of the leading Spiritualists personally, in the near future, and thus help formulate a campaign of scientific inquiry along lines which will offer to Spiritualists an opportunity to PROVE something of scientific value.

The author boldly challenges the world of scientific intelligence to take up this investigation. He states that when such an examination is made it will verify his position beyond all question. He does not shrink from the proposition. He is evidently, therefore, sure of his ground. But you might follow the lines you are now pursuing until you had filled hundreds of columns of The Progressive Thinker with such alleged "testimony" as you have thus far produced, but it would not be of the least scientific value, nor tend in the slightest to scientifically disprove the author's position.

I believe, however, that the time has come when Spiritualists owe it to themselves as well as to the world at large, to enter upon a study of this subject with a purpose single to the demands of science. I believe there are those within the ranks of recognized Spiritualism who are not only capable, but who would be willing, when a definite and adequate plan is outlined, to undertake the work for the sake of laying before the world scientific data which cannot be disputed.

I shall be glad to further this work as far as my time and abilities will permit. I should be glad to work with Spiritualists to that end, for I am convinced that it would be a work for humanity, and it is certainly one which has been all too long deferred.

I wish I had the time and space to make a careful analysis of your definition of "Personal Responsibility," for if there was ever a false philosophy of life promulgated it is that embodied in your conception of this subject as expressed by your definition. If you have therein given expression to your real convictions, I do not wonder that you can see no harm or wrong or moral principle involved in the subjective process of mediumship and hypnotism.

I hesitated to press this subject before, lest I might do you an injustice without knowing it. I desired to be perfectly fair with you, and therefore, feeling that I was not sure of your position, I asked you to define "Personal Responsibility" for me, and this is your definition:

"Individual Dependence upon, and responsiveness to ALL THE CAUSES IN THE COSMOS that reach the individual through ANTECEDENT and environment." You then add that "this includes rewards and punishments."

If this means anything, it means that each individual, in order to be personally responsible, must depend upon and respond to "ALL THE CAUSES IN THE COSMOS" that "reach" him.

You will doubtless concede that the wisest man of earth is entirely ignorant of the very largest percentage of the "causes of the Cosmos" which "reach" him.

It is therefore apparent that knowledge of Nature and its laws, or of ethics and its principles, has no material place in your conception of the moral status.

If the "causes of the Cosmos" which reach him impel him to commit what mankind calls "crime," he is as much obligated by your definition to do so as he is to refrain in case the "causes of the Cosmos" happen to impel him in the opposite direction.

Can you imagine the results of such a doctrine as this upon society if it were embodied in our laws? Let us suppose for instance, that a man is on trial for murder. It may be that he has wantonly killed his helpless wife and innocent child, as did the man who was recently hung in this state. But under the new order of your philosophy of life, he goes to the witness stand and, after confessing the act, pleads that he was impelled to the act by his "dependence upon and responsiveness to ALL THE CAUSES IN THE COSMOS," etc.

Now, there is clearly no way in which the judge or the jury can disprove his claim, for it is impossible for them to know anything about the "causes in the Cosmos" which may have reached him "through antecedent," especially, and very little of those which may have reached him "through environment."

He must therefore be acquitted. Indeed, under your definition he is obligated to depend upon and respond to "all the causes of the Cosmos" no matter where they lead him or what they impel him to do. Under this view there is no such thing as "crime."

If you could only demonstrate the truth of your proposition you would not only prove the author entirely wrong, but you would reduce society at once to a state of such lawlessness as to save the city, the state and the nation an immense expense for police service, criminal courts and moral instructions.

In a former letter you indicated your belief that there is no destructive principle in nature so far as individual life is concerned. You held that all the processes of nature work together to "remove the obstructions" to man's EVOLUTION.

If this be true, then again "all is good" so far as the evolutionary process is concerned. In this view, what we call "CRIME" is only one of the phases of the EVOLUTIONARY PROCESS, and should therefore not be discouraged. Under your definition it may be just as valuable and necessary as the highest moral expression of life.

Thus, along two different lines your logic results in the total eradication of "crime" from the "COSMOS," or in converting it into an evolutionary and therefore necessary factor in man's development.

And yet, in response to my question, "Is crime a necessary factor in or aid to the evolution of man as an intelligent soul?" you answer, "I THINK NOT."

It was to bring out this contradiction that I asked the question.

And now I have already consumed more than my allotted space and must close, leaving untouched a number of points which I would gladly consider if I dared continue further.

Before closing this letter, let me say that if, during this discussion, I have at times appeared severe in my treatment of your various statements and opinions, please do not interpret this as any disrespect to you, nor any impeachment of your honesty. I ask you to bear in mind that I had been charged with the defense of a book which stands for—not merely the position of its author—but for the philosophy of the Great School I have the honor to represent.

My persistence in this correspondence rests upon the gravity of our theme, and the ever present consciousness of how few there are to formulate the scientific knowledge of the MASTERS, and how few there are to defend the lofty moral principles of their philosophy.

In conclusion, I want to thank you personally for the gentlemanly courtesy with which you have treated "a woman" throughout this correspondence. It has left with me a feeling of warm personal friendship for you as a man, and admiration of you as a writer, and I shall esteem it a privilege to meet you personally if the lines of our lives should ever bring us within hailing distance. Cordially and sincerely,

FLORENCE HUNTLEY.

PSYCHIC LIGHT.

Continuity of Law and Life, by Mrs. Maud Lord-Drake.

Two books lie before me inviting serious attention. Both are written by women, widely and honorably known; both public mediums, and both autobiographic in narration. One of them emanates from across the ocean. It deals largely with physical phenomena such as materialization, spirit photographs and similar facts. The other book concerns itself more with psychic matters and is a product of "Our Maud." Both are written in simplicity of diction and an earnestness of purpose, such as invite confidence and respect from the first sentence to the last. Both books will strengthen any wavering faith in the great movement of Modern Spiritualism, which may come from some of the latter-day weaknesses of the cause. They will give the seeker a body of facts to consider and digest, which may not always be attainable at first hand.

It would be a privilege to be prized, to meet Mme. E. D'Esperance, the author of Shadow Land. That work is a notable contribution to Spiritualism. But it is a reminescential pleasure and honor that I have felt the genial warmth of Maud Lord-Drake's hand-clasp. It is she who has just sent her message to the world in the shape of the second book to which I refer. Psychic Light, the Continuity of Law and Life is also a worthy addition to our literature. The book is full of meat—the meat of psychic experiences covering a period from childhood to her present youth. (Would that the book were as handsome to behold as the ever-charming Maud herself.)

I owe her a debt of gratitude. This will be her first intimation of the fact. In earlier years, when deeply pondering some very important psychological problems connected with Spiritualism, I chanced to hear one of her pleasant informal talks on this subject. Many things seem foreordained; so I was bound to hear an answer to my question from Mrs. Drake's lips, as though in direct response.

My problem in brief, was, Could a person be influenced by another intelligence, but perfectly unconscious of such influence? With our present wealth of knowledge on this matter, the question seems very elementary indeed. But this was before the advent of the English Psychical Society, and the more recent discoveries in the fields of hypnotism.

But, as to the answer. During the discourse Mrs. Drake (then Maud Lord) recounted one of her psychic experiences. A total stranger, she said, came to her in great haste while she was busied in her yard, and begged to know if she had seen anything of his runaway horse. To this she made unhesitating reply that he would find the horse grazing at a certain described spot. The gentleman rushed away on his search. No sooner gone than she became overwhelmed with shame at the succession of "lies" which she had so hastily and thoughtlessly forged. Consciously she had not seen the horse, nor knew anything whatever of his whereabouts. The sequel came soon. The stranger returned with the animal and was most profuse in his thanks for her information, "For," said he, "I found him at the place which you so exactly described."

Let those who understand these matters consider this fact in all of its bearings. To me it outweighs a ton of laborious negative arguments; and everything which I have since learned of that vast subject has but strengthened the far-reaching meaning of that one fact.

And the book is full of such experiences; a veritable mine of them. Like the book of Mme. D'Esperance, it comes from one who in her long course of public psychical ministry, has been above reproach. This means much—for there are no ordinary means of verifying many of the unusual phenomena described. The reader will soon drop into a sympathetic mood. Sharp scientific criticism is practically barred out.

It is impracticable to quote, but it may not come amiss to draw attention of our good theosophical friends to a little extract from page 260, referring to the incomprehensible Blavatsky:

"At the time Madam Blavatsky lived in New York, she was always delighted to have Mrs. Lord call, and was always pleased with the phenomena, as were others of her followers. It was the custom of the Madam to take a leaf out of the center of the table and darken it underneath by hanging curtains and drapery around the edges and have her spirit friends talk to her and show their hands and faces through the opening made in the table. She would place paper, pencils and slate under the table and receive messages written in the various languages with which she was familiar."

The photograph presented to Mrs. Lord is significantly inscribed, "Mrs. Maud. To one of the few honest mediums, from a friend who respects her. H. P. Blavatsky. 1877."

Sometimes it is well to end at the beginning, so I shall borrow a few nuggets contained in the preface of the book. That chapter gives our friend an opportunity of doing some philosophizing before she flings wide the doors of her "experience meeting." Let us remember then, that

1.—(All) facts must be self-evident (?) or demonstrable, to our senses; and, the number of the senses must not be limited by our experience."

2.—"It does not so much concern us to know from whence came life and how it came, as to be assured of its continuity and the conditions under which it exists."

3.—"....To know this fact now; to know something of the conditions of the next existence; to acquire some of the essentials for a fair start in that existence is of great value to all."

4.—"To be of value it must be a knowledge, not a belief. It must be a knowledge based upon logical inferences from facts."

5.—"....Neither the beginning nor the end concerns us now as much as the interim—the interlude, the tragedy or travesty, as the case may be ....Preparing for the unending future is what should most concern us all while here on earth."

6.—"A force once started must continue until its legitimate consequence is accomplished. The evolution of the race is modified by every thought and action of the past. Every contemplated purpose must be accomplished somewhere along the lines of life, either here or in the great hereafter as sure as effect follows cause."

Many other good things are said, but space prevents reproduction. If every one of Mrs. Drake's personal admirers and friends—those who have come in direct touch with her warm, wholesome nature and have been benefited by the many proofs which she has given them of "the continuity of life"—will each secure a copy of Psychic Light—I predict that the first edition of this worthy contribution to the history and meaning of Spiritualism, will be quickly exhausted. And if these few words will aid to that end, then our universal "Maud" will have cause to remember her old friend, JOSEPH SINGER.

For sale at this office. Price, postpaid, $1.50.

AN OUTRAGE.

Persecution of a Chicago Spiritualist.

To the Editor:—Mrs. Clarisse H. Mullins, a member of the Church of the Soul, a devoted Spiritualist, and most worthy woman, has been subjected to a legal outrage by a court in Owosso, Mich.

Because the papers of that city, and the Detroit Free Press during the five week of her detention there, continually published and commented on her "arrest for abduction," and always announcing that she was a Spiritualist and a medium, Mrs. Mullins desires that the facts in the case should be furnished to Spiritualists.

After repeated postponements of the trial, Mrs. Mullins was discharged on the evidence of the prosecution, after her lawyer, Mr. Eugene Snow, of Saginaw, Mich., had expounded the law to the court showing there was no grounds for her arrest.

Hazel Wallace, the child of whose abduction Mrs. Mullins was accused, was taken from the foundlings' home in Detroit by Mrs. Anna Wallace when eleven months old, Mrs. Wallace being a second cousin of Mrs. Mullins.

Hazel is nearly fifteen years old, was fond of Mrs. Mullins, and for two years had been wishing to come to live with Mrs. Mullins, whom she called Auntie.

Having received a letter from Hazel asking advice concerning the annoying attentions of a young man, Mrs. Mullins consulted a good lawyer, who assured her the child being over fourteen years of age had the legal right to choose her guardian, and wrote Hazel that if after considering the matter well she decided she would like to come now to live with her, she would go to Owosso and bring her.

Hazel replied favorably, sending her measure as requested, that Mrs. Mullins might furnish her an outfit of garments. She told her companions that she was going to Chicago to live. Mrs. Mullins went for her on Nov. 9. The child got homesick before she had reached the city. Mrs. Mullins sent her back the second day after arrival, the 11th of November.

On the 27th, two weeks after, an officer called at her home with a warrant for her arrest for abducting the child. She did not ask for requisition papers, and learned that the Governor when applied to, told the sheriff there was no case against her, and he could not issue requisition papers.

The sheriff (Gerow) said, having gone so far, issued a warrant for arrest, we must proceed, else in future cases Chicago lawyers will not attend to our cases. And this sheriff, who promised Mrs. Mullins that he would not treat her as a prisoner, and with the handclasp of a brother Knight of Pythias, on arriving at Owosso with Mrs. Mullins, would give her no opportunity to get bail and thrust her into jail where she was obliged to stay over Sunday.

Mrs. Mullins wrote to prominent Spiritualists in the state, expecting they would come to her relief by furnishing bail bond, but they failed. As she learned it had been stated that she was going to educate Hazel to be a medium in order to help her in her business, she had Mrs. Cora L. V. Richmond go to Owosso to prove to the court that mediums cannot be made.

The trial was postponed from week to week on different pretexts till she engaged Attorney Snow of Saginaw, Mich. She had been furnished bail by Mr. E. H. Cherry, of Owosso, soon as he was informed of the facts of the case.

It is a disgrace to courts and a travesty of justice that such proceedings can be carried forward in the form of law, and innocent persons outraged by legal methods.

LUCINDA B. CHANDLER.

Lake Helen Camp, Fla.

The additions to our numbers of late have been P. W. Birkhauser, Omaha, Neb.; Miss J. E. Whitney, Brooklyn, N. Y.; Miss A. Sahnas, Brooklyn; Miss A. H. Bennett, Brooklyn; Mrs. D. O. Spear, Amherst, Mass.; H. A. Reed and wife, Miller's Falls, Mass., and a Miss Parsons. The above are stopping at Hotel Casadaga.

Mrs. Bender and Miss Wilkinson, of Pittsburg, Pa., are at Brigham Hall and Mrs. Arthur Underhill and son Arthur, from Canton, Ohio, are stopping at the Underhill cottage.

The eastern people named above are a part of the Budington excursion. Three others, Mrs. Flora Bishop, of Boston, and Mr. and Mrs. Evarts, of New Hampshire, are at Hotel Webster.

Mr. and Mrs. Budington are at their fine cottage on the grounds.

Mr. and Mrs. A. H. Porter and son, of Mentor, Ohio, are at the Apartment House.

Sunday, Feb. 7, our regular camp session begins.

We have had one decidedly rainy day and two days that it rained a portion of the time, within the week. The rainy day was just a steady downpour like some of our warm June days in the North.

On Saturday and Sunday it was colder, and to-day (Monday) good fires are very comfortable, but roses, jonquils and jasmines do not seem to heed it at all.

On Saturday evening, Jan 23, Dr. and Mrs. Hilligoss gave a reception to Mrs. Hilligoss' daughter and her husband, Mr. and Mrs. Zachman, of Cincinnati, O., which was a very enjoyable affair. After introductions, speeches and refreshments, the guests spent some time dancing. Dr. and Mrs. Hilligoss accompanied their children to Miami, and have now returned to camp.

Mrs. Minnie Brown tendered the Ladies' Auxiliary a seance on Wednesday afternoon, which was well attended and netted a nice sum for the association. She was very successful in her descriptions.

Writing of the ladies brings to mind the fact that Mrs. Horace Kellogg, of Lake Brady, Ohio, collected from the buy a barrel of oil and paint enough to buy a barrel of oil and epaint enough to paint our new lamp posts and lamps, before the lamps were all placed.

Progressive euchre every Monday evening.

Mr. and Mrs. Woodworth, of Montgomery, Ala., are at their cottage on the hill.

Mrs. McIntyre and Mrs. Hurley from Onset, Mass., are occupying M. H. Clark's new Hillside Cottage.

The meetings for the last two Sundays have been of unusual interest. Mrs. Stephens, of Washington, and Mrs. Wheeler, of Massachusetts, have been the leaders, the writer taking the platform in the absence of Mrs. Smith-Baker, of Kansas City, who was detained by the rain and was to have spoken from the subject of "How We Grow."

Several have remembered our bazaar, for which we are very grateful. Please send your names with the articles—we want to know whom to thank.

Mrs. Stephens, of Washington, is an expert fisherwoman. In three boat rides on our lake she has caught 20 black bass, the largest two were 8½ and 6½ pounds, no small fry. This isn't a Jonah story, either. I helped to eat one of the fish, and the last catch of nine has been photographed.

CARRIE E. S. TWING.

THE PROGRESSIVE THINKER

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The Price of The Progressive Thinker per year to foreign countries is $2.

SATURDAY, FEBRUARY 13, 1904.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of a revised edition of this book? If so, by subscribing for it now, you will receive a copy at less price than it will be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

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IMPORTANT NOTICE.

Harrison D. Barrett, president of the N. S. A., is prepared to do missionary work under the auspices of this association. He would like to correspond with societies and individuals on this subject. Address him at 600 Pennsylvania ave. S. E., Washington, D. C.

MARY T. LONGLEY,
Secretary N. S. A.

Raising Ideas and Money.

Here are some suggestions that may prove of value to the members of Spiritualist Ladies' Aid societies, and others who are working to help the cause of Spiritualism.

As stated in the New York Sun, a mortgage of $3,000 on the First Baptist Church of Macon, Mo., was publicly burned at a jubilee service. The chief share of the glory for paying off the debt belongs to the women of the church, who showed themselves capable of raising ideas, as well as money. Says the Sun:

When they undertook the work they started to collect, not cash, but ideas. They reasoned that if they provided ideas the money would come of itself. So premiums were offered for ideas. Every idea that seemed promising had a fair trial.

The idea that seemed most successful was an elaborate plan originated at Quincy, Ill. In that town the church issued a book of quotations. Every person who contributed 10 cents could have his name printed prominently over his favorite quotation from the classics.

The Macon idea embraced a wider field. There were those who didn't care to borrow their literature. It was therefore provided that every real or fancied poet or prose writer could have his production handsomely printed, just as written, at 10 cents a line. Besides offering a chance for fame, the plan furnished good experience for young writers, because it taught them to economize space.

One poetic artist put up 40 cents to get this tender sentiment in:

This world that we are living in
  is mighty hard to beat.
A thorn comes with every rose;
  But ain't the roses sweet?

The most unpopular man in town paid ten cents to get his name alongside this quotation from Holy Writ:

Woe unto you when all men shall speak well of you.—Luke vi:26.

Among the quotations from the poets the following lines distanced all others as a favorite:

Honor and shame from no condition rise;
  Act well your part—there all the honor lies.—Pope.

The book was a dazzling success. Everybody in town took a copy, and some of the amateur authors bought several copies to send to their friends in other towns.

Another idea that was developed to a profitable point was the manufacture of rugs or mats from cornshucks. This was presented by Mrs. C. R. Haverly, who remembered how her mother used to make such articles for the log cabin home in the pioneer days. In the early fall the women of the church drove out to a farmhouse and asked the owner for the shucks they would unwind from the corn. It was a stupid farmer who wouldn't jump at a proposition to get his corn shucked free. The shucks were brought to town and under Mrs. Haverly's directions white hands wrought skillful shapes for muddy feet. The mats sold readily at from 50 cents to $1 apiece.

Several hundred dollars were netted from these two ideas, and then came an inspiration—"The Woman's Exchange," it was called. A range was installed in the basement of the church, and upon it were developed such tarts, puddings and cakes as mother used to make. Those were sold on Saturdays. From $20 to $25 was taken in every Saturday. So urgent has been the demand for its pastry creations that the church bakeshop is still continued, and the surplus revenue will be devoted to the minister's salary and expenses.

The Doctors and Vivisection, Etc.

The following excerpt relating to physicians and some of their cruel practices, is taken from that very instructive and useful work, Part Fifth of Dr. E. D. Babbitt's "Human Culture and Cure," which is for sale at the office of The Progressive Thinker, (price $1). Says Dr. Babbitt:

"Doctors, in their efforts to do some great and sensational thing, have taken rabbits and a great number of other animals including dogs, the best friends of man, and, binding them down, have cut their living, quivering flesh into pieces in spite of their cries, until they were dead.

"The more humane will give an anesthetic, but others seem to gloat on their agonies. Having gone so far, the next step has been to exert their hellish arts on human beings. One doctor in South America tested the germs of yellow fever on five innocent but humble women, all of whom died in agony. Multitudes of persons have been tortured or killed by the experimentation of physicians. When they have become able to rise beyond the slough of materialism into the knowledge of psychic and clairvoyant forces, they will learn that there is a better way to ascertain the processes of life than that of vivisection."

Quite in keeping with the tenor of the foregoing, Dr. Babbitt further says:

"The world could have been immensely more advanced if all colleges and schools had been guided by one great principle of action, namely, a supreme love of truth which shall demand that all students, after acquiring the wisdom of the past, shall keep their minds open to conviction and press forward to new and higher truths. Instead of that a crystallized course of study has generally been pursued and the student has been led to feel that he has acquired an ultimatum of knowledge or principle, so that when new or higher methods are proposed, he will meet them with contempt, branding their authors as quacks, cranks, empirics, etc.

"And yet, in spite of the fact that thoughtful physicians admit that 'medicine is not a science,' and that 'we know nothing of disease,' they have persuaded the legislatures of most of our American states to enact despotic laws against outsiders who have not passed through the set course of just such medical colleges, fining and imprisoning them, especially those who are able to outdo themselves in the treatment of human suffering. We have religious freedom and freedom to vote for any person we prefer, but medical freedom is a hundred years behind the age, for we are not allowed to choose the kind of physician or healer which we desire. Shall we allow such a monopoly to trample upon our constitutional rights?"

These are healthy sentiments clearly expressed.

Peace on Earth.

Every humanitarian must feel a deep interest in anything that tends to increase the sentiment of peace among the peoples and nations of the world. Hence it is of interest to note that in a recent address before the Twentieth Century Club of Chicago, Dr. Benjamin F. Trueblood, secretary of the American Peace Society of Boston, said: "We are at present on the eve of permanent international peace."

Whereupon the Chicago Chronicle remarks:

"True enough, but why?

"Dr. Trueblood bases this millennial hope on the progressive civilization of human nature, which, he thinks, has been greatly hastened, if not originated, by such organizations as the American Peace Society and the various international peace congresses and especially The Hague conference. The next step he hopes for is a new conference like that of The Hague which will deal with a plan for universal disarmament.

"The truth is, the world is much nearer to permanent international peace than Dr. Trueblood supposes, but from a widely different cause. The pacification of the world will be accomplished not by means of the peace societies but in a sense in spite of them. That is, it will come not by humanizing warfare but by making it more terrible. The peace societies are taking to themselves the credit of changes for the better which are wholly attributable to the increasing destructiveness of the arms and engines of modern warfare.

"From the time when armies fought hand to hand with broadswords down to the present, when they fight at a distance of a mile or two with long-range rifles, there has been a constant decrease in the fatalities of war and a constant progress in peace sentiments. It is on this principle that war is to cease and that it has already nearly ceased. Peace societies, so far as they have decreased the destructiveness of warfare, have postponed the advent of universal peace.

"As battles are not won by killing all nor even one-tenth of the enemy, but by killing and wounding enough to scare away the rest, there is evidently a degree of danger conceivable which no army will dare to face. At the precise moment when the implements of war produce that degree of danger war will cease and men will become as peaceable as lambs. Moreover, that moment is not far away."

There is much of sound philosophy in the Chronicle's remarks. Yet it must be considered that, in different ways, the perfecting of the means of war's destructiveness works in combination with the growth of humanitarian, peace sentiment, toward the elimination of war from the world. Incongruous as it may seem, the perfection of the destructive enginery of war, and the increase of peace sentiment, work hand-in-hand to bring in the reign of universal peace.

Made Insane by Orthodoxy.

"Living in fear of the vengeance of God and believing that eternal damnation would be the price of sins he acknowledged, Christopher Sending, an 18-year-old boy, has gone insane after refusing sleep and food, except what was forced upon him, for three weeks. Sending walks or runs continuously and had been in motion for two weeks except when strong drugs were administered by relatives. He has been a student of the Bible and went insane over religion," says a New York Herald dispatch from La Crosse, Wis.

Viewing the matter dispassionately, it is no wonder the young man went insane. The great wonder is that all believers in orthodoxy do not go insane. There are few who would not become insane if they really and fully believed the horrible orthodox dogma of endless hell torments for their children, relatives, friends, and "sinners" generally—all the unconverted, including by far the larger part of the human race.

"The Majesty of Calmness, or. Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

An Opportunity of a Life-Time!

From all sides there comes an appeal for some materializing medium to capture the one thousand dollars. Mr. Hale, who offers this large sum, is in every way responsible, and is a fine gentleman in all respects. Any genuine materializing medium can easily capture the amount. The conditions for the seance will be far better than the usual promiscuous circle, as the medium will be allowed, no doubt, to select one dozen congenial persons, to form a battery, thus making success certain. It would immortalize the name of any medium to capture the $1,000 and donate it to the N. S. A. for the benefit of the Medium's Fund.

$ THOUSAND $

MATERIALIZATIONS WITNESSED WITHOUT THE AID OF A PROFESSIONAL MEDIUM—AN URGENT DEMAND MADE THAT SOME MEDIUM CAPTURE THE THOUSAND DOLLARS—WHAT MEDIUM WILL FIRST RESPOND TO THE CALL, AND TRY TO WIN THE PRIZE?

It is quite incomprehensible to me why some one at least of the many mediums who claim to be magnets for genuine spirit materializations, does not accept the truly munificent offer of the California gentleman of ONE THOUSAND DOLLARS as a reward for simply one genuine materialized spirit form, as published in 439 of your paper.

As I recall it there was just such an offer made some years ago and was kept standing from week to week in the columns of The Progressive Thinker, but no one could be induced to make the effort to secure the money.

What other conclusion can the public and the great mass of Spiritualists arrive at than that all so-called materializations are bogus; all such alleged mediums arrant frauds, AND IN NO PHASE OF HUMAN EXPERIENCE CAN THE PRACTICE OF FRAUD BE OF A MORE DESPICABLE CHARACTER THAN THAT OF TRIFLING WITH, FOR SAKE OF MERE GAIN, THE TENDEREST, PUREST AND HOLIEST AFFECTIONS OF THE HUMAN HEART. I speak only for the masses, and the cause herein represented in this regard, for personally such failure to accept does not in the least degree impair my belief—aye, my positive knowledge that spirit forms can and do materialize with sufficient clearness of outline as to be readily observed by the physical eye as are the mortal forms.

While I am no materializing medium, do not pose as a medium of any phase, and have no desire to do so, yet I have had genuine materialization on two occasions, several months apart, and with no expectation or desire therefor, and consequently without any of the usually considered prerequisites for such phenomena. YES, BROTHERS OF THE SUNSET LAND, THERE IS SUCH A THING AS REAL MATERIALIZATION OF SPIRIT FORMS, REGARDLESS OF WHETHER ANY OF THE PUBLIC MEDIUMS EVER PRODUCE IT OR NOT.

The first of these two experiences occurred in the winter, which was spent by me on a farm some ten miles from where I then lived in Iowa. The house, which was a large two-story one, was occupied at the time by just three other persons—the farmer, who was some seventy years old, and his wife about sixty, who slept on the ground floor. A lady relative of the family occupied a room on the second floor in a separate wing from where I slept, full fifty feet distant, with two vacant rooms, and a large hall with four doors securely locked and bolted, two from one side and two from the other, making it utterly impossible for a mortal to pass from one room to the other.

I particularize in these things to show my complete isolation from all of humanity at the time of the occurrence. I awoke with a clear impression that there was a presence in the room, but without the slightest sensation of fear, and I saw the form of a man standing at the foot of the bed, and I seemed intuitively to realize that the presence was not that of mortal. The room was nicely lighted by the moon, and hence I could see all the objects therein. As I opened my eyes and looked closely at the visitor he smiled, nodded his head and pleasantly remarked, "Good evening, sir," and stepping around to the side of the bed he continued: "You now behold a materialized spirit form. Now you see me, and—now—you—don't." As he spoke the last four words slowly he was gradually becoming less and less material, and at the word "don't" became wholly invisible, without moving an inch from where he stood.

The other incident occurred in the spring of 1894. I was also alone in bed, but at my usual stopping-place in town. The family consisted of the parents and four small children who slept on the first floor, and two half-grown boys who occupied a room alongside of mine, but separated by a solid plaster wall, the doors of both opening into a common hall, and both locked from within. Again I awoke with the impression that there was a materialized form in the room. As soon as I opened my eyes I saw the form of a man, but quite different in appearance from the other one, standing just beside the bed. I clearly realized that I was fully awake. While looking me squarely in the face, he reached over with his left hand, caught and twisted my nose so that it pained me sharply, and it was fully five minutes before the sensation of pain had fully left my face. After tweaking my nose he straightened up and stood good-naturedly grinning at me, when I remarked with some little annoyance, "Why did you hurt me so?" He replied, "I had to do it to convince you." He then walked across the room, still plainly visible to me until he reached the wall and suddenly vanished.

I was too thoroughly convinced by that lesson to have need of any more along that line, and am perfectly satisfied of the possibility of genuine materialization, regardless of what professional mediums may do or may fail to do.

Knowing absolutely of the genuineness of the experiences narrated, it is the more astounding to me the THOUSAND DOLLAR offer should remain open twenty-four hours, without a number of claimants for the privilege of demonstration in accord therewith.

The writer is a plain, practical, common-sense business man, and when he asserts that he would rather be the one to honestly win that THOUSAND, than be President of the United States, Emperor of Germany, or King of Great Britain, he means all that the words imply—not that he is carried away with zeal and enthusiasm, for well he knows that if that test were honestly made, and it were conclusively proven that spirit forms would materialize at his command, he would soon become a greater than President, Emperor, King, Czar and Pope combined—no living potentate but would do him honor—Catholic, Protestant, Jew, Pagan, Infidel, and even anarchist, all, all would worship at his shrine and he would never more know human want so far as wealth and honor are concerned.

Then, mediums, awake! arise to the occasion, or if there is not one of you who can meet this fair and reasonable proposition, then go to The Progressive Thinker office, and at my expense, have labels printed in the largest type that the office affords and have them pasted upon your back, bearing these words, "I AM A FRAUD; KICK ME OUT OF TOWN." S. BIRCH GOURLEY.

Chicago, Ill.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

We send $5 as a starter, to assist in capturing the $1,000. We are deeply interested in seeing our helpless mediums properly cared for.

BOOK REVIEW.

The Holy Grail. The Silent Teacher. By Mary Hanford Ford. Published by Alice B. Stockham & Co., Chicago.

A dainty little book, beautiful alike in its exterior and its contents. It constitutes a very interesting explication of the Holy Grail, the story that has been told and sung for centuries, and whose origin is shrouded in mystery. The story is beautifully told, and its spiritual significance elucidated in this volume.

The Autobiography of the I or Ego, or the Metaphysics of an Interloper and Impostor, Himself in the Role of Confessor. By Charles K. Wheeler.

The work is to the effect of a demonstration that human beings are not self-conscious nor even conscious.

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

Annual Convention of National Woman Suffrage Association.

The 36th annual convention of the National American Woman Suffrage Association will be held in National Rifles' Armory Hall, Washington, D. C., February 11 to 17 inclusive.

A program of unusual interest has been prepared consisting of an evening with the National officers, one with Philanthropists and one with Sociologists, when men and women foremost along these various lines of thought will be heard.

There will be an afternoon and evening devoted to Colorado speakers. Mrs. Ellis Meredeth of Colorado, one of the cleverest newspaper women in the United States, will respond to a question box, when opportunity will be given to all persons to ask any questions they may desire concerning the operation of woman suffrage in Colorado.

Woman suffrage has been tried for ten years in Colorado and some of the state's most eminent citizens are coming to Washington to this convention to tell how it has worked.

Congressional hearings will be given woman suffrage on the morning of the 16th.

On Monday afternoon at 2:30 there will be a reception to the delegates at the White House by President and Mrs. Roosevelt, and at 4 o'clock on the same day the delegates will be received by Miss Clara Barton, at her own home. Miss Barton has a large collection of medals and flags which have been presented to her for her services by many nations which will make a visit to her home of special interest.

The hotel headquarters will be the Shoreham.

One and one-third railroad fare.

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

"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.

RADIUM VS. SPIRITUALISM

By Hudson Tuttle, Editor-at-Large National Spiritualist Association.

Several inquiries, accompanied by the following clipping have been received and a desire expressed to know as to its truth.

"Radium is puzzling and disturbing the Spiritualists. They are issuing serious warnings against meddling in any way with this marvel of nature. Prof. Ramsey, the high priest of radium, told a Morning Leader representative yesterday that almost every day his mail bag contained letters on the subject—letters of the most amazing kind—hinting that radium is an active agent of the supernatural. 'It is positively amazing how many lunatics there are at large in the world,' said the professor, with a smile. 'Whenever any new discovery crops up, these absurd people come out with their theories and prophecies. There seems to be no end of them. The radium craze has brought out Spiritualists more than anybody. Day after day I receive letters from these people warning me—most solemnly warning me—to leave radium absolutely alone and assuring me that such a potent force in nature must not be tampered with. There is no doubt that many occultists and Spiritualists believe that radium is one of the mysterious components of the other world, and they are genuinely anxious to know how ordinary mortals are to deal with it. They are biding their time for psychic revelations concerning it.'"

No doubt Prof. Ramsey gave his opinion to reporters after this bombastic style, yet it is almost unbelievable that a man claiming to be a scientist, in fact that a man claiming ordinary intelligence and sanity, could thus expose his utter disregard of truth in airing his vanity. Cranks and visionaries may have written him, but we challenge him to give the name of a single Spiritualist who has thus approached him. Spiritualists may be interested in radium as they are in all new discoveries, but why is it any more to them than aluminum? The spiritual press which quickly responds to the minds of its readers, has scarcely published a paragraph in reference to the subject. Once Prof. Ramsey has been quoted and a few mentions been made, but it has never been suggested that Spiritualism had anything to expect from radium more than from lead.

Prof. Ramsey could not have received letters from known Spiritualists, "warning him," for Spiritualists think for themselves and are sane people. For some purpose not apparent on the surface, there has been a great effort put forth to exploiter this discovery and throw a mystery over it. A thousand things are said of it that are not true, which in the nature of things cannot be true. It was at first said that it overturned all theories hitherto entertained of the constitution of matter. It was the exception, and proved the possibility of the perpetual motion. It exerted force, an awful, horrible force, without the least loss. It blazed with the splendor of the noon-day sun and diminished not. It would melt its weight of ice and then melt its weight again, ad infinitum, without losing a fraction of a degree of its own temperature.

Prof. Ramsey "discovered" that he could convert radium into helium, and as he could not catch the helium, concluded that he had resolved it back to force or nothingness. According to him the high atomic weight of radium shows that it is a compound, and gold being yet higher is more complex and ought to be converted into lower metals by being let down. There comes the problem of bringing the base metals up to the gold standard and a revival of the old charlatan business of converting these metals into gold!

Spiritualists have not "gone daffy" over this matter, but some of the scientists surely have. The scientific doctors have already "radium water," and are employing the rays in curing many diseases. They seized the X-rays in the same manner and dabbled with electricity as a curative agent. There is "bottled electricity" advertised as a miraculous cure-all, although it is well known that electricity cannot be condensed or confined in a bottle of water! We do not know if the ignorance and credulity on one hand is more to be pitied than the arrogance and pretension on the other is to be condemned.

When radium is relieved from sensational reports and the facts arrived at, it will be quite another substance from that Prof. Ramsey exploiters. It will not be found an exceptional element more than the X-rays are exceptional forms of light.

What confidence can be placed in Prof. Ramsey's scientific knowledge when his vanity tickled by a penny reporter, leads him so far from the truth? Why should he think that an occultist or a Spiritualist would regard radium as "one of the mysterious components of the other world?" Is not radium as material as iron? Does not Spiritualism teach that spirit forms and spirit spheres are so attenuated that although matter, this matter has been given the name of substance?

Not a Spiritualist expects "psychic revelations" from radium more than from pig-iron. As for the danger from "tampering" with it, until something more than an ounce of it is collected and some source found which will yield more than a dram to eight tons of rubbish, the danger is not imminent.

By the way, that furnishes a good illustration of the present knowledge of radium and Prof. Ramsey's knowledge of Spiritualism; a dram to eight tons of misstatement and ignorance.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

NEW BOOK.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. On another page will be found a review of the work by Prof. Singer. Everybody should read this new contribution to our Spiritualistic literature. Price of this large volume, only $1.60 postpaid.

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

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

Henry Ward Beecher A Trance Medium.

Dr. Minot J. Savage, pastor of the Church of the Messiah, preaching Jan. 31, on the "Divine Inspiration," said: "An intimate friend of Mr. Beecher told him it was no uncommon thing for him to preach in a trance. He did not say that he always did, but that it was an experience that was not unknown to him. He would rise and begin to speak when there would be a sudden rush of blood to the head and he would lose consciousness, and those were the days when he preached his most wonderful sermons. He would come to himself to find the people leaning on the rail in front of him absorbed and intent with listening, and when some one would ask him what he meant by saying a special thing he would have to wait for a report of the sermon to learn what it was. He reports this as an actual experience."—Chicago Record-Herald.

NEGRO GIRL INSPIRED BY SPIRITS.

Anzalia Edmonia Martin Goes Into a Trance, and Then the Muse Writes Poetry.

Guided by a spirit hand, Anzalia Edmonia Martin, a young negro girl of Kansas City, Mo., employed as domestic, writes poetry that stamps her a worthy peer of Paul Laurence Dunbar, the poet laureate of the negro race.

Miss Martin is 25 years old, and was born on a farm near Valley Falls, Kans. She graduated from the city schools and county high school and for one year taught a negro school. When the white and negro schools were consolidated, she lost her position, and came to Kansas City. Here she found employment as a domestic. Her employer, a music teacher, was a strong believer in Spiritualism. With the characteristic psychological leaning of the negro towards that which is mysterious and least understandable, the girl soon became imbued with the Spiritualistic ideas of her mistress.

Frequently her mistress, when coming out from the control of spirit forces, would write a piece of poetry, which, she said, was inspired while she was under the influence. This so worked on the girl's mind that, one night, while talking with her mistress about Spiritualism, she seemed to pass into a sleep that lasted for everal minutes. Then she awoke, and seizing a pencil that lay on the table, she wrote a piece of poetry. This was about a year ago. She sent the poetry to a negro paper and it was published. Frequently since that time she has written pieces of poetry, declaring that each poem is inspired by spirit forces. Last winter Paul Laurence Dunbar visited Kansas City and Miss Martin met him and submitted some of her poems for criticism. The negro poet pronounced them of a high order of merit, and gave the girl great encouragement. Since then she has contributed many to her race papers and some to the local newspapers, all of which have been published. Here is her latest effort:

Twilight.

The sun in his red robe of fire
  Has passed o'er the hills from our sight;
The bright golden hue of the sunset
  Tells us of approach of the night;
And peeping from o'er the horizon
  Bright Luna appears with her light.

A sweet song I hear in the silence,
  The nightingale's song to its mate;
A song that is heard by its Maker,
  'Tis heard in the twilight till late—
My soul longeth ever for music;
  I linger and list at my gate.

The flowers with heads toward the west
  Are peeping to see the red sun
Whose warm rays have kissed them so gently
  From dawn till the glad day is done;
And stars, the sentinels of heaven,
  Proclaim that the night has begun.

Superstitious Reverence.

Another exemplification of Romish superstitious reverence is brought to view by a special "cable dispatch" from Milan, Italy, under date of January 23, to the effect that "The greatest attraction of the treasury of Cologne formerly was the collection of the bones of the three magi—Caspar, Balthazar, and Melchoir—exhibited in a glass case set with priceless jewels.

"The reliquary and its contents have just been given to the diocese of Milan and installed in the basilica of St. Enstorge with great pomp.

The remains of the three magi, who once crossed the plains to take gifts to the Child of Judea, are now represented by a few fragments of the vertebral column."

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

THE SONG OF MEMNON.

The story told of Memnon old—
  I wonder if it's true;
That once at morn a voice was born,
  'Twas tender, sweet and true,
And sang a song unknown to men,
  With strange and mystic note,
That rose above like thought of love
  And seemed to glide and float;

That in the ancient building time
  Of monuments most grand,
Of pyramidal thought and line,
  A memnon used to stand,
And when the dew had touched aright,
  And when the sky was clear,
The voice that was caught within the night
  Would fill the listener's ear.

Oh, Memnon, if thou hadst a voice,
  The world of old to thrill,
We hear it not, for through long years
  That voice of thine is still;
A strange low echo comes to us,
  O'er history's mystic pages,
We cannot hear—but we may dream
  Thou singest through the ages.

And when the song comes to us now,
  Through silence great and vast,
We must interpret it aright,
  As in our presence cast;
And this the song I hear thee sing,
  Of patience and of love,
That bring each day their offering
  To us from worlds above.

And when the world in turbulence
  And bitterness of strife,
Cries out in poor ambition,
  As in our present life,
I love to hark a little
  Away from all the rest,
And strive to wake thy echo,
  Thy voice within thy breast.

Oh, Memnon, long since silenced,
  I think thy voice didst cease
When men began to quarrel,
  And ceased to pray for peace.
But when the world's great lesson
  Of turbulence has passed,
And peace divine awakens
  Within man's soul at last,
Though all thy stone hath crumbled,
  From out thy ashes then,
I think thy voice will waken,
  And sing its psalm again.

JENNIE HAGAN BROWN.

A Suggestion to Spiritualist Writers.

A desirable object to attain is the introduction of the subject of Spiritualism to the readers of the secular press. Our Spiritualist papers are all doing a grand, noble work for the cause, but they are taken only by Spiritualists and rarely reach readers outside their ranks. The secular press now more than ever, is not only not averse, but anxious to publish articles upon the subject of Spiritualism, because it is aware that among its readers there is a demand for them which is growing. It is easy to conceive how the appearance of such articles in the secular press will tend to increase the subscription lists of our Spiritualistic papers.

Now, there is in the Chicago Sunday Record-Herald, a page entitled, "The Battle Ground of Modern Thought," which seems to be a sort of "free for all" for the expression of thought upon all subjects of general interest. Within the past few years I have contributed to this department several short articles upon or relating to the subject of Spiritualism, which, I have been assured, have been of great interest to a number of readers. There is hardly an issue of this department in which there is not one or more communications which afford a splendid opportunity for the Spiritualist to introduce his great truth directly or indirectly. Advantage should be taken of this chance by our workers, as frequently as possible. Eternal vigilance is the price of our final triumph. We cannot expect to break through the enemy's ranks unless we continue to present a bold front and keep pounding away. I hope our Spiritualistic advocates all over the country will be on the watch-out for, and miss no opportunity to get before the secular readers a few of our "pearls of great price."

H. V. SWERINGEN.

THE TRUTH ABOUT THE BIBLE TELL IT.

JOHN E. REMSBURG'S GREAT WORK

The late R. G. Ingersoll stated in one of his famous lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he lets the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, $1.25, instead of $1, as stated last week.

THE ABSENCE OF DESIGN IN NATURE.

Prof. H. D. Garrison's Cogent View.

There is nothing more beneficial to a normal thinking mind than to read and reflect, especially with reference to creation in its various operations. In order to demonstrate the absence of design in nature, the Professor gives many cogent reasons, which will make a deep impression upon many. We take great pleasure in presenting his views to thinking minds.

It is claimed by theologians that the order of Nature, when rightly interpreted, proves the existence of a great contriver or designer, and it is further maintained, by many, that the chief, if not the sole object in view by that great designer is, and always has been, the welfare of the human race.

Assuming the existence of a Deity, endowed with the attributes of infinite wisdom and power, it follows as a logical necessity, that whatever he designs and executes must be faultless in plan and perfect in workmanship. In other words a perfect God can make no mistakes. If we find what we believe to be mistakes in nature, we may explain their existence in one only of two ways. First, we may assume that we ourselves are mistaken; or, if this is not possible, then we must conclude that the imperfections observed are not the product of divine wisdom and workmanship.

EXISTENCE OF A GREAT DESIGNER.

The first explanation, which simply assumes that in all such cases we ourselves are in error, has proven so inconvenient to theologians and so anodyne to the human intellect that it is usually adopted, without question or remonstrance. We assume that what appears to be useless and purposeless in Nature will present a different aspect when we come to more fully understand the matter; and, if after prolonged and thorough investigation, the difficulty still persists, we hush the voice of reason by still assuming that we have not yet gone deeply enough into the matter. We are invited into the field of Nature to observe the evidences of design which are to prove the existence of a Great Designer, but at the very threshold of our inquiry are warned that we must only heed evidence in favor of the proposition in question. When difficulties appear and doubts arise, we are admonished that in times past it has often happened that what men have thought useless or even injurious has been found, on further inquiry, to be useful or even essential, and that therefore, a like solution of every problem is certain to result from adequate investigation. We appeal to reason to prove a proposition, and then deliberately reject all the adverse evidence, assuming that it must be imperfect, misleading and false, or it would not be adverse. It is as if the state, which assumes all prisoners before trial to be innocent, should refuse to receive or credit the evidence of the prosecution, because it has often happened in times past that men, esteemed guilty beyond doubt, by the bench, the bar and the people have been shown by the developments of time to be absolutely innocent.

The alternative of this mode of disposing of the subject on ex parte evidence is, if imperfections and purposeless parts are found in Nature, to deny that Nature furnishes any proof of design. The existence of such harmony and adaptations of means to ends as we perceive about us, cannot be accepted as proof of design, while there remains even one imperfect or purposeless structure in Nature; for we cannot perceive that a perfect God made a single mistake, or left any work in an imperfect or unfinished condition. Nor can we conceive that God designed some parts of nature and neglected other parts. All is, therefore, the product of divine plan and workmanship of none.

FOREORDINATION AND PREDESTINATION.

There is, however, a third method of solving this problem, which at first glance is apparently very profound, but which on investigation, proves to be a transparent sophistry. Thus, it is said that behind all matter and force there may exist an agency or being, who created the universe, with all its materials and forces, and who, having created matter and the laws to which it is subject, is content to allow Nature to proceed in obedience to the original, divine plan. This is simply foreordination and predestination applied to the universe. But it will be noticed that in stating this proposition, we are obliged to refer to an agency or "force behind all force," which involves a contradiction of terms. In other words, we must assume that, somewhere behind all matter and force, there is yet another force, which is an absurd proposition.

A BEING BEHIND NATURE.

Paley and others have written many volumes with a view of proving the existence of this hypothetical being behind Nature, using arguments which in the main, are analogous to the celebrated watch argument, which may be thus briefly stated:

A traveler finds a watch, and, on examination of its mechanism, notes abundant evidence of design, which induces him to believe that the watch did not come by chance, but had a designer and maker. Next the anatomist and physiologist examine the body of the watchmaker, and, on careful inspection, find it to be more wonderful in many respects than the watch, wherefore they conclude that it must have been designed and manufactured by an artificer possessed of superhuman knowledge and power. The theologian now takes up the clue and finds that this Great Designer lives somewhere in the sky, or behind Nature; and, although he does not frankly say as much, evidently concludes that this mighty being is so very wonderful that he did not require either a designer or maker at all!

For the sake of argument, however, we may neglect the absurdity involved in the doctrine of design, that God himself must have been designed by a greater God, and he by another, and so on, ad infinitum, and address ourselves at once to the facts of Nature.

That there is a remarkable adaptation of living beings to their environment, is apparent to all, and has in all ages and among all peoples, originated and maintained the theory of an intelligent, designing Deity. Can this wonderful adaptation of living beings to their environment be otherwise explained?

EVOLUTION THE DESIGNING HAND.

The doctrine of evolution—natural selection—the survival of the fittest, explains all in a most satisfactory manner. Evolution is, therefore, the designing hand. True, steps in the development of beings of every kind are not yet, and perhaps never will be made out with certainty. It may never be known, for example, what combination of circumstances drove the whale—originally a land animal—into the sea; but conditions having that tendency are readily conceivable. Those who refuse to accept the doctrine of evolution, because all the steps and stages in the evolution of animals and plants have not been observed, and cannot be reproduced experimentally, occupy the illogical position of rejecting the evidence of an army of witnesses simply because of the absence of one or a few, the testimony of whom they hope, almost against hope, would be contradictory to those at hand. For the same reason we might refuse to accept all the sciences, and in fact all knowledge, not excepting theology, which, indeed, would be the first to fail by this test.

Since all the adaptation observed in Nature is fully and rationally accounted for by the theory of evolution—indeed, we might say, is required by that theory—it is plainly a violation of the fundamental laws of human reason to attempt to explain these relations by invoking miraculous agency—a cause unknown to science, and of the existence of which no proof can be given in this age.

Pushing aside for the time, however, all of these grave objections, which in themselves are fatal to the doctrine of design, let us see if the facts so much relied upon by Paley, Lord Brougham and others warrant, in any degree, the inferences drawn from them.

DESIGNED ORGANS SHOULD BE PERFECT.

As before remarked, any creature or organ designed and made by an omniscient and omnipotent creator should be absolutely perfect in every respect. What creature is perfectly adapted to its environment, or what organ performs its functions perfectly?

The eye on which theologians place so much stress, is very far from perfection. The number of persons seen with eyeglasses and other devices to aid ordinary vision, shows that this organ is, to say the least, very easily disordered in many different ways. Optically, the eye is not perfectly planned to guard against spherical or chromatic aberation, while in mechanical construction, it is inferior to the cheapest optical instrument in the market. Astigmatism, or want of sphericity of the cornea, is present in a greater or less degree in the case of every human eye, while the crystalline lens, seems to be even more imperfect than the cornea in this respect. Moreover; these refreacting media, the cornea and crystalline lens, are not truly centered, as Helmholtz has shown, on the optical axis of the eye. The refracting media of the eye, as the aqueous humor, the crystalline lens and vitreous humor, are not uniformly transparent, and hence, rays of light during transmission, undergo absorption and refraction, giving rise to various shadows, halos and fringes which fall upon the retina to the great impairment of vision. Even in the best of eyes there are numerous opaque, granules or floating patches in the humors, giving rise to moving spots or spectres so well observed and yet so annoying while using the microscope, especially if the field is well illuminated. Long-sightedness and short-sightedness are common difficulties arising from want of proper relation between the refracting power of the eye and its depth, or the antero-posterior diameter. All of these difficulties are practically overcome or avoided in even the cheapest photographic cameras in the market, and yet no one has ever claimed that the camera had a miraculous origin or that the wonderful design manifest in its mechanism proves its designer to have been a god. In the inner corner of every human eye is seen a little mass of flesh containing a little plate of cartilage. It is the vestige of the membrana nictitans or third eyelids of birds and reptiles, and is not of the slightest use to man. Why is it there? Its existence, which is inexplicable on the theory of design, is not only consistent with the theory of evolution, but is one among the thousands of unanswerable arguments in favor of that theory.

THE EAR VERY IMPERFECT.

The ear is, in many respect, as imperfect as the eye. There are in the structure of the external ear, and attached to it, ten muscles—all in a rudimentary condition, and all absolutely useless. Indeed, all of the ear visible to the eye, except a small shell-shaped depression immediately around the opening, and not so large as an ordinary teaspoon, is completely useless, and in consequence of its liability to freeze, is to some extent, injurious. For what purpose, then, was this mass of useless material formed. Does its beauty or its utility as an additional member on which jewelry can be worn justify its existence. The internal construction of the ear is quite as faulty as that of the eye; but for the present, we must content ourselves with only the observations that we cannot hear either very high or very low tones, and that we judge but very imperfectly of either the direction or distance of sounds.

THE TEETH CRITICALLY CONSIDERED.

Turning out attention now to other structures, we find, for example, on looking into the mouth of a child, a set of teeth beginning to appear soon after birth, and which continue to cut their way through swollen and tender gums from time to time, during two or three years. Hardly is the last one of these milk-teeth visible, before the whole set begins to vanish, before the incoming, so-called "permanent set." If the child is able to survive the toothaches and teething syrups and diseases of a dangerous character incident to this period, and largely caused by the cutting and shedding of one set of teeth and the appearance of another set, it may hope, by the time it is able to vote, to have cut its last wisdom tooth. But, as a rule, long before this time the service of the dentist is needed on the new crop of teeth. As a matter of fact, the dentist furnishes us the only strictly reliable and permanent teeth we ever have. No one can doubt that the process of teething, and the teeth produced, are far from bearing the impress of perfection. Indeed, few animals, having any teeth at all, are not better off in this respect than the human race.

THE EVIL OF VARIOUS ARRANGEMENTS.

Looking a little further down the throat, we observe a pair of tonsils, of no earthly use except as filling for a small amount of space which certainly might have been filled with some tissue not so liable to become inflamed and swollen, as in tonsilitis or quinsy. In surveying this region of the body we notice that the opening of the trachea, or windpipe, lies just below the opening into the oesophagus or gullet, so that every breath of air through the nostrils must cross the path of food to the stomach, and what is worse, every grain of food and every drop of liquid, on its way to the stomach, must pass over the opening into the trachea, thus endangering the life of man every time a mouthful of food is swallowed. That the danger is real, and not simply imaginary, is abundantly proven by the large number of deaths due to choking caused by the impaction of pieces of food, often relatively small, in the glottis during meals. Even when death does not result, the evil of the arrangement is apparent in the spasmodic coughing caused by the entrance of small crumbs or drops of liquid during meals.

THE WORKINGS OF THE STOMACH.

The arrangement of the various digestive fluids in the alimentary canal is far from being the best one possible. In the mouth, food meets saliva, an alkaline liquid having a tendency to convert starch into sugar, but this process is hardly begun before the food reaches the stomach, where it meets an acid liquid—the gastric juice—which effectually destroys the alkalinity of the saliva which had been swallowed, and thus at once and forever prevents its action. Even the ptyaline, the ferment principle of the saliva, is destroyed by the action of the gastric juice. After leaving the stomach food encounters two alkaline liquids—the bile and pancreatic juice, the latter secretion being simply saliva again. Here, digestion begun but not completed in the stomach, is arrested, and the kind which began in the mouth is again set up! Such an arrangement is not justified by any principles of chemistry or of economy with which we are acquainted.

These, and hundreds of similar defects, are wholly unaccountable by, and incompatible with any theory of theistic design, but they are in perfect harmony with the theory of evolution, which assumes that man has attained his present degree of perfection by the gradual modification and improvement of inferior organisms. His organization has been built up on the piece-upon-piece and patch-upon-patch plan, and hence is far more complex, in many respects, than it might have been had it been directly planned by an all-wise architect, or even by a good physiologist.

THE TIGER AND THE ANTELOPE.

Design implies purpose, as much as it does the existence of a designer. With this principle in view, let us glance at one or two sample facts in Nature.

For what purpose was such an animal as the tiger designed? This animal has been endowed with great strength, sharp teeth and claws, acuteness of sight and hearing, a favorable color, and remarkable cunning—all for what purpose? The only possible answer is, "to enable him to capture and kill other animals as food." But we find that the tiger's food has not been neglected. The antelope exhibits as much evidence of design as the tiger, but the purpose is evidently different. His acuteness of sight and hearing, and especially his fleetness, are designed to enable him to run away from the tiger! Here, then, is design working against design, and we are assured that "a house divided against itself cannot stand." If the antelope was designed as food for the tiger, why was he given such desire and capacity to run away and neglect his duty to the latter? Less design bestowed upon the antelope would have necessitated less elaboration of the tiger!

It is worthy of note, however, that of all animals on which tigers love to dine, man was most easily captured and slain, until his own ingenity gave him weapons for defense. Does this fact indicate that man was specially designed as food for tigers and lions?

THE PLEASURE OF THE DEITY.

But, seriously, why should one animal have been designed to eat up another? What possible profit or pleasure can the Deity derive from this world-wide and incessant slaughter? Every second of time records the dying agonies of thousands of animals to whom life was, apparently, as sweet as it is to us. Indeed, this universal butchery and murder seen on every hand throughout the animal kingdom is one of the chief hindrances to the refinement of men. It is impossible to learn mercy from Nature, and yet, without mercy, man is a brutal savage.

We are aware of the fact that, but for the existence of carnivorous animals, there would have been far less variety in the animal kingdom; but it is also evident that, with less variety, there might have been even a greater number of individuals in existence. If it is said that, but for carnivorous animals—including man for this argument—herbivorous animals would soon possess the earth and crowd out the human race, we answer, that a little design, causing them to multiply less rapidly, would have obviated that danger. If man was the chief object of the solicitude of the Great Designer, those troublesome animals might have been omitted altogether.

MADE FOR HIS OWN GLORY.

We have heard the explanation that God mode all animals, as well as everything else, "for his own glory," which implies that he is exceedingly fond of blood and carnage, and further, that, before he created them, he was not quite as glorious as he wished to be.

The old race of theologians—unfortunately not yet quite extinct—claimed boldly that everything in existence was made for the use and benefit of man, directly or indirectly. When Galileo announced the discovery of the moons of Jupiter, the clergy asked him if they were visible to the unaided eye? On his replying that they were not, he was told that, since everything was made for the use of man, and since these alleged moons were not visible, and, therefore, were of no use to him, it followed, as a logical consequence, that they did not exist at all!

With the view of testing this theory, let us cull a few sample facts bearing upon this question from Nature.

There are at least half a million species of plants in existence, of which man uses directly or indirectly, about one in every three hundred. Are the remaining two-hundred and ninety-nine simply passive and neutral? By no means. They drain the earth and air of the nutriment which would otherwise go to the support of the useful plants. There can be no neutrality in this matter. "He that is not for us is against us." What shall we do with such facts as these? Shall we admit their logic and say that the Great Designer fails three hundred times as often as he succeeds?

THE GREAT DESIGNER AND DISEASE.

But the whole truth is not yet told. Even in those cases in which plants evince the most evidence of design, the degree of success obtained is only partial. As articles of food, such fruits as crab-apples, wild cherries, May-apples, pawpaws, persimmons, etc., are very defective, both in taste and nutritive constituents, while, as remedies, the entire vegetable kingdom fails to present a single perfect specimen. If medicinal plants had been designed by the Great Designer, who also designed the diseases they were intended to cure, we should have found them to be perfectly adapted to that end. With perfect remedies, the practice of medicine would, long since, have been a very simple and certain operation. Having diagnosed the case, the doctor might dismiss it, leaving the labor of looking up the right remedy in the catalogue and its administration to the patient or to his friends.

A LITTLE TOUGH OF INFINITE DESIGN.

But even in the case of those plants found to be most useful as remedies, there is no relation between their place of growth and the use which is made of them. Thus, the cinchona tree, the most serviceable of all medicinal plants, is not found in low, marshy, malarious regions, where, as a remedy, it is most needed. On the contrary, it is found perched upon the top of a small area of the Andes mountains, a locality for a long time unknown, and now almost inaccessible to human beings. If we are told that the Creator put the cinchona in the best place for the welfare of the plant, we reply that man has since found a score of other localities in which it flourishes as well, and, in some cases, better, than in its original home; and, secondly, that a little touch of infinite design might have made it grow about Peru, Illinois, as well as in Peru, South America.

DESIGN WARRING AGAINST DESIGN.

But who designed the Palmella or ague-plant, but for which cinchona would have been far less necessary? Here we see an organism, and there are hundreds of similar instances, exquisitely designed to cause disease, and, on the other hand, we find a remedy imperfectly designed to cure it. Here is another case of design warring against design. Nature teems with similar instances. Evidently, less design bestowed on actinomyces, palmellae, trechina spiralis, the itch animalculae, tape-worms, etc., would have obviated the necessity of designing an elaborate materia medica.

Turning our attention for a moment to the animal kingdom, we find that we use a score or two of animals largely and in various ways, and that we use the skins or other parts, and sometimes the flesh of a few hundred more; but naturalists believe there are fully a million species of animals, great and small, in existence. Therefore more than ninety-nine per cent of the species of animals in existence are not only of no service to man, but are absolutely injurious. Here, as in the case of plants, neutrality is an impossibility.

THE DESIGN IN THE SNAKE.

Hundreds of carnivorous animals infest our forests and streams, while over three thousand kinds of snakes hiss and snap at us as we trudge along the path of life, including the copperheads and fifteen kinds of rattlesnakes, especialy designed and donated to us Americans. Oh, for a full appreciation of the length and breadth and depth of the beneficence manifested in the design of a rattle snake! To make our earthly habitation a more perfect elysium, it has pleased the Great Designer to make the air almost hazy with hornets, wasps, flies, fleas and mosquitoes, giving us Americans several new kinds, as if the hornets which stung the Moabites, the Jebusites, the Amorites, and the Hititles were not good enough or bad enough for us.

The truth is, just as it should be, according to the doctrine of evolution, that man is simply a member of the animal kingdom, and that, like all other subjects of that great realm, he must struggle for his life from birth to death. He must contend with climate, disease, and enemies of all kinds. In this unceasing battle, he avails himself of every help and means within his reach. He uses such animals and plants as he can for food and clothing and as servants, and fights, with all his power, against the remainder. His ingenuity enables him to turn so many things to good account, in this contest, that his egotism prompts him to the belief that all things were made for him. But, as a matter of fact, every other living organism struggles for continued existence in substantially the same manner, and might with as much propriety set up the same claim.

"IN GOD WE TRUST."

There are those in every community who affect to believe that everything that occurs is specially designed and directed by an overruling Providence, and hence, on almost every coin we see the motto, "In God We Trust," and almost every obituary notice begins, "Whereas, it has pleased an overruling Providence to remove Mr Blank," etc., and yet, as everyone knows, the pious and orthodox are not more exempt from accidents, disease and death, than are heretics. If an overruling Providence is managing these matters he ought to, and certainly would, make some plain distinctions in the distribution of his gifts and punishments. There are, throughout the country, probably ten saloons and other infamous houses for every church, and yet it is no exaggeration to state that lightning strikes ten times as many churches as it does saloons. Of course, the steeples and spires of churches are very tempting to electricity, but lightning, directed by Omnipotence, should be able to strike a basement saloon as readily as a church steeple.

Not long since, we read of a minister who was struck by lightning and instantly killed while praying during the regular Sunday services, also of a pious man who was struck and killed while reading his Bible. What shall we do with these and millions of similar facts? No one can harmonize them with the theory of design and an overruling Providence, except by assuming that, in some mysterious way, unknown to men, they are beneficial to our race. But the propriety and reasonableness of such an assumption are the very questions in dispute.

VISITATION OF DIVINE PROVIDENCE.

Recognizing the fact that the good are as frequently stricken with the "visitations of Divine Providence" as the bad, theologians have evolved two explanations by which to pacify their flocks. The first is that all of these calamities—and, indeed, all the evil in the world—are the works of the devil. But who is the devil; on whom the onus of blame is thus shifted? Did he, like God, create himself, or is he the creature, the agent, the employe of God? In the affairs of this world we hold the proprietor responsible for the acts of the employe. Indeed, God himself, if correctly reported, gave us the correct principle of action governing this matter, when he said, "But if the ox (which had gored some one) were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman; the ox shall be stoned, and his owner also shall be put to death." Why has not this terribly vicious ox, the devil, been "kept in" or "stoned" to death long ago?

The other explanation is by means of the argument of ignorance, which is usually sanctified and sugar-coated by the quotation, "Whom the Lord loveth he chasteneth," implying that the evil or calamity is, after all, but a blessing in disguise. The argument in full may be thus summarized: Many things and events are plainly beneficial; others, apparenty pernicious, finally prove to be advantageous; therefore, all things and events are blessings, either openly or in disguise. If, however, we invert this argument it will look as well, logically, and prove as much. "Many things and events are undoubtedly injurious; other things and events which at first seem to be advantageous, finally prove to be inimical; therefore, all things and occurrences are either openly or covertly hostile to mankind, and, therefore, essentially bad." The argument is as cogent in one form as in the other, and is but sophistry at best.

CAN HE NOT WRITE?

If God really wishes to prove to us his existence, can he not devise some proof not susceptible of any other interpretation? Can he not write? He is credited with painting all the exquisite colors and hues in Nature. If so, can not he write a single sentence somewhere, and in some manner, which could not be counterfeited or explained away by men? If he controls the winds and clouds why does he not sometimes arrange the latter into significant forms, or paint on them some words giving us some reliable information? We do not ask for much. Let him simply say, "The Bible is inspired," or, "Obey the pope," or, "Follow Talmage," or, "Believe in Joseph Cook." Any little hint will suffice to eradicate infidelity from the world, when we are certain that its origin is divine. The matter in the tail of a comet might easily be arranged into a few words which all men could see. No matter in what language the information came, its translation would offer no difficulties. The surface of the moon might have been variegated with a few texts instead of with volcanic craters. We are aware that God is reported to have written two editions of the decalogue on stone tablets, but, unfortunately for the credibility of the account, Moses had to wait, in each case, forty days for the completion of the work; and now, there are those so depraved as to suggest that in that length of time, Moses might have done the work himself.

WHY DOESN'T GOD SPEAK?

If God is really so solicitous in regard to the welfare of men, why does he not, at least sometimes, speak? He is said to have been very familiar and communicative two or three thousand years ago. Can he not talk now? The clergy will, of course, call these queries blasphemous, as they do everything which cannot be otherwise disposed of, but they are candid, and are serious thoughts of every one who permits himself to think upon this subject. A little four-year-old girl, belonging to an acquaintance in Ohio, was, some time since, heard to soliloquize thus, when saying her evening prayer: "Now, God, I have talked to you often enough. If you hear me, why don't you talk back?" Sure enough! Why doesn't God talk, or act in response to prayer? It is the disgrace of wood and stone idols that, however much they are appealed to, to speak or act, they maintain a stolid indifference; but, in truth, does our God behave differently? Hundreds of millions of prayers, in the case of President Garfield, failed to evoke the slightest sign of even the existence of a God. Had these prayers been addressed to Baal or Joss, the result could not have been more disastrous. Billions and billions of prayers for the conversion of the wicked and the heathen have been presented, and yet—although this is evidently the proper thing to do—the work is scarcely farther advanced than it was a thousand years ago. Indeed, no one in this age, not even the preacher, expects a prayer to be answered.

Those who have abandoned all the usual arguments in favor of a Supreme Being, based on the evidence of design, as intrinsically bad, but who still wish to fortify their belief in the existence of such a being, often assert that the mere order of harmony observable in Nature, offers them sufficient evidence. It is plain, however, that if Nature exists at all, some kind of order must exist, and that, whatever may be the course of events, some sort of harmony is a necessary consequence. If matter exists, it must assume some shape and occupy some position. If, however, the matter of the universe could be shown to be in the best possible forms, an argument for a supreme intelligence might rest on that basis, but he would possess a dull imagination indeed, who could not suggest numerous improvements in this respect, both in the form and quality of matter, as we find it on our planet. The climate, for example, might have been made more genial and uniform, and the soil, in many districts, richer. Fewer mountains and deserts would have sufficed, and with less water better distributed, our world would have been better arranged. Indeed, a small amount of matter might have taken the form of homes, food and clothing, with evident advantage to mankind. The labor of the human race is chiefly expended in re-arranging Nature. The convenience of photographers, for example, would have been greatly enhanced if light had been endowed with such properties that it would not affect a sensitive plate before its passage through a lens. If we are told that such a modification of light would unfit it for use as a chemical agency in many other respects, we can only reply that, while we cannot so load a gun as that it shall hit a bear but miss a calf, this is just what is to be expected from one with whom "all things are possible."

I freely admit that arrangement of matter and its qualities might have been much worse, but if they had been we should not have existed at all. In the case of our moon a worse arrangement is actually seen, and, as a consequence, life is believed to be absent from that body. Water might have been made to freeze at forty degrees above, or forty degrees below zero; with some advantages in both cases. Alcohol might have been made with a repulsive taste, or without its intoxicating properties, with evident advantage to mankind. Thus, we might proceed to point out changes and possible improvements in the form and properties of matter ad infinitum. Since it is possible therefore, to suggest improvements in the properties and state of aggregation in which we find matter, perfection in the order of Nature cannot be claimed, unless it is assumed that in some way or other, not always manifest, everything must be for the best, as we find it, which is simply the old argument of ignorance.

But if perfection in the order of Nature is not made a part of the argument, then the simple proposition remains, that the existence of matter in any state of aggregation, and with any kind of property, is sufficient to prove the existence of an intelligent designing Creator, who himself came into existence without any assistance or cause whatever, and then proceeded to create everything out of nothing! In the apt phraseology sometimes employed by gentlemen of the bar, those who use this argument go into and come out of the same hole.

So far as the doctrine of design implies the process of reasoning on the part of God, it is plainly absurd, because the divine mind can neither reason, nor learn, nor forget. Reasoning is that process by which finite minds glide by easy or difficult steps from the known to the unknown; but, since all possible knowledge is supposed to be ever-present in the infinite mind; this process is both unnecessary and impossible. Therefore, while an unreasoning God may appear to be a kind of theological monstrosity, it is clear that a God who reasons is no God at all, but worse still is a God who reasons badly.

Finally, we may be asked if we deny the existence of God? Our reply is, "By no means." To do so, would imply that we have positive knowledge on this point. We neither affirm nor deny the existence of a Supreme Being, because we have no definite and conclusive information on that subject. We simply maintain that the evidence which has thus far been relied upon to prove the existence of such a being, is insufficient and fallacious. If new evidence can be advanced, or if the old can be made more cogent, we shall be among the first to give the matter a full and fair reconsideration.

TOWSER'S SERMON.

"There are no dogs in heaven," I will make my present theme,
"No animals are wanted at the throne of the Supreme,"
Is believed by many mortals who assume the form of man,
But who still remain in spirit much below us in the plan.

I should rather take my chances with old Justice, as a dog,
Than a cruel, savage master or a selfish human hog,
But I firmly think in Nature, that each being has his place,
And no matter what the species, or the color, or the race.

If not as such intended we would never dogs have been;
If Eternal Nature made us it was surely not a sin,
For the same Eternal Nature made our masters of the clay,
And the most marked way we differ is, they stand another way.

They can scheme and plan great mansions on the earth for very show;
They can picture their own heaven in the future thus and so;
They can roll their eyeballs upward and send forth their soulful tune,
While we send up our petitions to the Master in the moon.

If there is a great All-Wise One who presides o'er all the earth,
We can neither ever fool Him in regard to proper worth,
And though rich with gold and knowledge, when his judgment he must face,
Man will find, with dogs in Nature, that each specie has its place.

If a Christian beats his horses or is cruel to his dog,
It will stay with him eternal as a gloomy spirit fog,
He has claim to mighty wisdom, great unfoldment of the mind,
But is often false and brutal when his dog is true and kind.

So upon the base of morals and of faithfulness and love,
Our great masters have not risen in unfoldment far above,
And if we, with only "instinct," are to loiter here behind,
We shall always think Jehovah is but human and unkind.

Let us gather in the moonlight and send up a mighty hay
For admission into heaven when our forms return to clay,
And put on our longest faces and in meekness shed a tear,
And if man gets into heaven we may also there appear.

We can hardly do the thinking that our masters have to do,
And we cannot ask the favors of a God we never knew,
But I know there must be justice in the great Eternity,
For the lower and the higher; just because there ought to be.

If all life is based on spirit as a part of One Grand Whole,
And the universe of matter should possess Eternal Soul,
Each shall share in Nature's forces just his little proper place,
Whether dogs or human beings filled with piety and grace.

Let them gain their great possessions and hoard up the shining gold;
But it cannot bring back youth-time with its joys, when they are old.
Let them put on robes and jewels and fine linen here below,
But they each must wear the garments that will fit where'er they go.

Now, you ask me how I know it, where I got such wondrous lore?
And I answer with my master, thus: "When I was here before."
I obtain it from the thought-world, from the universe of thought;
From the depth of all past ages I the inspiration caught.

I don't think the common Christian cares so much for that old tale
As he used to ere the coming of the Spiritualistic gale,
But while mankind is advancing it does seem so mighty queer
That they make themselves a heaven, while their pets must disappear.

DR. T. WILKINS.

The spirit of the fathers challenges the boldest repudiation of Bibliolatry. I cannot reconcile an ethical Jesus and an honest manhood with what is now known of the canonical history of both the Old and New Testaments.—Rev. W. T. Hutchins.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

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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.

..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 in 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.

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.

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

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information inquire of Mr. Wm. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

INDIANA STATE SPIRITUALISTS CONVENTION—The Spiritualists of Indiana will hold their state convention in the Spiritualist Temple at Anderson, Ind., Feb. 26, 27 and 28, 1904, at which time a State Spiritualist Association will be organized. There will be three sessions daily. Friday and Saturday morning and afternoon sessions will be devoted to the business of the convention. The evening sessions of Friday and Saturday and the three Sunday sessions will be devoted to entertaining lectures, spirit messages, tests, etc. The best of talent has been engaged. The bet of talent has been engaged. Programs will be issued later. The public is cordially invited to attend all of these meetings. Let there be a grand rally from all parts of the state thereby making this, which is one of the most important meetings ever held in the state, one of the most successful. E. W. Sprague and wife, N. S. A. Missionaries, Rochester, Ind.

Will J. P. Sullivan, of Los Angeles, Cal., send his address to G. C. Schmidt, Soldiers' Home, Milwaukee, Wis.?

Dr. Juliet H. Severance will speak for the Englewood Spiritual Union, Feb. 14, at Hopkins' Hall, 528 W. 63rd street. Subject: "Is Mediumship a Psychological Crime?" This lecture was previously announced but postponed on account of hall being closed for repairs.

Premonitory dreams are scoffed at by the skeptic of matters psychic, but nevertheless some visions of this kind are related as truth by men of science and research. Camille Flammarion, the noted astronomer, in his book, "The Unknown," tells the following: "During a certain summer, one of my sisters had gone with her husband and her children to live in the little town of Nogent (Haute-Marne); my father had accompanied them. My mother dreamed in regard to them. My mother dreamed in Paris. All the children were in good health, and no one felt any uneasiness in regar dto them. My mother dreamed that she received a letter from my father, in which she read this sentence: 'I am the bearer of a sad piece of news; little Henri has just died in convulsions, with hardly any previous illness.' My mother, on awakening, said to herself: 'It is nothing but a dream; it is all imagination and deception.' A week afterwards a letter from my father contained precisely this very phrase. My poor sister had just lost her youngest child in consequence of convulsions."

Dr. Beverly writes: "At Lakeside Hall we had a great leap year party. Two hundred and fifty people were present, and all had a merry time till past midnight. Our next monthly party will be held at the same place, Saturday evening, Feb. 27. This will be better than any that have preceded it. Mrs. Murtha is still with us, and is drawing many into the ranks by her honest tests. Dr. Warne, the president of the State Association, spoke to a large audience, Sunday evening. He does not fear to declare the truth, and is in favor of aggressive work. Mrs. Dr. Stockham will lecture Feb. 14; Dr. Viroqua, the Mohawk Indian Princess, Feb. 21; Walter DeVoe, editor of Vitality, Feb. 28. Thus we have a fine program, and you all are invited."

C. J. Van Alstine writes from Long Beach, Cal.: "A few words about us here on this coast, where it is sunshine and flowers, but do not think for a moment that there are no shadows or thorns. Our little society here has been listening for seven Sunday evenings to Mrs. L. M. Allen, of Los Angeles, a dear, sweet, spiritual woman, who gave us good and practical advice, and the audiences increased to twice the size they were when she began."

Geo. Hamilton Brooks writes: "Dr. Juliet H. Severance will lecture for the Englewood Spiritual Union, at Hopkins' Hall, 528 West 63rd street, Sunday evening, Feb. 14. This means another large audience for Sister Severance is one of our popular radical speakers who knows the truth and is fearless in expressing her views. If the good sleighing continues there should be many in from the near-by suburban towns. The many admirers of Robert Ingersoll will be glad to hear one of his able co-laborers."

N. A. St. Clair, secretary, writes from Toronto, Canada: "Mrs. Nettie Holt Harding, of Bryantville, Mass., serves the Toronto Spiritualist Association during January and February, and is proving a very conscientious and industrious worker in the interests of our society and cause. Mrs. Harding has a very pleasing personality, and is very popular with our members and audiences. Her lectures are followed by spirit messages. Her private readings are giving excellent satisfaction, and reports regarding the same which come to us give undoubted evidences as to the genuineness of her mediumship. She will serve the First Spiritualist Society of Hamilton, Ont., during the month of March."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Mrs. Allie Perkins writes from Frankfort, Ind.: "Mrs. Alice Gehring since her return from the west, has paid a visit to Frankfort, and she has greatly aided our grand cause by the noble work she did while here. She only came for a rest, but she is so loved and appreciated by our people here that she could have been busy every hour of her stay. She is the one who started the work in this place."

Joshua Oakeshott writes from Deer Park, Ontario, Canada: "Our meetings are becoming more attractive as the season advances. Under the pastorate of Mr. and Mrs. Wallis Rippley, with occasional assistance from their sister, our audiences are getting fine spiritual and intellectual feasts, and the good cause of Spiritualism is being much advanced. The honest, straightforward work of these mediums is being much appreciated by the general public, and if we can but give them sufficient support much good will be accomplished. I am also happy to say we have three other meetings in this city, all well attended."

A. B. Fanning writes from Plymouth, Ind.: "We are glad to report an organization in this city. On Jan. 29, Brother and Sister E. W. Sprague came to us and remained until this morning, Feb. 1, giving us four meetings, organizing a society of seventeen members and creating a great interest in our beloved cause. On Saturday and Sunday evenings, people were turned away, because we could not seat them, many preferring to remain and stand through the entire service. The outlook is good here for a large society, many coming to us to-day regretting that they could not hear more of our beautiful teachings. Brother and Sister Sprague have won their way into the hearts of the people here, and are assured of a hearty welcome at any time they can return to us. Any one desiring to communicate with us, address our secretary, H. E. Grube."

Hypnotism, as the cause of, or excuse for, crime, works both ways it seems. While certain persons not dissociated from the police interests of Minneapolis are exploiting their belief that the ubiquitous Carlisle, now unhappily restrained of his liberty, has been given to the practice of hypnotism as a means of furthering his designs for annexing by marriage impressionable woman, another worker in the matrimonial vineyard turns up in New York who claims that he became a bigamist under the influence of the occult art. Herbert W. Talcott married two women within four months—a period of time that hardly permits of the securing of a divorce even in Rhode Island. Talcott announces with what cheerfulness of mien he can muster that he meant no wrong in marrying the second time, and that he can account for the marriage only on the theory that he was hypnotized by some wretch who aimed at his undoing. Among those who are skeptical may be mentioned both of Talcott's wives. The list of skeptics is, however, large. Something should be done to restrain the hypnotist from going about practicing his evil arts for the undoing of impressionable young men and women. He ought to enlarge the field of his exploits or quit. One never hears of a whiskered hold-up man who lays his desire to annex the goods of his fellow-citizen to a hypnotist. If he did make such a claim it would only have the effect of expediting his seclusion. Occasionally a murderer turns up who puts in the theory of hypnotism for a defense, but he generally gets short shrift.—St. Paul Globe.

When William Berlin, an eccentric old miser, residing at Little Silver, N. J., died a few days ago a search was made for the money he was known to possess, but not a penny could be found. William Wainwright, however, could not give up the hope of finding the money and obtained permission from Joseph V. Holmes, owner of the house, to tear it down. Every stick of timber was carefully examined as it was razed. No money was found, but Wainwright felt sure it was somewhere about the place. He says that a few nights ago he had a dream, in which the ghost of Berlin led him to the ruins of the old house and pointed out to him under the chimney a tin spectacle case. When Wainwright awoke in the morning his dream was still vivid, and he dressed in a hurry, went to the spot and found the spectacle case in the place pointed out by the miser's ghost. He opened it and $187 in bills fell out. Wainwright is not yet satisfied and believes he will have more dreams.

Mrs. Cora F. Alsip, heroine of many court cases in Cook county, has at last been adjudged insane and has been committed to the institution in Elgin. Prominent members of the smart set, who have previously used their influence to keep her from the asylum, appeared in Judge Ruth's court on Tuesday to testify against her. Mrs. Alsip claimed to be under the influence of hypnotism, Spiritualism, and various other psychic powers. She also accused her relations of poisoning the mind of her husband and persuading him to get a divorce.—Chicago Journal.

Dr. Eugenie R. Eliscu, a Roumanian woman who has been in this country practicing medicine for several years, rather startled the staid, conservative members of the Medico Pharmaceutical League, New York, by announcing that in five instances she had succeeded in curing cases of consumption by the use of hypnotic suggestion. To back up her claim, Miss Eliscu produced three of her patients and used them as illustrations of her prowess during the lecture. She didn't convince her auditors that drugs and modern methods should be at once abandoned in favor of psychopathy, but she succeeded in stirring them into a discussion which became acrimonious at times. Miss Eliscu is a very interesting woman, who has been putting her theories into practice in this city for some time. She has not entirely abandoned medicine yet, but her principal successes, she says, have been achieved through obtaining control of the minds of sick persons.

Will Briscoe writes: "It is with pleasure that I say a word in commendation of your paper. I think it is the very best paper extant devoted to the interests of our beautiful philosophy, and the able discussions contained therein, emanating as they do from some of the brightest minds of the age, cannot be otherwise than elevating to the grand cause of Spiritualism. I wish also to say that Brother Frank T. Ripley, who has been lecturing to crowded houses the past month at Peoria, Ill., with great success, will rest a few days with his friends, Mr. and Mrs. Will Briscoe, at Tipton, Ind., and then take up his labors at Findlay, Ohio, for the month of February."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Teresa Roderiguez, noted along the Pacific coast as Santa Teresa, because of her ability as a healer, has secured a divirce from Guadalose Roderiguez, whom she says she married while under his hypnotic influence. She also made the charge that her husband was en emissary sent by the Mexican Government to this country to marry her, that she might be taken back to a Mexican prison. Santa Teresa is revered by the Yaqui Indians, and because of her influence over them has been exiled from Mexico for years. Her ability as a healer has been proclaimed among the Indians and Mexicans since she was sixteen years old. At that time she had an attack of typhoid fever and fell into a long trance. When she awoke she declared that she had made a trip to heaven, that she had conversed with the saints and that they had told her she would have power to cure the sick. She began her work with such success that she was soon canonized by the Indians and peons, while she won the respect and love of her own people. Her unfortunate marriage followed the decree of exile from Mexico.

Mrs. Isa A. Cross writes: "The rostrum of the Hyde Park Occult Society will be occupied by Mrs. Karcher, on Feb. 14, at No. 323 East 55th street. We know you will hear something good, friends, so come out and hear her. Come early. Services at 7:45 p. m. Take Jackson Park car, which passes the door. Mrs. Kline will also give messages."

J. M. Hodson writes: "Spiritualism doubtless is champion for the welfare of the human race, and uplifting of humanity, by living up to its teachings. It prepares men and women for better fathers, mothers, and citizens. I notice in The Progressive Thinker of Jan. 30, another grand offer for Spiritualists to procure a neat little sum of $1,000 offered by a company of men in California for one genuine materialization of a spirit. Now we need money to use for the distribution of free literature of the principles and teachings of our spiritual philosophy, and some genuine medium can obtain it. Why not?"

Elisha Waters, who lately passed to spirit life at Troy, N. Y., was, says a Troy paper, a grand old man—pure, honest, kindly, useful and intelligent. The sweet spirit, the beaming countenance, the essential lovableness of this octogenarian of beautiful white hair and flowing beard cannot be reflected upon paper. In religion Mr. Waters was a Spiritualist, and for half a century was identified with that movement, remaining president of the society until the day of his death—or liberation, as he would with perhaps greater insight consider it. Indeed, he long left a consolatory certainty of his familiarity with another sphere and former friends who tenanted it. He believed, with Keble, that

"Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic heaven and earth within,
Plain as the earth and sky."

Elisha Waters loved life and enjoyed it, ever rising superior to the multitudinous trials and afflictions which came to him during the nearly ninety years of his terrestrial journey; but he had no more fear of death than of gliding across the Hudson in one of his light paper boats. His spiritual serenity, his faith in God, and his confidence that the future state was one of greater happiness and ampler beauty and opportunity for all true souls was never shaken. His philosophy was embodied in the verse:

"There is beyond the silent night
An endless day;
Death is a door that leads to light—
Love leads the way.
Longing to know and do the right,
I sought the truth, I found the light."

Mrs. M. B. Grunwald writes from Louisville, Ky.: "Why don't Spiritualists organize? There are ten thousand Spiritualists in Louisville, and no church or temple, all the different societies meeting in club-rooms. By all means organize and stand firm. Having belonged to the Christian church for so many years, it is natural to desire a temple to worship in. I call it worship for our souls commune with souls, and these messengers of love are our own fathers, mothers, sisters and brothers, and our little babies that we have pressed to our hearts. I have been a Spiritualist two years and a half, and from the first my aim has been to have a church in Louisville worthy of the cause of truth, and when this shall have been accomplished Spiritualism here will grow."

H. Voorhees writes: "Not a word has been said about the funny spirits in the great discussion. There is a great deal of waste time on the hands of the rabble class of spirits. They dearly love to play jokes on verdant mediums. I was brought up very strictly religious. I developed as a medium forty years ago. I never saw rough society. First I swore at a terrific rate. A person present said it was a perfect picture of a Wisconsin lumber camp. For a week I was a writer; then a ranting orator. I was destined to be a great man, etc.; finally after I apparently was a fit subject for a lunatic asylum, I awoke to the fact that a play-actor was having lots of sport at my expense. Under higher influence, I finally, in a long life, have been directed how to escape poor health, financial loss, etc. Mediumship has been of inestimable value to me."

B. F. Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis has not met with the usual success during the fall and winter of 1903-4. Why it should be so, no one seems able to tell. The indifference of Spiritualists in their support of the work, and the constant demand for sensational mediumship are leading causes contributing to the disorganization of the movement. October and November found us with Miss Elizabeth Harlow as speaker, she being one of the favored, whose discourses are thoroughly enjoyed by the thinking minds. January finds us with Mrs. Nellie S. Noyes, of Boston, a new worker in the west. She has labored under many difficulties, owing to the effects of a severe grippe attack, yet she has done her work well and satisfactory. She follows her talk of about 30 minutes with astrological character sketches, that prove interesting and attractive to a mixed audience. Societies seeking talent will make no mistake in engaging her. Our Ladies' Aid is the hope and encouragement of our church. Were it not for its untiring efforts the work must of necessity fail. The fair netted the ladies over $300, which speaks volumes. The noble impulses prompting the ladies in this direction are commendable, and may the angel world, guard, guide and bless them for their unselfish devotion to the cause that must fail, were it not for them."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Louise E. Zimmerman, secretary, writes from Elmira, N. Y.: "The Spiritualist Church and people of our city have been greatly favored by the presence of the veteran worker, Bro. Fred L. H. Willis, of Glenora, N. Y., formerly of Boston, Mass., and the younger brother, Cleon B. Nichols, of Andover, Ohio, in our midst. Brother Willis is widely known as an able exponent of the truths of Spiritualism, and has the love and veneration of all hearts for the years devoted to its cause, and although Brother Nichols has not seen the years of service as has Brother Willis, he is rapidly winning his way into the hearts of the people. The advent of Brother Nichols in our city gave many hungry, seeking hearts the positive proof and knowledge that 'the dead' can return, under proper conditions, and demonstrate themselves in the form, through the ever-potent law of materialization. During Brother Nichols' short visit, three very successful seances were held, the forms being plainly visible to all present; and he made many warm friends who wish him every success and god speed in the work of conviction and demonstration, that the doorway is ever open between the two worlds, hoping for a return visit in the future. Mrs. Clara L. Stewart has closed her engagement with us, taking with her the love and best wishes of all for future successes and a return. As ships that speak and pass in the night, so are we upon the river of life; may the speaking prove stepping-stones in our progression. Oscar A. Edgerly, of Lima, O., begins a two months' engagement; Sunday, Feb. 7, and we are looking forward to another treat."

Vine H. Hickox writes from Niagara Falls, N. Y.: "The first Spiritual Association of Niagara Falls is progressing under the leadership of Mrs. A. G. Atcheson, of Buffalo. A state Spiritual mass-meeting was held on Thursday, Jan. 28, three meetings, morning, afternoon and evening, in the Maccabee Hall. Mr. H. W. Richardson, state president; Mrs. T. U. Reynolds, vice-president, and that bright shing star of Spiritualism, Mr. Lyman C. Howe, the veteran speaker and poet, entertained large and appreciative audiences. Mrs. Atcheson, speaker and medium, was likewise on hand. This noble lady has had a hard struggle in her ministrations here to build up this society. The outlook appears to be at present very promising. The people seem to be taking a great interest in the grand truths of Spiritualism. The Progressive Thinker comes regularly every week to my address. I wish every Spiritualist in the land would read it; they miss a great treat this winter by not subscribing for the paper. There are not many Spiritualists at Niagara Falls. There are many who attend the spiritual meetings who are not spiritualists, but have a natural curiosity to receive messages through the mediumship of Mrs. Atcheson. But it sets the people to thinking and they talk among themselves of this phase of mediumship."

Correspondent writes: "The Texas State National Association of Spiritualists, with headquarters at the Spiritualist temple of Galveston, Texas, Mr. John W. Ring, local speaker, being president, has engaged Mrs. Isa Wilson Kayner for several months' work in the state, and she is now ministering to the societies in Galveston and Houston, where her work is most satisfactory. Localities wishing to arrange for her services should write LeRoy Hutchings, secretary,, Spiritualist Temple, Galveston, Texas, for dates and terms. Dr. J. M. Temple, of St. Augustine, Florida, is also located in Galveston, and his work is thoroughly satisfactory. In addition to his private work he helps in the services at the Temple, and holds one or more spirit message meetings there during the week. There is always a full house when Dr. Temple gives messages. The Progressive Lyceum lately presented the comedy-drama, 'Hick'ry Farm,' which so pleased the public, who liberally patronized the young people's efforts, that it has been decided to repeat it on Feb. 22, in honor of Washington's birthday. The usual annual anniversary bazaar will be held the last of March, and the Ladies' Auxiliary solicits the donation of such articles as the friends are willing to send. The proceeds will be used for the Temple fund. Address all packages to Mrs. H. Heyne, Spiritualist Temple, Galveston, Texas."

C. W. Stewart writes from St. Louis, Mo.: "Our work here is still going on splendidly. Although the weather was execrable last Sunday, our hall was crowded to celebrate the birth of Thomas Paine, and to witness Mrs. Folsom's great psychic work. Her independent spirit writing is simply wonderful, taking place as it does before the eyes of the audience, in electric light."

Julius Wagner writes: "I have hypnotized skeptics time and time again, but I had to exercise all my will power in order to accomplish it. I caused them to do some of the most ridiculous things that a human being can conceive of. Spirits do likewise, and still more so, in fact. Evil spirits exist the same as good ones. Nature has not changed them to such an extent that they have thrown off all their evil tendencies. It takes time there to progress and reform the same as on earth. There is a chance for each evil spirit to grow out of dark conditions."

Dr. R. Greer of Chicago celebrated, on February 3, his 80th birthday, receiving many useful presents from his children and grandchildren, who with merry mirth and sweetest music made the occasion a delightfully happy one, and serving well to brighten the declining years of their greatly beloved ancestor.

Frank T. Ripley closed a very successful engagement at Peoria, Ill., and goes to Findlay, Ohio, for the Sundays of March. He can be engaged for March, April and May. Address all letters to Findlay, Ohio, General Delivery. Permanent address, Tipton, Ind., P. O. Box 326.

For five months Daniel W. Hull has been tied up to his wife's bedside, and being away from home has been at great expense. She has so far convalesced that he has been able to go with her to California where his daughter lives and would like to make lecture engagements anywhere within that state. Address him at 1410 Kellam avenue, Los Angeles, Cal.

Carrie L. Hatch, secretary, writes from Boston, Mass.: "The Massachusetts State Association will celebrate the 56th anniversary of Modern Spiritualism in Berkeley Hall, 4 Berkeley street, Thursday, March 31, 1904. The best of talent will be presented upon this occasion, and all are invited free.

Alice C. Barry writes from Clinton, Iowa: "A month ago I came here and found a society struggling for existence and almost ready to disband. Recognizing at a glance that there was material here for a thriving society, I determined to give the friends here all the aid in my power and seek to infuse into them new life and courage. My efforts have never been so ably seconded as during my four weeks' stay among these people. There are in this society several noble-hearted men and women, who stand true and staunch to the cause they love, even in the face of opposition and discouraging conditions. The proof of this has been their willingness to go down into their pockets for needed funds to assist in carrying on the meetings, for unfortunately nothing can be accomplished without funds. They have also given me the best conditions possible for work on the platform, both for speaking and psychic readings. During the month the meetings have greatly increased in attendance. The officers of this society are Mr. Pingle, a lawyer of Clinton, president; Mr. Kolar, vice-president; Mrs. J. Leavitt, secretary. I shall be with this society for a time and ask my friends to address me here."

T. W. Sherk will lecture for Church of Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Subject, "Angels."

Mrs. A. A. Averill writes from Lynn, Mass.: "Our meetings since last report, have been very interesting, and we hope productive of good. Mrs. Ida P. A. Whitlock, of Providence, was with us two Sundays in January; Mr. J. J. Morse and Rev. W. T. Hutchins one Sunday each, and all did good work, each in their own way. Our audiences have been large, considering the very unpleasant weather we have had. All the different branches of work conducted by the society are in a prosperous condition. The Ladies' Social Union holds a meeting every Wednesday, with a circle in the afternoon; supper and test seance in the evening. It is to hold a rummage sale on Feb. 12 and 14, which, judging by the way the old clothes are coming in, will be a big success. The afternoon whist party meets every Thursday afternoon, and is well patronized. The classes of instruction in singing and elocution for the children meet every Tuesday evening. They are at present preparing for a grand mistrel show in Cadet Hall, on Feb. 19 and 20. All this keeps President Caird and his assistants so busy looking out for the different lines of work that we have not time to consider, whether local societies are declining or not. During February we shall have Dr. G. A. Fuller, Mr. J. H. Foss, the able editor of 'The Gentleman From Everywhere,' followed in March by Mr. and Mrs. Geo. W. Kates."

Mrs. Alice Baker writes from Dallas Texas: "I have commenced my third month's service with the Truth Seekers' Spiritual Society of this city. This society, though small, is composed of noble, earnest souls. Perfect harmony seems to prevail, and there is a bright prospect for future work. Many intellectual people from the outside are being drawn to our meetings. The fourth Sunday in January I went to Oklahoma City, O. T., to deliver a course of lectures, giving spirit messages after each lecture. My son Milton, a boy 15 years of age took my place upon the rostrum here, which he did most acceptably, with Mr. C. Muchen, a local medium, following with messages. While serving the good people in Oklahoma a society of about 40 members was organized. There are many intellectual and talented Spiritualists in Oklahoma, and the outlook there for a large and successful society is very bright. I will gladly answer calls for mid-week meetings and officiate at funerals. Address me at 213 Bryan street, Dallas, Tex."

Dr. H. E. Ballard, president, writes: "The First Universal Occult Church holds regular services at its new hall, northwest corner 35th street and Indiana avenue. Afternoon services at 3:30; evening at 8. The pastors of this church will consist of the best philosophical speakers, with Mrs. Grace Aitken as psychic. A demonstration of the phenomena from reliable mediums; choir and solo singing; a program service embodying speaking, vocal and instrumental music, phenomena, etc., every second Sunday of each month under the direction of Mrs. C. B. Bliss, the materializing medium. The ladies' Auxiliary gives its tenth social Saturday evening, Feb. 13, at the residence of Mr. and Mrs. Aitken, 253 East 31st street. The controls of Mrs. Bliss will phenomenize, if conditions are favorable. Other tests, music, speaking, and plenty of material angel food and coffee will comprise the evening's pleasure."

C. T. Schneider writes: "Spiritualist societies wishing for engagement with me during March, April and May, and camps, will please write to me as I leave Williamsport soon for other cities. I will organize societies where Spiritualism is not known, and will serve societies already organized. I leave my home, Feb. 20, 1904. My powers speak for themselves. I am an inspirational speaker, entranced. Address me at No. 246 William street, Williamsport, Pa."

Hon. R. Gilray writes: "The Universal Occult Society holds its meetings at 77 East 31st street, every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular services at 8 p. m. Sunday, Feb. 14, Dr. George B. Warne, president of the Illinois State Spiritualist Association, will lecture. A good musical program will be rendered. Other mediums are cordially invited to give demonstrations of the Great Truth. We have just received our charter from Springfield and will make arrangements in the near future to affiliate with the Illinois State Association and the N. S. A. We are now on a sound ground and wish to rise to the higher plane. Any suggestions will be thankfully received. The Doctor has submitted a legal question to me for solution, through your paper as to the validity of marriage solemnized by ordained ministers of the Illinois State Spiritualists Association."

Miss Nellie Turner writes: "The society in Niagara Falls is still alive and progressing nicely, thanks to the untiring zeal of our pastor, Mrs. A. G. Atcheson, who is also the president of this society. The state meeting held here on January 28 was a success in every way, President H. W. Richardson; vice-president, Mrs. Tillie U. Reynolds, and Mr. Lyman C. Howe were the speakers of the day, and everyone who has heard these able speakers know what a treat we enjoyed. Spiritualists from surrounding towns came to enjoy the day with us. Miss Holder, of Buffalo, pianist, and Mr. Jones of Akron, N. Y., vocalist, delighted the audience between the lectures. Recitations were given by two little girls. The society is much encouraged with the results of the meeting, and are grateful to all who took part."

F. Anlauf writes from Oklahoma City, O. T.: "The First Spiritualist Society of Oklahoma City has been organized with a membership of 36. Mr. C. C. Henderson, president; Frank Anlauf, secretary, and G. W. Anderson, treasurer. The society has rented a hall and will hold regular meetings. Everything points to a successful society. We have several members who are developed mediums, and much interest was manifested at our first meeting that was held on Sunday, Jan. 24. Mrs. Baker, of Dallas, Texas, gave a very interesting lecture and tests in the afternoon and evening. The good thoughts of all brothers and sisters are asked by us, to help us in our work which we hope will help to advance the noble cause."

Mrs. Dollinger writes from Joplin, Mo.: "Mrs. Weston has been holding meetings in the I. O. O. F. hall, corner Seventh and Main streets, every Sunday night since July. It is known as the First Spiritualist Church. She is ably assisted by Mrs. Paul. Mrs. Weston as a lecturer, is good; her psychometric tests as well as Mrs. Paul's are highly appreciated by large and attentive crowds. We expect to have a chartered society in the near future. I would also say that the Inter-State Psychic Club holds their meetings the first and third Tuesdays of each month. The literary work is becoming very interesting. We have a good membership and have four mediums, who give us light and knowledge from realms unknown."

Mr. and Mrs. E. W. White write from Lima, Ohio: "Mrs. White and myself have just closed a very successful five weeks work here. We held during the time twenty-one public services, lecture and test seances, to large and appreciative audiences, and have been greatly blessed in our labors. Many who knew nothing of the beautiful truth of spirit return and progressive life have been started on the way with proof positive as an impetus. We expect to return here in the near future for more work. We have met warm hearts and willing hands among the Spiritualist friends here. We go from here to Toledo; thence to Detroit for a short time. Societies in Michigan, Indiana or Ohio, desiring our services, may address us at our home address, 292 Harrison avenue, Detroit, Mich. We are also open for camp engagements except for the month of August, during which month our time is fully engaged."

F. H. Rice writes from Boston, Mass.: "The weekly meeting of the Ladies' Spiritualistic Industrial Society was held to-night at their rooms, 514 Tremont street, and was patronized by a goodly number. Among those who contributed to the evening's entertainment were Mrs. Dr. Caird, of Lynn, Mass., with tests, which were very satisfactory; Mr. Fred de Bos, whose remarks are always entertaining; Miss Orrissa Smith, with a recitation which was heartily received. Mrs. Barnes, of Worcester, favored us with vocal and instrumental music, and Mr. Archibald made a few pleasing remarks. Owing to a misunderstanding notice was given last week that Mrs. Katie Ham would be with us Feb 4; it should have read Feb. 11. It can positively be said that she will be with us on that date, and we hope there will be a large audience present to receive and listen to her. All are cordially invited."

F. N. Burk writes from Denver, Colo.: "The people of Denver are congratulating themselves on the extended visit of Georgia Gladys Cooley, who has been prevented from filling her engagement in Chicago by the closing of the halls in that city. Chicago's loss has been Denver's gain—so think those, and there are a great many of them, who have been favored by her grand teachings of our beautiful philosophy. Several of different denominations, have, for the first time investigated Spiritualism, and become convinced of the continuity of life and spirit return. They all express themselves as being highly pleased with Mrs. Cooley's mediumship. It is a pleasure to see honest work appreciated. As long as we have that kind the future of Spiritualism is safe."

John Mullen writes: "The fourth annual mask ball given under the auspices of the Metropolitan and Chicago Spiritual Alliance Societies, is a thing of the past, but the memory of it will linger with those who attended. It was a howling success; everybody enjoyed it; there wasn't one thing to mar the pleasure of the occasion. The dance hall was filled to overflowing. It was found necessary to secure another hall in the same building to accommodate the people that came to hear the various mediums; even then we had not room to accommodate all who came. The costumes were superb. Too much cannot be said in praise of Mr. Elmo, who was the general overseer of the evening; his was no easy task, but he performed it with great credit not only to himself but to all the guests. The Hon. Robert Gilray, a prominent lawyer of our city, and pastor of the Universal Occult Society, took charge of the mediums' meeting. Those assisting were: Princess Viroqua, Dr. Burgess, Mrs. Powderly, Mrs. Kerschner, Mrs. Cutter, Prof. Ray, Mrs. De Long, Mrs. Clifford and daughter, Miss Bessie Reaver, of Columbus, Ohio, Mrs. Nellie Kusserow, J. H. Smith, and many others. The large audience listened with rapt attention to all the mediums, whose individual work was received with well-merited applause. It was midnight before the chairman could persuade the people to disband and join in the dance. The thanks of two societies is tendered to all who helped to make this fourth annual meeting the success it was, especially The Progressive Thinker for the notice it gave us; the prizes the friends donated, and the mediums for their aid. We trust that when another year comes around we will as Spiritualists, not only be united in the social part of the work, but united in the effort to spiritualize humanity."

$ THOUSAND $ THOUSAND $

Skeptical Spiritualists Taking a Decided Stand.

Good! They are offering a thousand dollars for the production of "ONE MATERIALIZED SPIRIT." This offer to "any person" who will produce just "one materialized spirit," is made by Los Angeles Spiritualists, men and women of integrity, "determined, by earnest seeking, to know the truth." All honor to them. They are now convinced that materializations of the "so-called dead" are "all fraudulent." Having the courage of conviction they dare to say so in so many words. In the interest of truth they change a conviction, a comforting conviction, too. This corroborates what I have said all along, that there are Spiritualists who love the truth for its own sake, and have the moral bravery to speak it, equal to any class on earth, and when these California Spiritualists say Spiritualism embodies "the grandest principles of truth that have ever dawned upon the mind of man," a materialist, or agnostic, who would deny it shows he has not studied the subject, or is bigoted. When Spiritualists say, as these do, that "the truth can never be realized through fraud," it goes to show that they put truth above any ism or ology.

As The Progressive Thinker well says: "This is a splendid chance to settle this great question."

A Chicago lady writes me an excellent letter, saying there is a genuine materializing medium right there. Why should he not accept the offer? The fee is munificent.

W. F. JAMIESON.

Pentwater, Mich.

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.]

Mrs. Nellie L. Pierce passed to spirit life, January 31. She was one of the best known mediums in Chicago, having lived and worked in the Spiritualistic field for forty years. She was a member of the Rising Sun Mission. As a true friend and loyal worker she will be greatly missed by a large circle of friends.

Elisha Waters, one of the oldest residents of Troy, N. Y., died at his home in North Troy at 5:30 o'clock Jan. 23. He had been ill only about a week. At the beginning of his sickness pneumonia threatened, but was conquered. A general breaking down of the system supervened, however, at a time when it was thought the venerable man might rally, and he gradually failed. Mr. Waters was in many respects a remarkable man. He died in the fullness of years, almost a nonagenarian and almost to the last in the complete possession of an active mentality. He was prominent as a Spiritualist.

Passed to spirit life, at the infirmary at Dunning, Prof. J. Willsey, aged 76. Prof. Willsey had been a sufferer for several months, and often expressed himself as ready to answer the call from up yonder. He leaves a daughter, son, and many friends to mourn the absence of the voice they loved, but we rejoice that another has been relieved of the sufferings in this life. Services at Mount Olive, by the writer.

M. L. SCHAEFFER.

My husband, Zachariah Van Horn, passed to higher life, from his late residence 555 Fifth avenue, Milwaukee, Wis., January 22, 1904, after an illness of many months. He had been a Spiritualist for more than twenty years. Shortly previous to his transition he held sweet converse with many of the dear ones gone before. We mourn his earthly presence, but the sweet consolation of true Spiritualism comforts as nothing else could.

MARY E. VAN HORN.

Very suddenly, at Canadian Soo, Mrs. Violet A. Robinson, wife of Thomas Robinson, and only beloved daughter of Mr. and Mrs. J. J. Oakeshott, of Deer Park, aged 26 years. Although not a pronounced Spiritualist, she was well acquainted with the philosophy as given by her parents, who have been staunch Spiritualists for upward of twenty-five years. The mother has been mediumistic since childhood. The deceased leaves a husband, little daughter, one brother and parents, who realize she is not far away. COR.

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.

Jacob Fulmur: Q. Father Perrier, at a funeral, after reading prayers in Latin, said: "As there are a good many Protestants here, I will explain why it is that we read our prayers in Latin. It is because our blessed Lord and Savior Jesus Christ always prayed to his Heavenly Father in Latin." Is this true?

A. Christ praying in Latin, is parallel with the New Testament written in Greek by uneducated Jews who understood no language but their own! Christ was a Jew, spoke the language of the country people, if he spoke at all. It might as consistently be said that Julius Caesar delivered his orations in English.

No, the prayers are in Latin, because when they were written, Latin was the tongue of the people and of the church. As the efficacy of prayer is, according to church belief, in saying over the words, and not in their understanding, these Latin forms are applicable among all nations, races and tribes. The fact that the hearers do not understand adds to the mystery and fosters superstition.

This story of the "Holy Father" reminds one of the contention once hotly waged, by theologians, as to the language of Adam! It becomes of deep interest to know in what tongue Adam proposed to Eve, and God talked to them! It was conceded that it must have been Hebrew, and for ages that language was called God's language.

One of the narrowest, obscurest forms of speech, could be thus exalted only by superstition. If a learned Rabbi of the first years of the Christian era were to be placed in the present, and should attempt to describe what they saw, the development of modern life, their language would completely fail for they would have no words to represent the new things and new ideas. The best Hebrew scholar could no more translate a modern scientific book into that language than a Hottentot into his "click" lingo.

G. R. Bicknell: Q. I have repeatedly listened to remarks from intelligent people since the Iroquois fire at Chicago, and they assume that those people who lost their lives had finally met the fate in the manner that had already been planned since their birth. In other words it was their time to die. Please give us your ideas and oblige?

A. This conclusion would apply to all events and affairs of life, and is the position of the fatalist, the foreordinationist, and believers in predestination, fate and destiny. It is an ancient doctrine and has been widely received. If it be true, man is in the hands of providence, and it is idle to resist.

It cannot be doubted that he is a creature of conditions, and his life's course is a series of causes to effects, and of underlying forces beyond his control. Yet he is more than a creature of causes and conditions. By the centralization in his individuality, he becomes a separate and distinct center of influence, with a will that changes the course of causes by becoming superior to them, and of itself a cause. Then is manifested free-will in antagonism to destiny, and unless clearly considered, confusing and apparently conflicting.

That there is any "plan" laid out for a person at birth, is a fancy without support. Restore everything as it was three hours before the accident and there would have been a change in the audience. Many there who were not, and many away who were there. Then it might be said that they came not because it was not their time, others came because it was theirs! and out of this vicious circle we cannot get, because everything done is so ordered, and everything undone the same!

Even when we say the will dictates and changes events, it may be said in reply that this will is only another cause, perfectly calculated by the planner of events.

But we believe that this independent will factor would be difficult to account for, if not impossible to determine beforehand its activity; and the mental processes in selection routes, would be equally indeterminable. Yet by this intellect and will, people go and come; meeting or avoiding accidents, and another factor, it is said, is added to the tangled thread of life, that is all.

Hence while it may be correct to say that every event in life is an effect of all that has gone before it, it would not be correct to infer that each individual has his life "planned," at birth, and must follow the line of irrevocable destiny. For "planned," implies a planner, a personal intelligence outside of and superior, and the "planning" of the majority of lives, does not favor the idea of an omnipotent or all-wise intelligence.

Robt. P. S. Simon: Q. In the Home Circle how can we ascertain whether the questions are answered by an honest spirit or one inclined to evil?

A. Ninety-nine times in one hundred when communications are received, erroneous, or contradictory, it is from imperfection in the conditions of transmission, a want of knowledge on the part of the communicating spirit, and not from evil intentions. The circle should receive everything on its merit, and if messages are not accurate, and answers found erroneous, the members should not be swift to refer them to evil-disposed spirits. Make all allowance for imperfections first, nor expect infallible answers.

There will come to a circle no influence not fostered in the spiritual atmosphere of its members. If really an evil influence comes, treat it as an evil-disposed person here would be treated, and do not let the falsehood it may utter occupy your thoughts to the exclusion of all the truthful messages received. It is well messages are not infallible and all-comprehensive. We should be led, instead of thinking for ourselves. It would be "thus saith the spirits," for "thus saith the Lord." Every message and answer must be taken on its merit. Receive communications from evil-disposed spirits as well as the purest, and sit in judgment, undisturbed thereon.

Historian: Q. Is it true that the Puritans of New England seriously proposed to sell the Quakers into slavery?

A. It is only too true, as is shown by a letter of Cotton Mather, the famous Boston minister, the original of which is in the possession of the Massachusetts Historical Society:

"To ye aged and beloved John Higginson:—

"There be now at sea a shippt (for our friend Elias Holdcroft of London did advise me by the last packet that it would sail sometime in August) called ye Welcome, which has aboard a hundred or more of ye hereticks and malignants called Quakers, with William Penn ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett of ye brig Porpoise to way lay said Welcome as near ye coast of Cod as may be and make captives of ye Penn and his ungodly crew so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshipps of these people. Much spoil can be made by selling ye whole lot to Barbadoes where slaves fetch good prices in rumme and sugar and we shall not only do ye Lord great service by punishing ye wicked but shall make gayne for his ministers and people.

"Yours in the bowels of Christ,
"COTTON MATHER."

Could religious hate and bigotry go further? He would have the entire company of immigrants, men, women and children, because of a difference of belief, captured and sold into hopeless slavery on the plantations of the West Indies, and gloated over the gain, with a miser's cupidity! Luckily for Penn and his company they were not captured. Lucky, too, for this country that a religious element was introduced contrasting with the narrow bigotry of the Puritans, who never were happy unless miserable, and making others the same. This letter should be placed among the curiosities of literature.

JOAN OF ARC MADE A SAINT.

And as Such She Will Cut a Great Figure in the Catholic Church.

After nearly five centuries of misrepresentation and of calumny, the Congregation of Rites of the Roman Catholic Church has taken the first steps toward the canonization of Joan of Arc. After having suffered in her lifetime from the greed of her own countrymen, represented by her sale to the English by the duke of Burgundy, by royal ingratitude represented by the indifference to her fate of the worthless Charles VII., for whom she saved his throne, by the church itself as represented by Cauchon, the bishop of Rouen, who, after declaring her guilty upon unproved charges of heresy, witchcraft, and communication with evil spirits, turned her over to the secular authorities for burning at the stake, which neither the French nor the English prevented, she is now declared fit for beatification.

It is probable that from the historical point of view the real story of the peasant girl of Domremy, who left her father's sheep at the command of "the voices," and obeyed the instructions of Saints Catherine and Margaret by revealing her mission to the worthless dauphin, by raising the siege of Orleans, driving the English from most of their French possessions, and finally by conducting the dauphin to his coronation at Rheims, may never be told in all its details Even contemporary historians differed according to the extent of their individual beliefs in supernaturalism. Those who were guilty of her betrayal and surrender invented all sorts of charges to excuse their action, and later historians, unable to account in a material way for her marvelous career, found themselves either forced to concede that that career was full of miracles or to doubt her very existence, which some have done even in the face of hard facts.

From the religious point of view it is clear that great injustice has been done to her and to her memory. There never was a more devoted adherent of the church, perhaps never a more deeply religious visionary than Joan of Arc. No one can doubt she believed she saw the figures of her two favorite saints in the clouds, heard their voices and their answers to her when she spoke to them. There was no point in her career when she did not seek spiritual guidance or believe she was under the protection of the saints, until after securing the coronation of the dauphin, which ended her mission, she remained in the field at his order and herself acknowledged that her saints had forsaken her. She was sold for gold by a greedy duke, one of her own countrymen, in alliance with the English. She was delivered by her purchasers to a malicious bishop, one of her own countrymen, who, when he failed to convict her of heresy, condemned her upon charges of intercourse with evil spirits, and delivered her to the civil authorities of Rouen, who soon regretted their action and eventually erected monuments to her memory.

The archbishop of Orleans accepts the beatification as an honor to France. It may be so. In any event, it is an honor to the church, though it has been a long time coming, that it will add to its list of saints a peasant girl who followed the commands of the voices and liberated France from English rule, and for that service died the death of a martyr.—Chicago Tribune.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Divining by the Name

Your Name and Character Color—Another System of Divination.

As set forth in the New York Sun, it seems that in the domain of the occult there is more in one's name even than was set forth in the theory of its relations to numbers and fate that was printed in the Sun last Sunday. Thus, it figures in having one's chromoscope drawn.

A chromoscope, say the students of the occult, reveals one's character, the past and the present and the mysteries of the future as clearly as a horoscope. The laws which decide the shape and number of its lines, the width and tints of its color bands, are held to be as exact as those which govern the heavens.

Chromosophy, according to the rules of which chromoscopes are drawn, is really not a new discovery; merely the blending of three ancient systems of divination. It is based upon the date of one's birth—the exact moment is desired if it is possible to have it—and one's name. From the name can be learned one's character color, keynote and number.

A New York woman who is much interested in chromosophy has, she says, made a new and most important discovery in connection therewith—namely, that every one's initials may be found written in the fine lines in the palms of one's hands. Not only one's own initials, moreover, but also those of the person one is to marry, and of other people who are seriously to influence one's life are so inscribed. Whether this influence is to be for good or evil, and what part the owners of such initials are to play in one's life, are indicated by the position of the letters.

"Show your your initials before I even know your name?" she said smiling, when a visitor asked her the question a few days ago. "Surely."

And then as she bent over the hand extended for her scrutiny, she continued to answer other questions which the visitor had asked before.

"No, this is not chromosophy," she said. "This is a discovery of my own. But it has a great significance to anyone interested in drawing and reading chromoscopes.

"You see, in chromosophy so much depends upon the name. It gives us a complete portrayal of a subject's character, in the first place, and foretells much about the career.

"Some people scoff at the idea. Suppose a child gets a name that stands for everything noble and prosperous, they say, 'Will that change its natural and inherited qualities? Do you mean to say that its life will be molded to conform to its name?'

"Of course we don't mean to say anything of the sort. What we teach is that a child cannot be named anything that its parents wish.

"Every spirit coming into this world has a certain name which will typify and express its nature and career in this incarnation, and by which it is to be known here. The spirit of the child magnetizes or attracts that name to itself irresistibly; often under seemingly strange circumstances. The story of the son of Zachary being named John is constantly being repeated, though the angel does not appear and the divine command is not heard.

"Not long ago a mother complained to me that she could not understand her son, a boy about 16 years old.

"'He isn't a bit like his father, or me, either. He is so queer,' she complained.

"On questioning her I found that the boy had been christened George Grover, while the father's name was as dissimilar to this as James Smith would be.

"'For whom was he named?' I inquired.

"'For none of the family,' she said. 'You see my people thought he should be named for me, and my husband's family thought it would be dreadful if his father's name was not given him. He was our first child, and positively the families almost came to blows about it. So, rather than creat a feud, his father and I decided to give him a name not in the family at all. We selected George as a first name and added Grover because Cleveland was President at the time.'

"I made a simple mathematical calculation of the name George Grover, and told the mother all about the character and tastes of her son. She was amazed, and said I was perfectly correct.

"Then I explained to her that she had given the boy names outside the family, because he was to be so unlike any of the family. Their names would have been impossible for him.

"A little while ago, too, a friend of mine had a baby boy whom all the family wished to bear his father's name. At the christening, however, the woman who stood as godmother suddenly remembered an uncle of the mother's, who was old and all alone in the world.

"Thinking what a happiness it would be to the old man to have this child named after him she gave his name to the clergyman at the last moment. Now the family are blaming her foolish impulsiveness; but I tell them the boy received his proper name. The godmother was but the instrument of fate.

"So you see how important, in proving that a child's name is preordained for it, is the discovery that it is born with the initials of that name in its hand, as well as those of the person it will marry, and of other people who will influence its life, though many of them may be still unborn.

"Your name is Henry, isn't it? And J, and A, and D. That is a long name. It shows that you are a person with many sides to your nature, one interested in many things. A single short name will give a person more power to concentrate his interest and energy on one subject, and succeed in that.

"Yes, a name taken in confirmation is quite as important as the rest. Generally, confirmation names express some characteristic which develops later in the chid, one growing out of family circumstances or social conditions, probably, and which the baptismal name failed to typify.

"All names which the child takes, or attracts to itself, tell of its individual character. Surnames tell of inherited qualities.

"One who wishes to test the truth of chromosophy cannot do better than calculate the values of the family names of his friends and see how perfectly they express all those characteristics known as family traits. I particularly want to impress upon you that there is nothing psychic or mysterious about chromosophy. It is a simple mathematical calculation.

"Yes, I think I have found your initials. F—that is the first, tion. Anyone should be able to read lives by it."

Asked if she could read the whole name from the hand, she laughed.

"Not generally," she said, "but I think I can make a pretty good guess at your first name. It begins with F, and I am quite sure it is not Frederica or Felicia, and almost certain that it is not Frances. It is Florence, isn't it? I thought so.

"Now, there was no clairvoyance or mind-reading connected with that discovery. Simply I knew from your appearance that the first vowel of your name was O, and Florence was the only name that would answer.

"How could I tell the first vowel? That brings us right down to the subject of chromosophy.

She called attention to a colored chart which hung above the mantelpiece. About a central disk of dark blue, an inch and a half in diameter, circles of alternate light blue and white, of varying widths, were painted one beyond the other. Surrounding the whole, was a broad band of black.

"That is a beautiful chromoscope," she said. "It is that of a lawyer and writer here in this city. It shows clearness, brilliancy and evenness of mind, and the circle of black surrounding it gives strength in the outward activities. Except for a few magazine articles, the subject is unknown to fame; but just wait for a year or two.

"You perceive that the central disk is dark blue. That, to one versed in chromosophy, is the keynote to the character of the man.

"It reveals his personality to a great extent. And this keynote to the character is different from the musical keynote, which is also found in the name and which determines what people will be in harmony with each other.

"If I were drawing your chromoscope, I would begin by painting a black central disk. All people with O as the first vowel letter of their names, are black centers.

"Such people are extremely ambitious, strong of will, determined, with ability and power for great things. They are people who can't be hurried; they must take their time to work out their own ends.

"They must be controlled with tact and kindness; they can not be bossed or driven. Here we have our Johns and Josephs, governing and ruling or going before to prepare the way.

"Red centres are ambitious, too. They are impulsive, ardent natures, with a keen sense of justice.

"The blue centers, such as the subject of that chromoscope, have E for their first vowel. These are analytical, critical people, truthful and eager to know all truth. At a scientific or New Thought meeting, nine out of ten people will be blue centers.

"Different and numerous as these people are, the type is easily distinguished. I can pick out blue centers far more readily than I can the other types. The other day a lady came in to see me.

"'Of course, I know this is all nonsense,' she said. 'But I have a curiosity about such things, and thought I would see what you could tell me.'

"'Well, I can tell you at once that the first vowel letter of your first name is E,' I replied.

"'No, it is not,' she said.

"'I beg your pardon, but it is,' I persisted.

"'It is L,' she said.

"'I did not say the first letter. I said the first vowel of your name,' I replied.

"'Well, I declare, you are right,' she exclaimed. 'My name is Lenore.'

"She seemed amazed that I could tell; but such a thing is easy to the student of chromosophy.

"White-centered people are the artistic type. They are full of philosophy and ideality. On the stage you will find that nine out of every twelve people will be white centre, two blue, and perhaps one black.

"An interesting fact revealed by the examination of criminal records is that there also nine out of twelve names are white centers. This shows that the same nature which we know as artistic and which leads the subject into all forms of original and unconventional thought and action draws people with bad inherited tendencies or whose spiritual development has been neglected or whose social surroundings have not been fortunate, to set at defiance civil and moral laws.

"White centers are the people who are discontented—out of gear with the universe, and who fly at right angles to the existing order of things, instead of moving quietly in the orbit of the life about them. When the spiritual side of white centers is highly developed, however, it produces very beautiful characters—the rapt sanctity and spiritual attitude of the saint.

"The color centre but gives the keynote of a character, and is modified by every letter in a name, and by every name which the subject possesses, both individual and inherited. Every letter has an individual meaning.

"For instance, the initial letter of your surname being D shows that you inherit your intellectual qualities from your father. You will follow more nis bent of thought than that of your mother. D is a letter which always signifies intellect.

"G is the profit number. A George will generally make money. H in a name represents a little hedge which the owner builds about his inmost self. Such nature are reserved and self-sufficient in some degree. N is always an unfortunate number.

"Chromosophy is all a matter of vibration. The difference between two things is a difference of vibration, and everything, even a letter or a number, has a vibration of its own. It is by calculating the difference of the vibrations of the letters of a name, together with that of the birth dates, the keynote, and the numbers, that we can determine the colors and lines of a chromoscope.

"Given everything that will aid in doing so, even the exact moment of birth, it takes about two hours to complete such a chart. Some are quite simple, with few colors, which lie in circles of varying widths about the color center. Others are complex, of many colors, which radiate like beams. All, however, to the student of chromosophy, are readable at a glance, revealing not only the character of a subject but the secrets of his past and future."

The musical keynote which determines which people will agree with each other, and which enters also into the chromoscope, is found through the same number; and this is found by a very old mathematical calculation, in which the letters of the alphabet have the following values:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J.	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Thus take the name John Henry. John represents the numbers 1, 6, 8, 5, which added make 20, which again added gives two. Henry has 8, 5, 5, 9, 7, for its numerical values, which sum up 34, or 7. The 2 of John and 7 of Henry added, make 9, which is therefore the principal number of the name John Henry.

Two and 7, the number of the last name, and the numbers of the month, year, and day of birth, are also supposed to be fortunate and eventful ones for the subject. It is 9 which gives us the key note of this name. Beginning at A, the ninth note of the scale is B. B, therefore, is the musical keynote of the man named John Henry.

"Music will please one best, and prove most soothing, when written in one's own key note," said the chromosopher. "If a man is nervous or overworked, out of harmony with existence, listening to music played in his key will do much to restore him to his normal condition.

"A person gets along best with people having the same keynote, or one which harmonizes well with his. Such people have often entirely different color centers, and dispositions.

"No one should marry a person whose key is not in the same chord as his own; and a woman should take care that the number of the name she will assume when married is to be found among her fortunate ones.

"Naturally a name which is adopted later in life, for business or professional purposes, cannot change the character of an individual. It may, however, seriously affect the success of the undertaking pursued beneath it.

"If the numbers of such a name are not those of the correct name of the subject; if its keynote does not harmonize with his rightful one; or if the colors in the chromoscope of the adopted name are different from his natural colors, he cannot hope to succeed while using it."

Wheat and Tares.

To the Editor:—The words I have chosen for a text on which to base a short sermon, were suggested by an account in your brilliant paper of Jan. 23, of an exposure of a fraudulent medium.

The kingdom of heaven, which Jesus compared to a field, was a spiritual institution. He was a medium, and he chose twelve mediums to carry on the work of spiritualizing the world by teaching and demonstrating that this world and the world which the so-called dead have entered, are in close touch and perfect accord with each other. He foresaw that for filthy lucre mediumship would be prostituted by some and simulated by others; that tares would spring up beside the wheat, and he warned his disciples of the danger they would encounter of rooting up the wheat if they should attempt to root out the tares. That this danger is very great is evident to observing investigators of spiritual phenomena. I have realized this in my own experience of more than thirty years. What, then, shall we do? Accept the above text as our guide, in its broadest, or in a limited and discriminating interpretation.

I have pursued the latter course. When I find a person posing as a medium, who I am convinced possesses no medial gifts, I give my friends the benefit of my discovery personally, and through the press. When I am convinced that a medium supplements his or her genuine phenomena with fraudulent phenomena, I follow the same course. I regard a fraudulent medium as lower in morals, and more damaging to Spiritualism than the one who is a fakir pure and simple. I have encountered some of both classes. When I find a medium who is genuine wheat, I deem it a sacred duty to give my friends privately and the general public through the press, the benefit of my discovery.

Some fifteen years ago, while spending a summer at Onset Bay, I was induced to attend a seance of Mrs. C. C. Bliss, the then, and still famous materializing medium. I was favorably impressed, though no spirit came to me. During the years that have flown since then, I have attended more than fifty of her seances, in Onset, Boston and Chicago. I am convinced that she is an honest woman. I have met my mother and other dear ones in her seances, so perfectly clothed in temporary forms as to be readily recognized, and have received from them messages of love, and other proofs of identity which made doubt impossible.

In October, 1897, my friend, Mr. B. O. Wilson, a prominent wholesale druggist of Boston, came to my home in that city one day to see some spirit picture and to attend with me Mrs. Bliss's seance at her residence but a few blocks away. He had never been at a seance, hence he was a skeptic. His father, who died at the age of 91, materialized his form and features, but could not speak. Mr. W. asked, "Who is it?"

"It is your father," I said.

"Well, he does look wonderfully like father, but why don't he speak to me?"

"This is probably his first experience of this sort, and he cannot talk," I said. The old gentleman bowed to me, and smiled his thanks for my explanation.

The next to come was a lady friend of mine whose portrait Mr. Wilson had examined before we started to the seance. I introduced him to her, and giving him her hand, she said:

"I am pleased to meet you, sir. I am always glad to meet the friends of my friend Thomas"—giving me the name she had called me by when she knew me on earth, forty years before.

After resuming our seats, I asked my friend if that woman resembled the portrait I had shown him.

"Oh, that is the original of the portrait undoubtedly, but it is incredible that she is a spirit. I never saw a more natural woman in my life, or one more elegant in form or charming in manner."

Since the publication of my book, "In the World Celestial," quite a large number of my Chicago medical friends, on reading it, have asked me to direct them to a good medium, I direct them to Mrs. Bliss, 3212 Prairie avenue, and and I am happy to know that quite a number have through her manifestations, become convinced of the truth of Spiritualism. T. A. BLAND,
161 Hoyne avenue, Chicago, Ill.

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

SAN FRANCISCO TO SYDNEY

Life for Three Weeks on Board an Ocean Greyhound.

On December 10, I boarded the steamer "Ventura," at San Francisco. I found the cabins small but clean, those on the upper deck have plenty of fresh air and a fine view of the ocean. Life on an ocean steamer is one of idleness; you spend your time eating, reading, sleeping and chatting.

At 7 in the morning delicious fresh fruit is brought to each cabin sharpening your appetite for breakfast. A delightful tepid salt water bath is then prepared. At 8 o'clock a cornet solo warns you that you have but half an hour for dressing, and at 8:30 another tune means that breakfast is ready.

The purser assigns a place for each guest at the table. The food is well prepared and of as good a quality and variety as found in the first-class hotels in America. After breakfast the passengers repair to the upper or promenade deck, each has his or her own steamer chair which is secured by paying a nominal sum and after a walk on the deck, reading or visiting is indulged in. At 11 o'clock the deck steward refreshes the passengers with hot bouillon and toasted crackers or fruit as you may fancy. Lunch is served at 1 o'clock, after which a siesta is indulged in.

At 4 o'clock tea and cake is served in the dining-room. You enjoy another cornet solo at 6, which is repeated at 6:30, the latter meaning that dinner is ready. At 10 o'clock you can have light refreshment and tea if desired, and if any passenger retires hungry it is certainly not the fault of the steamship company. Among the favorite pastimes are games such as quoits, cricket, and progressive euchre, with an occasional diversion of a concert or literary entertainment. A favorite sport with the gentlemen is to get up a pool of the run of the ship every day. The numbers are sold and drawn. At noon the captain sends in a report of the number of miles the steamer has run for the past 24 hours, and the one holding the correct number is from $50 to $75 ahead, according to the size of the pool. The daily run was from 378 to 400 miles. On Sunday morning religious services were held in the social hall on the upper deck and in the evening in the second cabin.

Among the prominent fellow passengers were Sir Tatton Sykes and Madame Louise, the Countess De Lichterwoldo of London, Honorable N. Barnard, a member of parliament from Victoria, Canada, with his wife; Honorable W. Armstrong, another M. P., from Brisbane, Queensland; Mrs. J. H. Allen, whose grandfather, father and brother have all served in parliament from Sydney. She and her husband were on their wedding trip. There were over one hundred first cabin passengers and about an equal number in the second cabins and steerage. I have never in all my experience in traveling found greater efforts made to please the passengers than on the "Ventura." From the captain to the cabin steward all were doing their utmost to serve our comfort and add to our pleasure. I found that a large number of the cabin passengers were round-the-world travelers, several having made the journey two or three times before.

You have little idea of what it means to equip a ship like the Ventura for such a long journey. This splendid steamer is one of three sister ships of the Oceanic Steamship Co. It is a twin screw steamer of 6,200 gross tonnage, with 100 cabins and three bridal chambers. It takes 140 tons of coal a day to feed it, and 160 men compose officers and crew. When it is understood that nearly all the provisions needed to feed passengers and crew for three weeks are shipped from San Fransico, you will understand that it takes tons of meat, fish, vegetables, fruit, butter and milk. Each of these is stored separately in huge refrigerators. In addition it carries all the fresh water needed for drinking, cooking, and toilet purposes, in huge tanks. The ship manufactures its own ice and electric lights. It carries the American and English mail to the Australian colonies, keeping two mail clerks busy on board sorting the same, and 1500 bags were left at Auckland, New Zealand, the balance taken to Sydney.

The meals are cooked and served and the cabin cleaned by men. Three stewardesses attend the ladies who may be indisposed and serve their meals in their cabin. The work on board is regulated by "bells." At half-past twelve one bell strikes; at 1, two bells; three bells at half-past one, and so on at each half-hour until eight bells strike at 4, at 8 and at 12, when the crews change. The passengers soon fall into the habit of going by the bells instead of consulting their watches.

Seven days after leaving San Francisco we landed at Honolulu. On nearing the island you see a range of mountains stretching several miles into the ocean; these are really extinct volcanoes and barren. Honolulu is the capital and principal port of entry of the Hawaiian Islands, justly called the "Paradise of the Pacific," and remarkable for their scenic attractions and the presence of the world-famed volcano of Kilauea.

Honolulu has a population of about 40,000 people and is enhanced by tropical beauty and splendor which meets the eye everywhere. It has a fine electric car system and beautiful drives for miles around. The cottages are very artistic, buried in gardens of floral beauty. Cocoanuts, bananas and other tropical fruits were ripe, and tasted fresh from the trees are quite different from what we get in Chicago. On leaving Honolulu I felt as if I had made a visit to Fairyland. This marks the entrance into tropical clime and on taking breakfast the following morning on the ship I found that many of the passengers and all of the officers and crew were dressed in white from cap to shoes, giving a dainty, pleasing appearance. The warm weather continued and we crossed the equator on Sunday, Dec. 20, at 9 p. m. Contrary to our expectations, however, the day was not excessively warm.

On Wednesday, Dec. 23, we stopped for a few hours at Pago Pago, one of the Samoan Islands. Robert Louis Stevenson lived on this enchanted isle and is buried there. We found the natives of fine appearance and well-developed. The men were better looking than the women. Their dress consists of a tappa cloth made from cocoa which is bound around their loins, while their ornaments consisted chiefly in shell necklaces. These kind-hearted natives seemed very hospitable, and everywhere you heard "talofa," their greeting, meaning "love to you." At 5 p. m. we steamed towards New Zealand. I had the novel experience of spending Christmas on the Pacific Ocean. Christmas eve the passengers decided to spend by playing progressive euchre. As my experience is decidedly limited, I preferred not to inflict myself on any unsuspecting partners, but as a lady was needed to fill out a tenth table I joined them. Have you ever played progressive euchre and won a prize? If so, you no doubt remember it with great pleasure. I won the booby prize. But not all the briny waters of the Pacific can wash out the memory of the agonies of that night. Should I write a history of how I won that prize it would be a succession of chapters of agonies. I simply could not win. If I had a "lone" hand the bell would ring before I could finish it. Three times there was an even number of points on each side and the ladies were to cut, the highest card winning. Each time I cut the lowest card. I began to grow cold—from my head the chills crept down my spine. My marrow stiffened and my blood jellied, while the hair seemed to rise on my head. Things grew black before my eyes, the jacks danced with the queens while the spots left their accustomed places and danced all over the cards which assumed all the hues of the rainbow except the right one, for if my partner called hearts or diamonds there was not one in my hand and if by accident I had the right or left bower I was so anxious to use it that I played it to win my partner's trick. Of course I couldn't expect to win under such conditions and when the game was over and I won my prize I was so weak I could hardly speak. The prize consisted in a bottle of Worcestershire sauce. I used to like it, but now I could not look a bottle calmly in the face, much less enjoy its contents, nor will I till I can learn to forget the misery I went through Christmas eve while winning the booby prize.

Christmas day dawned beautiful, the weather was ideal and the sea calm. A bountiful breakfast made everybody feel in good humor, and while no doubt the majority were very homesick, the feeling was repressed and everybody tried to be cheerful. The dining-room was beautifully decorated with hangings and ornaments in red, white and blue, also a number of flags, conspicuous the Stars and Stripes. The American flag never looks so beautiful as it will when you get away from home amongst strangers. At dinner the electric lights in colored globes added beauty and brilliancy, favors were placed at each plate, a sumptuous dinner was served and general merry-making was the order of the hour. At the close several toasts were given to the "Officers," the "Ladies," and so forth—and as we were all away from home, and "all in the same boat," all did their best to help make this a happy yule-tide.

On Saturday, the 26th, the boat passed the 180th meridian and 24 hours has been lost in time from San Francisco. Until 12 o'clock noon, it was Saturday, but the afternoon was called Sunday afternoon. The following day, Monday, Dec. 28, we arrived in Auckland, N. Z., where the ship loaded and unloaded over 700 tons of freight. They carry mostly oranges, apples, onions, canned fruit and vegetables, machinery and bicycles for Australian ports, returning with skins, mostly rabbits, sheep pelts, hides, glue stock and hardwood lumber from Sydney, and flax fibre from New Zealand. Auckland is a frontier town and does not impress you as favorably as expected. Little attention is paid to style or beauty. The people walk all over the streets as well as on the sidewalk. I found lovely domestic fruit ranging 20 to 40 per cent higher in price than our own, while one dollar was asked for California oranges per dozen.

On Tuesday morning we started at 6 for Sydney; the journey was very pleasant, and on Jan. 1. I landed about 2:30 in the afternoon in Sydney. The passengers were examined by the government physician before they were allowed to land, and your baggage is next examined by the customs officials. I arrived on the first day of the new year in this new country, having sailed 7210 miles without feeling sea-sick or losing a meal.

Sydney—I could fill pages describing the beauties of Sydney; it has one of the most magnificent harbors in the world. It contains about one-half million inhabitants, with the largest and finest town hall in the southern hemisphere, seating 5,000 people and containing one of the largest and finest-toned organs made. Free organ recitals are given here twice a week. It has the cleanest streets and finest public parks I have ever seen. They cover about 800 acres. I have never seen finer scenery in connection with any city; it seems that everything has been done which nature and man could do to elevate the tone of the people and still I found saloons filled with people, waited upon by barmaids, who were some of the most modern and best dressed women I saw.

Sydney is a fine, enterprising city withal, about 20 years behind our times, the people have little artistic taste. The gentlemen all wear "store clothes" and the ladies are decked out in laces, fringe, and furbelows which look as if from Seigel & Cooper's left-overs from four seasons back. They "do" their hair in most unbecoming wads and wear nets. The trim shirt-waist is an unknown article, but fancy "blouses" take its place. It is midsummer here, but the weather is very pleasant.

I lectured on Sunday evening in Leigh Hall under the auspices of the Psychic Society of New South Wales. Mr. W. Adams is the president. This society has a flourishing lyceum under the direction of Mrs. Hughes. The hall was crowded to the utmost and finely decorated, the audience enthusiastic in welcoming the stranger. They listened with closest attention and were in perfect rapport with the speaker. I have never had a more cordial reception nor found a more delightful audience to address than the hospitable people in the beautiful city of Sydney.

On Jan. 10 and 17, I speak in the Bijou Theatre in Melbourne, and have just received a wire from Mr. W. H. Terry there, informing me that he has arranged for a reception and tea at his home on the evening of the 9th.

But I must close, for the Ventura is returning, and I wish it to bear my "Talofa" to the Spiritualists in America.

LAURA G. FIXEN.

Happiness.

What is your opinion of Happiness?

What are the essentials upon which you think it depends? Money, love, health—nine out of ten persons would say. Reverse the order of the three and you'll have them as they should be. You cannot be happy if your health is bad. Neither can those around you. Ever notice how grouchy a man or woman is who has dyspepsia or any form of stomach trouble? They cannot help it. It's the result of weakened nerves. Don't judge him too harshly. You cannot expect to find a sunny disposition where pain is gnawing away the body, mind and nerves.

Some of them try to get cured—try hard, but finally give up in despair. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) has restored more of these people to health and happiness than any other remedy on earth.

It is a purely vegetable remedy which roots out the cause of the trouble at the the very start. It is a positive and permanent cure for ailments of stomach, liver, bowels, kidneys, heart and blood. It doesn't act like harsh purgatives and cathartics. It does its work gently, thoroughly and with no shock to the nervous system. We want you to try this grand remedy at our expense. Write for a free sample bottle to-day. Gladly sent postpaid. Learn for yourself what it will do, before you buy. We know what it has done, what it will do. You do not. We take this way of showing our confidence in it. Address, Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y.

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"You must either unfold your own mental powers, or remain an automaton," explained a devoted and popular teacher of occult wisdom in a recent interview. "This is what happens to the average individual who simply follows what he has been taught. No one ever succeeded in copying another. Our mission, and a glorious one it is, too, is simply to get out that which is within. The person who is always copying is sure to be in despair; while the one who is continually unfolding is ever surmounting difficulties and casting aside heavy weights.

"Every human being is capable of becoming just what his ideal demands of him, if he sets about it in a scientific way. You cannot divide yourself up into parts, and be in two or three places at the same time, which is just what you try to do when your hands are doing one thing, and the mind is jumping ahead to the two or three next things to be done; for whatever is accomplished on the plane of action must be first wrought out on the plane of thought. If you are going to keep busy at something with your hands, you must keep your mind on what you are doing. And as soon as the mental habit of concentration is perfectly well formed, you have obtained the key which unlocks the door to all knowledge."

There is no power of either body or mind, so the adherents of this new education maintain, which cannot be fully developed by the study of occult wisdom, which consists principally in drills that must be constantly gone through with. Practice, and nothing else, makes perfect. Whatever one would be, painter, artist, singer, writer or poet, there lies within one the wisdom and power to attain one's end.

In striving for this, no rule can be deviated from. There must be a special hour and a special day for the performing of every lesson or drill. The same straightbacked, comfortable chair, placed always in the same spot, facing always the same way in a pleasantly lighted and well ventilated room, must be used by the student. He must assume a position which locks out, as it were, every particle of floating mind stuff that the brain is open to receive before he attains to the power of concentration. By properly placing the right foot over the left, clasping the hands together with the fingers of the right hand resting on the wrist of the left, the student thus locks out the physical senses and enters the realm of the psychic ones. Before doing so, however, the imagination must be brought into full play. Imagine to the heart's desire; for while the student is rising mentally into the desired realm, the creating power is going forth through the unfolding of the inner consciousness to accomplish what the ideal asks for.

Another method is to trace a heavily marked black ball on the wall of the room directly in front of the eyes of the student, who excludes from his mind all but the idea of gazing upon it until the heavy speck melts out of his sight. The student then holds any article whereof a mental picture is desired at the centre of the forehead until it is obtained.

So trivial a thing as gazing into a crystal is said to be of momentous importance in the study of occult wisdom.

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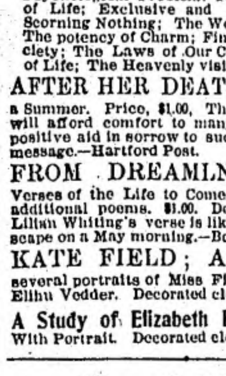

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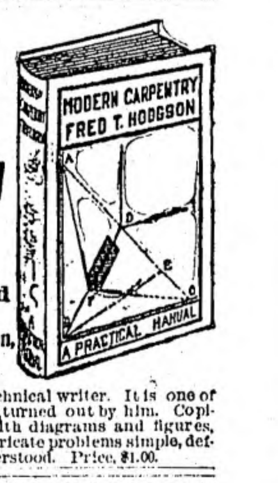

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