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VOL. 31

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THE BURNING BOOK, Will be Placed Before the Bar of "The Open Court" Next Week.

"The Demonism of the Ages and Spirit Obsessions," Will Have a Fair and Impartial Hearing.

This Discussion is Bound to be Interesting from Start to Finish, upon this Important Subject. You cannot afford to Miss a Single Issue while the Discussion Lasts.

HER DREAM CAME TRUE.

Would Die in Six Years—Funeral a Few Days Ago Recalls Tragic Events—Commodore Weatherby's End—Strange Incidents That Followed a Disaster—Young Troy Woman Sees a Vision and Her Death Was Foretold.

Troy, N. Y., A great tragedy that six years ago shook this community as it was never disturbed before or since has been brought again to the attention of the public by a series of startling disclosures that are now followed by the death of a young woman. People who have no faith in dreams and who smile at the sort of thing, may scoff at the incidents herein written down, but there are persons in position to know who have declared their belief in the story of the vision that came to the girl who has recently passed away. It was in the month of October, 1898, that this community was electrified by a disaster on the Hudson river, when four persons went down to death. It was the wreck of the Weatherby yacht and its thrilling details are now recalled in a manner so strange as to be weird.

The Weatherby yacht party of six years ago made up of Commodore Weatherby and Stephen Mallory and two young women, were on the river to pass several miles beyond the Waterford bridge and there the party landed at a quiet resort along the shore that was popular in those days with boating parties. The Weatherby party remained at the landing place until darkness had set in. When they were ready to return home a great storm had arisen and the wind blew a gale. Commodore Weatherby was an experienced sailor and no fears were entertained because his boat was good and a safe one. But an unforeseen accident happened. The water in the river had risen very rapidly and in sailing down the river the Weatherby yacht struck a wire that was used for ferry purposes between the Rensselaer shore of the river and the mainland in the center of the stream. The wire tipped the yacht over and all four persons were drowned.

At the time of the accident Stephen Mallory, it is said, had been engaged to marry a very estimable young lady in this city. This young woman has just died. Soon after the death of Stephen Mallory, his affianced bride had a dream or a vision, call it what you may. In her vision came Stephen Mallory. She saw him as plainly as she ever saw any one in all her life. He spoke and said that within six years from that day she would join him in the great beyond where there is no parting.

Saw Him in a Dream. Six years from the time set the remains of the young woman were interred in the family plot at Oakwood. The death of the young woman of course brought the matter of the drowning of Mallory and of the Weatherby accident prominently to the attention of the public. Doubtless the death of Mallory was a shock to the young woman and, no doubt, she grieved over the matter for some time. But time effaced the tragedy from her mind, and she forgot the dream and its awful prediction; all such thoughts were out of her mind. Two years ago she was married to a well known business man of Waterford. They were very happy together. She had a celebrated speaker for the thought of the prediction that had been made to her in a dream or vision. Yet the vision came true. Several weeks ago she came to Troy on a visit to her mother, who resides in this city. She was taken ill at her mother's home and it was decided best to have her remain here. Suddenly the sickness which had never seemed serious, took a serious turn, and in less than two weeks she succumbed. The death occurred within the time set by the dream of six years ago. So true was the vision and so willing are her friends to accept the same as truth that mention was made of it at the funeral. The clergyman who attended the obsequies in his address at the funeral, told the story of the dream and its significance and from the minister's words have grown the story.

ANIMALS AFTER DEATH.

They Are Seen and Described by a Clairvoyant.

In several recent number of The Progressive Thinker I have noticed communications relative to the condition of animals after having passed through the change called death.

About thirty years ago I listened to a lecture given by one who was then—and is now—a celebrated speaker from the spiritual platform and author of many highly interesting works on the spiritual philosophy and kindred subjects, in which lecture he declared his belief that animals did not exist in the spirit world. I had not previous to that time given that subject any thought, taking for granted that all of God's creatures were so constituted that progression was a natural attribute of their being.

What is man but an animal? We claim to be the highest order or type of all created beings, and so far as we have knowledge there is nothing in mortal form of so high a type. From man there is a gradual descent until we reach the tiny insect. Does it stop there? Some spirits say no; the descent goes on down through the vegetable and mineral. What then? Who can tell?

About twenty-five years ago I had retired for the night but was very wakeful, after a short time my room became light as day, the walls disappeared, I seemed to be in the open air, in the suburbs of a town. I saw a large mansion with a wide, paved front, with large columns extending to the roof. The floor of the piazza was, I should judge, four to five feet from the ground. In front of the house was a beautiful lawn on which was some ornamental shrubbery. In that shrubbery was a beautiful young lady standing a few feet from the piazza, apparently work-

IDOLATRY.

Cunning Scheme to Gain Recognition.

I remember an incident that occurred many years ago while I sojourned in El Paso, Texas, that made a lasting impression on my mind. I had frequently heard the pleasing sound of a distant bell, and made inquiry about it, and was informed that it was the bell of the great cathedral over the river, two miles away in Juarez, Mexico. I concluded to visit that city, and went over one Sunday morning, and had an interesting time, taking observations, and soon realized that I was in another nation, in a city unlike American cities. In the Catholic cathedral the audience chamber is about 60x100 feet, with cement floor, but no seats. Each Sunday it is filled with devotees who kneel or stand during tiresome service of one hour or more; and all glad when it is ended. The Mexicans call it "worship," but to the casual observer it seems that "torture" would express it better.

In the afternoon I went into the cathedral when it was empty, and with several other visitors went into the Chamber of the Holy Saints, one of the rooms of the cathedral. These holy saints (about a score) are images put up in plaster parais—good imitations of humans—look pure—some of them beautiful—all have names—some with feet exposed—placed on low pedestals to be convenient for devotees to kneel down and kiss their feet. This is simple idolatry.

The largest image in the whole group was "The Holy Virgin Mary, Mother of God," and if a true image, she must have been an extraordinary large virgin woman. She did not even show her feet, and the presumption is she had none, but was all solid plaster parais, including pedestal.

The fact is Catholics do not kiss the feet of females—it is only the feet of male saints that are kissed. A virgin mother is a contradiction of words, and the idea of a holy, mocking the intelligence of civilization, and the assumption of sacredness is imposition.

When I first entered this Chamber of the Holy Saints the "boss" of the chamber ordered me to take off my hat. The order came suddenly, and I complied, without any time to think, and I did not know what it meant. I subsequently perceived the meaning, and learned that it meant something of importance to the Roman hierarchy. It meant humiliation for the victim. The act of baring my head was easily done, and of itself a thing of little significance; but if, instead of that, I had been ordered to take off my coat or how the dummies (an older custom) would have been of the same purport and effect. It meant that a Catholic had required of a non-Catholic an act showing respect and recognition for church authority. It meant that a non-Catholic visitor, by baring his head, was made to show reverential respect for Catholic superstition.

I did not feel exactly comfortable, waiting through the Chamber of Holy Saints, with hat in hand as a token, and reminded that I was apparently shamming reverence for dumb idols, of no more importance than painted dolls. No Catholic can ever play that game on me again.

An individual instance of this kind is a matter of little importance; but when such cases can be counted by the thousands, yet annum, it becomes a matter of serious consideration. Catholics have many cunning ways of requiring recognition and respect and reverence for their religion.

In some localities Catholics "hold the balance of power" and have great control and influence over many people who submit to their requirements; and they often get what they want by the asking.

The controlling influence of Romanism in politics is a fact, and our Congress has often been to this invisible and invincible force. Our politicians generally are cowards, afraid to say or do anything that may offend Catholics.

The secular press dare not publish the sins and wrongs of that church, because it fears the power of the hierarchy. No authority should be considered too sacred to question.

A. H. NICHOLAS.

Do Animals Think?

Many seem to solve the problem to their own satisfaction by saying that animals act by instinct and man by reason. I wish he did! But, in fact, the subject is much more complex. Others believe, or think they believe, that their pets, especially dogs, are as intelligent as man.

Many, again, seem to entertain two entirely opposite and contradictory opinions. I often hear people say their dog, for instance, can do everything but speak. But I ask whether it can realize that two and two make four, which is, after all, a very simple arithmetical calculation, much doubt is generally expressed. That the dog is a loyal, true, and affectionate friend all will gratefully admit; when we come to consider the physical nature of animal, the limits of our knowledge are almost immediately reached.

The difficulty of determining the intelligence of dogs is increased because they are so quick in seizing any indication given them, even unintentionally. This is well illustrated by an account Sir William Huggins gave me of a very intelligent dog, appropriately named "Kepler," belonging to him. A number of cards were placed on the ground, numbered respectively 1, 2, 3, and so on up to 10. A question was then asked—the square root of 9 or 16, or such a sum as 6 plus 55, minus 3.

Sir William pointed consecutively to the cards, and the dog always barked when he came to the right one. Now, he did not consecutively give the dog any sign, yet so quick was it in seizing the slightest indication that it was able to give the correct answer.

This observation is most interesting in connection with the so-called "thought-reading." No one, I suppose, will imagine that there was in this case any "thought-reading" in the sense in which this word is generally used. Evidently "Kepler" seized upon some slight indication unintentionally given by Sir William Huggins. The observation, however, shows the great difficulty of the subject, while it certainly seems to demonstrate a certain amount of psychic power.

I confess, indeed, that I cannot understand how anyone who loves animals, or ever has devoted any study to them, can doubt that they possess some power or reason. Many of their actions are unconscious and instinctive; so are some of ours, as we may see by watching a child; but practice enables us to walk or run almost automatically.

The social habits of ants afford other arguments which seem conclusive. Take, first, their relations with other insects. Those between ants and aphides, which have been called ant cows, are indeed most remarkable. It is not merely that the ants milk them, tend them, defend them from attack, sometimes protect them by earthen enclosures from too great summer heat, but over and above all this, they collect the eggs in autumn, keep them through the winter, and plant them out on their proper plant in the spring. Some of the root aphides may always be found in ant's nests, but I was much puzzled years ago by finding in ants' nests some black eggs, which obviously were not those of ants. Eventually I ascertained that they belonged to a species of aphid which lives on the leaves and stalks of plants.

These eggs are laid early in October on the food-plant of the insect. They are of no direct use to the ants, yet they are not left when they are laid, exposed to the severity of the weather and to innumerable dangers, but are brought into the nests by the ants, and tended by them with the utmost care through the long winter months until the following March, when the young ones are brought out and again, placed on the young shoots of the daisy. This seems to me a most remarkable case of prudence. Our ants may not, perhaps, lay up food for the winter, but they do more, for they keep during six months the eggs which will enable them to procure food during the following

summer, a case of prudence unexampled in the animal kingdom.

Mr. Grote, the historian, in his "Fragments on Ethical Subjects," regards it as evident necessity that no society can exist without the sentiment of morality.

Everyone (he says) who has either spoken or written on the subject has agreed in considering this sentiment as absolutely indispensable to the very existence of society. Without the diffusion of a certain measure of this feeling throughout all the members of the social union, the caprices, the desires, and the passions of each separate individual would render the maintenance of any established communion impossible. Positive morality, under some form or other, has existed in every society of which the world has ever had experience.

If this be so, the question naturally arises whether ants also are moral and accountable beings. They have their desires, their passions, even their caprices. The young are absolutely helpless. Their communities are sometimes so numerous that, perhaps, London and Pekin are almost the only human cities which can compare with them. Moreover, their nests are no mere collections of independent individuals, nor even temporary associations, like the flocks of migratory birds, but organized communities, laboring with the utmost harmony for the common good. The remarkable analogies which, in so many ways, they present to our human societies render them peculiarly interesting to us, and one cannot but long to know more of their character, how the world appears to them, and to what extent they are conscious and reasonable beings.

I have not, at any rate, nor, indeed, has anyone else, ever seen a quarrel between any two ants of the same nest. All is harmony. If, indeed, they are compulsorily made drunk, then, no doubt, they begin to quarrel. But no ant would voluntarily so degrade itself. Among the so-called higher animals which live in association, if one is old or ailing, it is often attacked. This is never the case among ants. Instances of active assistance are, indeed, common. I have often witnessed cases of care and tenderness on their part.

In one of my nests there was an ant which had come into the world without antennae. Never having previously met with such a case, I watched her with great interest, but she never appeared to leave the nest. At length, one day, I found her wandering about in an aimless sort of manner, apparently not knowing her way at all. After a while she fell in with some ants of other species, who directly attacked her. I at once set to separate them, but, whether owing to the wounds she had received from her enemies, or to my rough though well-meant handling, or to both, she was evidently much wounded, and lay helplessly on the ground. After some time another ant from the same nest came by. She examined the poor sufferer carefully, then picked her up and carried her away into the nest. It would have been difficult for anyone who had witnessed the scene to have denied to this ant the possession of humane feelings. In face of such facts as these, it is impossible to regard ants as mere exquisite automatons. When we see an ant-hill, tenanted by thousands of industrious inhabitants, excavating chambers, forming tunnels, making roads, guarding their home, gathering food, feeding the young, tending their domestic animals—each one fulfilling its duties industriously and without confusion—it is difficult altogether to deny them the gift of reason; and the preceding observations tend to confirm the opinion that their mental powers differ from those of men not so much in kind as in degree.

The above by Sir John Lubbock, contains much valuable information with which Spiritualists should be familiar. But are animals of any kind, immortal? That is an unsettled question, in view of the fact that our Spiritualistic savans differ widely in regard to it.

STUDENT.

IS THERE RECOMPENSE?

Tired beating heart, that ne'er will thro' again!
Beautiful loving eyes that looked through tears of pain!
Have ye found the mystic haven of your dreams?
Bathed in halo of heaven's golden beams?
Tender pleading hands that reached the silvery light!
Lips quivering prayer all through the dreary night!
What have ye found freed from the dusty tomb
To recompense for all life's care and gloom?

Speak to me, beloved, from out the shadowy dream!
Bring me a rosebud from o'er the dusky stream!
Tell me an angel's robe wraps thee all complete,
And that celestial breezes fan thy royal cheek?

Tell me, dearest, have you found the silent stars
That gleam and glimmer over glowing
Found peace and rest in that world from din and care!
And do you know and love me just as dearly over there?

Do you visit often the home you used to love?
And was there another awaiting thee above?
Come, my beloved! I so long to see thy face,
Sitting beside the hearth-stone, thine own familiar place.
—Rose L. Bushnell Donnelly.
San Francisco, Cal.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no motion but the bottom—Fallen.
Those who try to break the fall of orthodoxy will only make the fall heavier at last—Goldwin Smith.

THE GOLDEN RULE

And the Ethics of Spiritualism.

To the Editor:—Many, doubtless, will be surprised and deeply grieved, and none more than I, to note the Progressive Thinker's endorsement of the Chicago Tribune's wholly selfish, narrow and purely worldly-wise conclusions as to the origin, intent and possible practical application to human affairs and everyday life of the Golden Rule.

To commend the work of Baer—"God's right hand man"—in connection with the coal famine, by which diabolical work, solely in the interests of greed, pursues the innocent children and others suffered and many perished, is a piece of brazen effrontery, to shame the orthodox devil. It is said of the rule under consideration that it is not practicable, has never and can never be lived up to except in connection with omniscience, and all because its sanctions forbid the devouring of the weak by the brutal stronger. This natural law is as old as human consciousness, and its vital importance as a guide and governor in human affairs has been insisted upon by each and every world-famed epoch maker since the dawn of history. To say that the rule we are considering, has not and cannot be obeyed is a manifest libel on the life work of every true mother in all past and present time.

The law of love is the compelling force that makes easy a true compliance with this divine law.

The Tribune's closing suggestion that the world is "tired of being told to be good if it would be truly happy," is a clincher. Yes, the "world" is very "tired" of being told to treat every man as a brother because the interests of one are interests of all, and each reaps the things he sows, though the harvest sometimes seems to be late.

True, the drift of mortal affairs seems to proclaim this regulator of human conduct a long-lost device. But what do spiritualists know on this subject?

All who wish to know and have audience with the unseen do know that only a thin veil separates us from the life and land where this simple, immutable law separates the sheep from the goats, and the roads will go to their quarters asking no questions. Built on too low a scale in mortal life to be willing to do right because it is right, they will have ample time in the slums of spirit life to figure out the profits of their earthly career. Filled with disappointment and vindictiveness, they can and do go out to vex and oppress poor mortals on the carnal plane.

Doubtless a majority of the inmates of the insane asylums are the victims of those who in mortal life could not abide the golden rule. In connection with this thought let every mortal take the lesson to his soul that his only safety from the evil influences coming up from those lower realms of spirit life is in living the pure unselfish life the golden law lays down for our guidance.

Spiritualism is in the world for a definite purpose. It behooves us, as Spiritualists, to ask ourselves, what is our purpose? What that purpose is, we find out merely to prove that death does not end all? Hardly. Is its purpose fulfilled in setting before intellectual giants to gibbering like monkeys over the origin of life, or evil, or a lot of other things past finding out in this life? Again, hardly.

Let us take to our souls and hold it there, the thought that our purification and uplifting morally and mentally is the prime object of this mighty spirit influx. A thousand voices from the upper spheres of the veiled land declare and urge this important fact to the morally clean who have ears to hear.

The Wanderer in Spirit Lands is a narrative of facts. The Psychological Crime book is no fake. Demonism of the Ages is no false alarm, and the way will take heed. The thought so often advanced that death lands the subject on a higher plane regardless of moral fitness is a dark and damnable heresy.

Let no one surmise that this scribble is hankering for the stale fustian of orthodox. Paine or Ingersoll was never further away from such longings; but those whose eyes and ears are alert for the whole truth are made painfully aware that the whole truth of human responsibility and answerability is heartily hated by a large body of would-be leaders in spiritual thought and work.

Just a word to those who kick so vigorously at the oft-repeated statement that like attracts like in spiritual natures.

Every one has his weak point or points, hard to discern by the victim of the power. The weak point is the lust for power or place. Such a nature attracts spirits to himself of the same order who promise him the earth, and their malicious sport with the victim has begun. The door once entered, those leeches can only be dislodged by a general moral housecleaning on the part of the victim. And so on, through the whole catalogue of base desires and moral failings.

Whether you are a hanger-on to Spiritualism, an orthodox or an atheist, any suggestion that you do to others as you would not have others do to you is an invitation to do yourself a wrong, and thus evil grows to a monster of hideous mien, and no outside power in the universe can relieve the victim. As already stated, only a thorough overhauling of the moral spiritual nature, always aided by pure spirits attracted by the conflict raging between right and wrong, between light and darkness. Be not dismayed at this picture, though it is true to life, as this writer knows by experience. They that are for us are more than they that are against us; provided we stand for the best that is in our own natures.

Those who thus stand can never fall, and no obnoxious spirit can prevail against them.

If our Spiritualism does not work for us honesty, purity and general uprightness of soul, then it is no more to us than sounding brass or a tinkling cymbal. Great is our opportunity; shall we see and seize the same, or shall others

TREND OF SCIENTIFIC THOUGHT.

From the Material to the Vital and Spiritual.

I have been looking, for a decade, and watching its coming for several years, for the change in the trend of scientific thought, from the material to the vital and spiritual. It has surely begun, and is progressing with speed that is simply marvelous.

The two last utterances, the ink is scarcely dry which records them, from sources the highest, both evidence and will influence the change in this direction of scientific thought. I refer to the notable article of Oliver Lodge on Electricity, in Harper's Monthly, August, and the address of the president of the British Association for the Advancement of Science, published in Science, August 26, both of 1904.

I had the opportunity to deliver an address a few months ago on the subject, "Science and Religion." Not Merely the Handmaid of Religion. Had these two articles been published I could have pointed to them as corroborating, my position and statements. Truly the world is moving so fast that it keeps a man sixty years old "on the go" not to be left behind, a little.

Sir Oliver Lodge says near the close of his magnificent discussion, and being led to this conclusion by the facts he had considered, "I look to the time when laboratory workers will exhibit matter surely formed from stuff which is not matter, and not as now only recognizing the transportation of pre-existing complex atoms into simpler forms." Two other equally great men are referred to as taking the same position. Further he says, "The physical basis of life eludes us still, and will until we are willing to look outside our material environment into another order of things, etc."

The address of the president of the British Association—I can hardly find terms sufficiently superlative in quality to use in its designation—leads to the same conclusions, though in more guarded terms. His scholarly and able interpretation of the facts of science especially those of more recent discovery, lead to where we "Touch the frontier beyond which physical science has no jurisdiction."

The society he addressed was scientific, his audience were scientists, and he rounded them off with the words, "The end of the material frontier opening into the immaterial and ideal, was not their business. The material was dropped, left behind, the ideal, and of necessity the spiritual is entered."

What a change, in and disclosed from such sources! Were such addresses possible ten years ago, even five?

In a nutshell this is the position of the science of the hour: Physics is the true scientific foundation, the basis of sciences, and philosophy too. From physics to philosophy. Starting with the gross, the material, we go on to the spiritual, nor is there any stopping until we reach the latter, the last, the ultimate. It behooves us, as Spiritualists, to ask ourselves, what is our purpose? What that purpose is, we find out merely to prove that death does not end all? Hardly. Is its purpose fulfilled in setting before intellectual giants to gibbering like monkeys over the origin of life, or evil, or a lot of other things past finding out in this life? Again, hardly.

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WORDS OF CAUTION.

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

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.

Philosophical Correspondence.

Replying to a scholarly friend the other day who had written:

"To me the La Place doctrine of 'fire mist' as the material of which worlds were made, is as absurd as is the six days' creation theory. The prodigious pressure of gravity is the cause of a planet's internal heat. All planets are slowly growing by meteoric accretion. The heat at the surface of our earth, caused by radiating from its hot core, is not one-sixtieth of a degree. It is a thousand or more times less than the heat imparted by the sun. The sun's heat-rays do not radiate through interstellar space. This scientific fact alone explodes the theory of cooling worlds."

In the course of our response to the views of our philosophical friend, W. H. Burr, Esq., of Washington, we wrote:

It is astonishing the ignorance of the world only 150 years ago. Scientists estimate the accretion to the earth from without from meteoric showers and cosmic dust at twenty miles. It probably is many times greater; for the process has been going on through countless millions of years.

As illustrative of the want of knowledge a few generations ago, we have a copy of "Cheselden's Anatomy of the Human Body," originally written in 1740, reprinted in 1811, and used for many years thereafter as a reliable text book in medical colleges. The author devotes many pages in a futile effort to ascertain the uses of the lungs in the animal economy. He says, p. 173:

"The known uses of the air's entering the lungs, are to be instrumental in speech, and to convey effluvia into the nose; but the great use of it, by which life is preserved, I think we do not understand."

Our author then struggled through several pages in a vain attempt to determine the real uses of the lungs, though he found they were independent, able to sustain life. "Animals soon die in air that has been burnt," he says.

It was twenty-four years later, to wit: In 1764, that Dr. Priestley, and a year later, the Swedish Dr. Scheel, divided the atmosphere into its primary elements, and discovered that it was the oxygen in the air which supported combustion, and which the lungs secrete and pass on to the blood, giving it a ruddy color, which is indispensable to life. It was Sir Humphrey Davy, many years later, who really applied the knowledge gained by Priestley to practical use. La Place, like Cheselden, philosophized on subjects of which he had no real knowledge. Everybody was groping in the dark desiring to know the wherefore of nearly all things pertaining to science. It is to be regretted that his seat was nearly as ignorant as he was his creature of even the fundamental principles of science, talking his "holy bible" for authority, until modern knowledge gained supremacy over the ignorance and mythology of the ancients.

In the words of the closing stanza of a poem, sung at the celebration in Philadelphia, at the completion and opening of the railroad connecting that city with New York, probably about 1834:

"Yet boast we not the powers of mind
Must onward, onward go,
Our sons in turn will chance to find
How little is all we know."

A License Is Demanded of Genuine Mediums in Los Angeles, Cal.

George E. and Maud Chesbro, Spiritualistic mediums, charged with practicing their profession without a city license, were convicted by a jury in Justice Austin's court last yesterday afternoon after ten minutes' deliberation. Sentence will be passed to-morrow morning. It is certain an appeal will be taken to the superior court, as Chesbro once before was convicted in the police court of a similar offense and escaped on appeal, Judge Smith holding that as he was a regularly ordained minister of the Spiritualist faith, it was not necessary for him to take out a license for him to practice his religion.—Los Angeles Express.

Mr. and Mrs. Chesbro are among the foremost workers in the ranks of Spiritualism, and they naturally would refuse to pay a license to allow them to exercise their gifts of mediumship, hence their arrest and conviction. The State Association of California should step to the front at once, and assist them to carry the case to a final decision in the higher courts. Possibly the N. S. A. can render some assistance. It should, if possible to do so.

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

Creeds the Product of Ignorance.

The creeds of churches were built on the ignorance of the ages in which they had birth. There is not a single exception. The older the church the greater is their display of the lack of knowledge. Even those the most modern, were written by clergymen who were educated in church lore, with but little knowledge of science.

Such were our reflections the other morning as we looked on the destructive work of the warring elements of the night before. With branches of trees, fallen chimneys, signs hurled from their fastenings, telegraph wires broken down or tangled in confusion, and telephones burnt out, we recalled the words of Rev. Hervey, in his "Meditations," written 150 years ago, where he expressed the popular idea, holding God directly responsible for every movement in the material universe. Discouraging on the raging winds he said:

"How mighty, how majestic, and how mysterious are thy works, thou God of heaven! When the air is calm where sleep the stormy winds, and in what chambers do they repose, or in what dungeons are they confined, till thou art pleased to awaken their rage, and throw forth their prison doors? Then, with irresistible impetuosity they rush forth scattering dread and menacing and destruction."

The author continues at length eloquently describing the action of the furious elements in their wildest rage. Throughout his production, he makes "him who holds the winds in his fists," immediately responsible for their ravages, and representing them as divine messengers sent forth for punishing man for his disobedience.

Had the author known the source of the winds, could he have been so false to truth? They are nothing but air in motion to establish an equilibrium, the dense air of one locality rushing in to fill a partial vacuum in another locality, caused by heat and expansion, hence lighter than the surrounding atmosphere. Thus learned he would have seen the winds obey a natural law, as does water in seeking its level, and that man's good or bad conduct, his prayers on the one hand or curses on the other had nothing to do with the subject.

The law existed before man had a being, and it will remain in active force though all life be swept from the earth. And yet, when the seemingly angered elements are doing their worst, the Christian, still trusting in his mistaken creed, will fall on his knees in prayer, importuning God to stay his vengeance, "the resentment of Omnipotence," as Hervey puts it.

We apprehend all the processes of nature, from the grandest to the most minute are carried on in obedience to fixed and changeless law; that that law is inherent in matter, and "cannot act other than it must and ought to act."

Defends Right of Man to Think for Himself.

Mott R. Sawyers, who has occupied the pulpit of the Second Presbyterian church in Davenport, Iowa, for several years, is reported to have delivered a rather unusual sermon lately at his church, holding to the tenet that it is the right and duty of each man to decide for himself in matters of religion, whether he shall accept certain doctrines or not, rather than trust to religious organizations to define his belief.

He said in part that the Apostles' creed is a good statement of accepted Christian belief, but it has no binding authority. There is no satisfactory evidence that the Apostles had anything to do with the compilation of it. It can not be justly required of anyone that they hold explicitly to the statements therein made. We must use independent judgment in such matters. The first requisite in religion—the very first—is that a man should be honest. If there is anything that you do not believe, do not pretend to believe it. No matter if it is declared to be faith of the church universal.

The church universal has been mistaken more times than one. "Infallible" authorities have shown themselves to be unreliable guides. They have made too many errors to have any right to ask us to trust them without question. Take what you honestly believe and let the rest go. An honest man in the twentieth century is much more likely to be right than one in the superstitious sixteenth, or the fanciful second, or the dark ones between. The most insane stupidities have been and still are taught in the name of religious authority. Let us not forget Copernicus, Bruno, Galileo, Vesalius and scores of others who were condemned by the religious opinion of all denominations for their own times. But they were right and the religious authorities were wrong. Christ does not say, "I am custom," "I am tradition," "I am ecclesiastical decree." "I am the truth," and those who would seek him must seek for the truth. Who cares what men in the past have believed? We want to know what is true. The vital question about any doctrine is not, "does the church teach this?" but "is this true?" We must not care whether our faith is historic, but whether it is right.

The idea of having prepared by alleged superior bodies, detailed statements of doctrine, to which all must subscribe, whether they understand them or not, in order to be declared within the fold, is not Christ in the story and is bad in practice. It has caused more dissensions than it has healed, and has resulted in the perpetration of many harmful errors. It is based on the idea that the people can be trusted. But the people are the church. That a dog recognition of the divine right of every man to have his soul unshackled, is safe, is shown by the Church of the Disciples which is as unified, as loyal and as scriptural as any and during the last fifty years has shown the greatest increase of all.

There is a place for independent thought in religious matters, but there is no place for flippant unconcern.

Honor Well Bestowed.

We doubt not, all Spiritualists will join us in extending hearty congratulations to our friend and the staunch friend of Spiritualism, Dr. H. V. Swearingen, of Fort Wayne, Ind., who has been elected joint state senator for the counties of Allen and Adams.

It speaks well for Dr. Swearingen's high personal standing and character where he is best known that in his election he has overcome an adverse local majority in the two counties of nearly five thousand votes.

Whatever their party affiliations may be, we are glad to see good Spiritualists elected to state legislatures or other responsible positions. Such men have opportunities for great good in politics.

posing and thwarting the machinations of various enemies to our cause. There is need of such men in state legislatures, and that Dr. Swearingen will be found the right man in the right place, when occasion requires, cannot be doubted by anyone who is cognizant of his abilities and his devotion to right and truth.

In the election of Dr. Swearingen it is a case of honor well bestowed.

Japan's Religion and People.

Everything pertaining to Japan and its people is of especial interest at this time, while the war is on between that country and Russia. Among those who have endeavored to place before the world a clear and correct interpretation of Japan and the Japanese character, and the real life of its people, probably no one has succeeded so well as Lafcadio Hearn in his latest book, published just before his death.

Mr. Hearn is convinced that no real understanding of the Japanese country and people is possible unless the past and present religious conditions are well apprehended and appreciated—and this is doubtless true.

Much effort has been made to Christianize Japan, by zealous missionaries, and because of the tolerance shown to the work of missionaries, great hopes have been formed that Japan would speedily accept Christianity. But Mr. Hearn's close observation convinces him that Japan is by no means ready to accept the Christian faith.

More than that, he does not think it in the least desirable that she should adopt the new form of religion. Succinctly stated, his opinion is that Japan has been able to accomplish what she has because of her old religion and social training, and that she is able to maintain her strength because, under the present conditions of social activity, she continues to maintain a great degree of the ancient discipline.

He reasons that, "No religion, least of all the religion of the dead, can suddenly lose its hold on the people who evolved it. When that sentiment utterly falls, the heart of a nation will have ceased to beat."

In Mr. Hearn's opinion, although the new generation is taught in thousands of primary schools the rudiments of science and the modern conception of the universe, the fact and sentiment of ancestor worship has not been affected to an appreciable extent, and never will be.

"Never," says Mr. Hearn, "will the East turn to the West, and the dogmatic requires the convert to deny his ancient obligation to the family, the community and the government."

The Invisible Brought Into View.

This is truly said to be an age of invention, and it is an interesting problem: How far the psychic vibrations that are a prominent feature of modern times are the underlying and inciting cause of the wonderful inventions that stir and thrill with amazement the modern progressive mind.

Among the latest inventions is one that will appear with unusual interest to the minds of Spiritualists and those familiar with spiritual phenomena. As stated in a daily paper, not long ago a new type of high-power microscope was invented by which the emergent beam of light which enters the eye of the observer is so expanded as to fill the pupil of the eye. Before that invention the beam of light from a microscope of remarkably high power was insufficient to fill the pupil and the vision was blurred. With the new device a diatom is magnified to 10,000 diameters and its structure is made perfectly clear.

Two European savants have lately worked out a microscope attachment by which the range of vision is increased to a new and marvelous degree. Particles and forms not dreamed of before or known only theoretically flash into view, chemical changes hitherto invisible become apparent and the actions of bacteria are easily noted.

So great is the power of the improved instrument that the word "microscope" is sufficient to express its character. The term "ultramicroscope" has been coined to meet the need. The use of the ultramicroscope in chemistry, in medicine, in disease, in horticulture—in fact, in almost every department of scientific investigation—promises new and continuous discoveries that will help humanity in a hundred ways and make life more significant and more desirable.

Now that we can photograph stars that are invisible through the most powerful telescopes, and that we can utilize rays of light beyond the visible spectrum and can almost see the theoretical molecule, we have gone much farther than hitherto in our knowledge of the universe. We are beginning to comprehend even hidden quarters hitherto made through the press of this time.

It is now a matter of history that the twelfth annual convention of the N. S. A., held in St. Louis, passed off with the best of harmony and success, that every session was attended by a large number of brainy delegates whose work showed both an interest in the National Association and its objects, and in the cause of Spiritualism in general.

At that convention, and later in board meeting of the trustees, that able writer and thinker, Mr. Hudson Tuttle, of Berlin Heights, Ohio, was commended for his good work as Editor-at-Large, and he is retained to fill that position for another year. The friends of Spiritualism are invited to send to Mr. Tuttle, any printed matter they may see in the secular or religious publications that pertains to his work of reviewer or critic.

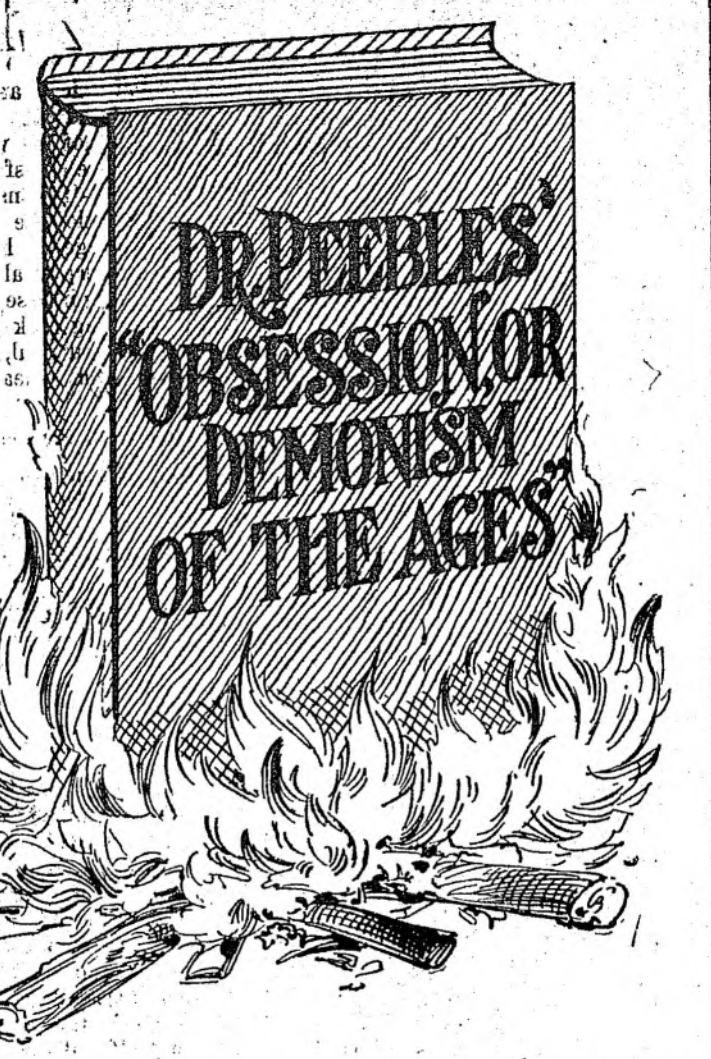
Mr. John W. Ring of Galveston, Tex., is retained as General Superintendent of Lyceums, and his little lesson paper for the use of Lyceums is commended by the N. S. A. Officers and all friends of lyceums are requested to give Mr. Ring their encouragement and aid in any way they can, and to correspond with him concerning his work and the paper which he prints. This lyceum cause is a noble one and should be well sustained.

The N. S. A. special missionaries at present, are Mr. and Mrs. E. W. Sprague, whose good work as itinerant needs no mention from us. Our missionaries at large for the current year are Mr. M. G. Gitzke, Rev. Geo. H. Brooks, Mrs. Carrie E. Tving and Mrs. Loe F. Prior.

The sincere thanks of the N. S. A. and its constituents are extended to all the spiritual papers for their unflinching help and courtesy towards this organization at all times. The earnest thanks of the N. S. A. and its members are also extended to all speakers and mediums who assisted in making the late convention a successful and important gathering for the dissemination of the truths of Spiritualism.

The Mediums' Relief Fund is being largely and steadily drained by its monthly output. Since our last report another return has been added to the list. In the person of Dr. B. Franklin Clark, of Belvidere school farm, Dr. Clark is nearly helpless and blind, and

Burning Doctor Peebles' Book



The Open Court.

Next week we shall commence a session of The Open Court, to take into calm and deliberate consideration the remarkable sensational book by Dr. J. M. Peebles, entitled "Obsession, the Demonism of the Ages." Some would like to burn it, thus rekindling the fires of ignorance, superstition and bigotry. They think it will drive investigators away, and prove of lasting injury to our cause. Others, on the contrary, regard the book as possessing great merit, presenting facts of great value, which should be known not only by Spiritualists, but by all who are interested in Occult subjects, or who intend to investigate the claims of Spiritualism. Under the pretense, "You will injure the cause of Spiritualism," many Spiritualists have become narrow, bigoted and hide-bound, and have actually driven many of our leading minds into the liberal churches. The Progressive Thinker is cosmopolitan and aims to present all sides of a question, and in so doing it has as its patrons the most intelligent readers, the most critical minds, the broadest and best class of people in our ranks. Those who read it weekly stand on a higher plane by far, intellectually and spiritually, than those who are in "constant fear" that if the whole truth be told or discussed, our "cause will be injured." You can become self-poised, self-reliant, and a comprehensive thinker by reading The Progressive Thinker each week. It stands at the head in circulation and influence.

FROM THE N. S. A. HOME OFFICE.

To the Editor:—It gives me pleasure to submit to yourself, and to the readers of your valuable journal the following announcements which are of interest to Spiritualists at large—perhaps some of these matters are already known to the public, but no official notice from headquarters has been made through the press this time.

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SPIRITUALISM AND SCIENTISTS.

Dr. James H. Hyslop's Conclusions Considered.

A remarkable change is shown in the public mind as responded to by the press, when the hitherto tabooed or insidiously mentioned subjects of Spiritualism and telepathy are not only treated fairly but introduced with startling headlines.

When it was announced that a telepathic message had been correctly sent from Minneapolis to Brooklyn, Dr. James H. Hyslop came out with the statement that the Society for Psychical Research had succeeded in sending such a message across the Atlantic. It was sent in English and delivered in Latin. Therefore Dr. Hyslop quickly concludes that: "Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires." It is true that in the instance cited by Dr. Hyslop, a spirit messenger is the most plausible explanation. The delivery of the message in Latin would seem to require the interposition of an intelligent being, able to translate English into that language. But are all the facts thus explainable? Dr. Funk takes a quite contrary view. He believes in thought waves, and as far as at present possible, the scientific investigation of this subject sustains his position. I cannot here give an accumulation of facts to prove this theory, and content myself with one which came into my own experience.

Some years ago when Dr. W. H. Terry, editor of the Harbinger of Light, Australia, visited me, during a walk we rested on a stone wall. Recently passing that way I seated myself in the same place, and a tide of memories of our conversation came to me. I thought intently of my dear friend, and seemed to come in touch with him. Yesterday I received a letter from him, saying that he had written because he felt that I was thinking of him, and at that moment was seated on the rock where we had sat together. The matter had made such a vivid impression, that I remembered the exact date, and allowing for difference of time, the impression received by Dr. Terry was strictly correct. Of course a spirit might have been an independent carrier, but it is not more "scientific" to conclude that thought waves carried the intelligence and found in his mind a receiving instrument?

The scientific method has for its fundamental rule, to explain everything by natural causes and not take spiritual causes until compelled to do so by the failure of the first.

Mediumship is sensitiveness to thought-waves, whether from a spirit or person in the flesh. The intercommunication of spirit is by this means, and to deny the existence of thought waves, is almost equivalent to denying the possibility of spirit communion, for it is denying the means by which it is performed.

When a message is sent from St. Louis to Cleveland by wireless telegraphy, it is explained on the theory of electric waves. It might be said that the message was carried by a swift-footed messenger, as a spirit is supposed to act, but would it not be more scientific to accept the latter if the facts all pointed to direct transmission?

By thus placing spirits as the active agency, Dr. Hyslop abandons the "scientific" position he makes so conspicuous. He says:

"None but scientists should tamper with the weird phenomena of nature represented by telepathy. Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem."

Spiritual phenomena have been investigated during the past fifty years by all classes and cults, from the uncultured to those in the first ranks in science and philosophy; millions have been converted to a belief in Spiritualism; a library of more than a thousand volumes has accumulated; a National Association has been these eleven years established, with missionaries in the field, and the work of building and consolidating, is well under way.

Now comes Dr. Hyslop in the name of the American and English Psychical Society and calls a halt. We have no business with our own! We must wait, all the millions of us, for scientists to decide on our "weird phenomena." Have not our scientists decided for us? Have not Wallace, Crookes, Varley, Hare, Myers and a host of others, almost equally eminent, decided? Are we to be told that we are incapable and must hold the knowledge we have acquired in abeyance against the decision of the Psychical Research Society?

Not a Spiritualist in the world but will be glad of any and every success of the Research societies. There are wide fields of unknown regions for exploration. But the members should not flatter themselves that they hold the Spiritual movement in abeyance. Spiritualists feel that the greatest of all propositions, that one lying at the foundation, that there is an existence beyond the grave, that spirits return and communicate, has been demonstrated by them, and to them, countless times. They do not care for the way, as you please. They further demonstration even by the most rigid methods of science. Justly they feel that their veracity and ability is challenged by the devotees of science.

It is a scheme of Dr. Hyslop to endow an institute to prosecute this "investigation with all the methods of the most rigid science, so that people who have experiences will not have to bear the brunt of the accusations that are so generally made against them."

Such an institute as an adjunct to the Psychical Society would be useful, and there is a clear field for its research. But instead of leading the spiritual movement, it would be only an auxiliary. Spiritualists will not object to your scientific method. They will say go over the ground in your own way, as you please. We have already explored its main features and pre-empted the country.

If there is collected an endowment fund, it will come from the "scientists" and not from the Spiritualists. Henry Seybert's gift to the University of Pennsylvania, illustrates how much Spiritualism will gain by subsidizing the "scientists."

A great deal of valuable information has been gathered by the Psychical Society, and they have scarcely begun, and whatever they may achieve, Spiritualists will welcome. These new investigators must not, however, forget that equally capable men have gone before them as explorers and demonstrators, and after half a century of constant growth it comes with poor grace to them to be told that all their work is as nothing and that they are to be told that they have an opinion until the scientific method has been applied by experts.

HUDSON TUTTLE.

Editor-at-Large N. S. A.

REDEEMED AT LAST.

Two ancient maiden sisters woke

One morn in spirit land,
And gazed in wondrousment about,
Then wandered, hand in hand,
Until they met a spirit bright,
Who drew them by his smile,
Then led them to a shady nook,
And bade them rest awhile.

"How sweet to rest!" the younger said;
"For many a weary year
I've longed for rest—just sweet, sweet rest,
And now I've found it here."

"But, my dear sir," the elder said,
"We must not tarry here;
'Tis dark, and damp, and we belong
To some far brighter sphere;

"That is, I do, for while on earth
I never missed a chance
Of attending every 'circle'
And every dark 'seance'."

"And every summer when the birds
Came from the sunny land,
I packed my trunk, and hurried off
To join some camping band."

"And there I questioned faithfully,
The mediums galore,
About my dear departed friends
Who'd reached the mystic shore;

"And in the parlor, on the farm,
The slates were piled up high,
All written full of messages
From friends above the sky."

"And on the walls, so dim and chaste,
Are spirit photographs—
She stands amazed! Can it be true?
The radiant spirit laughs,

And then he turns his lustrous eyes
Upon the weary one,
"What hast thou done," he kindly asks,
"To gain a spirit home?"

With downcast eyes, and faltering voice,
Reluctantly she said:
"Kind sir, I can not, dare not claim
That I a life have led."

"To help my spirit to unfold,
Or gain a higher sphere,
Year after year was filled with toil,
Till now you see me here."

"With empty hands, and weary brain,
And eyes grown dim with tears,
An aged mother claimed my care
Through all my early years;

"Then came an angel sister's child
To share my heart and home;
And neighbors poor I always had,
Who oft for help would come."

"So, though I longed and yearned to know
More of the spirit land—
A loving whisper to my soul,
Or touch of spirit hand,"

"Was all my mortal mind could sense.
But oh, the dawn I see!
It breaks in floods of golden light,
Softly, o'er hill and tree;

"And oh, the rare perfume of flowers—
And music, soft and grand!
Surely such notes as those could come
From naught but spirit hands!"

"Sister, you surely do not mean
One-half of what you say.
I see no flowers, I hear no song,
The sky is dark and gray!"

"The elder, having spoke these words,
Turned to address the guide,
But saw him gliding swift away,
Her sister by his side.

She tried to follow, but their forms
Were lost in dazzling light,
And so she wandered, aimless, back
Into the dim twilight."

And there she sat and pondered long,
Still at a loss to know
Why she should be an outcast here,
When always, down below,

She'd been a bright and shining light.
Then came a being, grand and old,
With love and pity in his eyes,
Who took her by the hand,

And led her forth to where she saw,
With eager eyes aglow,
Both men and women laboring,
And hurrying to and fro,

On deeds of love and mercy bent,
Then said the guide, "Behold!
These are the ones who, when on earth,
Worshipped the mighty God;

"Or followed Fashion's senseless wake;
Or yet, in divers ways,
Lived but for self, and squandered thus
Their precious golden days."

"And some, like you, mistook the husk
For spiritual grain;
And now must labor, love and wait,
Till their spirit homes be gained."

"Be of good cheer; be brave and true;
Go join this busy throng;
And you shall one day stand redeemed,
The sons of light among."

She turned to kiss his shining hand;
But lo! she stood alone,
Then eagerly she hurried forth,
The busy throng to join.

Singing and working, day by day,
She lost herself in Love;
While stone by stone, and gem by gem
Her mansion grew above.

Lily Dale, N. Y.

Ingersoll's Promise.

Years ago Col. Robert G. Ingersoll declared that when Missouri went Republican he would become a Christian. In view of the recent political overturning in Missouri, we suggest that some one of our mediums get into communication with the redoubtable Colonel and ascertain his present position in the matter.

DOGS HAVE SOULS.

And They Live After the Death of the Body.

Allow me to relate a little incident that happened several years ago. Thomas Hampton, my late husband, better known as "Tom" (the comedian), was the possessor of a beautiful dog whose name was Jerry. He was devoted to his master, and was constantly at his side while he was on his military drama, "The Drummer Boy." As Mr. Hampton was about leaving for a distant city to prepare for the opening performance, he decided to leave Jerry with me until I should join him later. The dog's grief at the loss of his master was pitiable in the extreme; in a few days he died, and on the same night, Mr. Hampton was suddenly awakened from sleep by a seeming weight upon his bed. Raising up, he saw the dog sitting there. After calling "Jerry! Jerry!" he hastily arose to greet me, supposing I had arrived. I was not there and the dog had vanished. In the morning my husband was handed a telegram from me; it read: "Jerry died last night." We were not Spiritualists, and had given very little thought to a future existence. My husband insisted he was fully awake and saw the dog. MAY HAMPTON. Cincinnati, Ohio.

"Spiritual Songs for the Use of

Eye Glasses Not Necessary.

By W. P. Felton, M. D. Deals with the mental and spiritual forces as applied to healing. Price, 50 cents.

.. GENERAL SURVEY ..

THE SPIRITUALIST 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 best be served 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 100 words per minute. That means that your copy, and it is essential that you work, and insert 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.—Dear 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 the 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 wrote 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.

MRS. WAUD L. DRAKE, WELL AND FAVORABLY KNOWN IN CHICAGO, WILL HOLD A CIRCLE ON FRIDAY EVENING OF THIS WEEK, AT 2421 CARMEL AVENUE, ADMISSION, \$1. SPIRITS WILL BE CALLED IN HER CIRCLE IN A MANNER THAT WILL CONVINCE ANY SKEPTIC.

Agnes Tuttle writes from Berlin Heights, Ohio: "Mrs. Marian Carpenter of Detroit, paid a short visit to Mr. and Mrs. Hudson Tuttle, and Dr. and Mrs. Carl Tuttle of Berlin Heights, last week, which was highly appreciated. Mrs. Carpenter is a very busy woman, having little time to give to her friends, but she found time to give to the Tuttle family. She lectured to a large audience in Sandusky, Ohio, Oct. 28. Many of them were skeptical investigators, as the society of Spiritualists in this city is comparatively new. It is needless to say there are many more believers now, for with her correct tests and clear arguments she convinced them. On Sunday afternoon, following, Memorial Hall, Toledo, was crowded to listen to Mrs. Carpenter. Her many admirers who know her true worth as an honest medium will always welcome her in return engagements. May health and strength be given her to prove the truth of Spiritualism to the multitudes.

Mrs. H. Downing, favorably known as an excellent healing medium, has returned from Waukegan, and is now at her home, 943 N. Clark street.

Dr. Sarah M. Dudley of No. 11 East Ninth street, Covington, Ky., desires an engagement with some society as inspirational speaker and platform test medium, and is willing to give public test character. Best of references given as to character and ability.

Henry Brundage writes that Dr. B. F. Atkin is giving lectures at Wheeling, W. Va., and will remain there during November and December.

G. H. Brooks, one of our most efficient workers, writes from Baltimore, Md.: "The work here in Baltimore is progressing very nicely. The Sunday audiences are good, and much interest is manifested. There has been quite a large accession in membership to the church. Monthly socials are held, in which a fine literary programme is rendered. Ice cream and cake are served, and a general good time is had. Monday evening, the 14th, the Walter's Orchestra, one of the finest in the city, gave a concert in the church which promises to be largely attended. The lecture while not large, is full of interest, and new members are coming in all of the time. On Monday, the 21st, the lecture will give an exhibition of its workings, so as to awaken an interest in the minds of the general public. On Friday evening, Dec. 2, the lecture will give a dramatic entertainment for the benefit of the church. There are other projects about which I will speak of later on. One can see that the good work is going on. I still have January and March open for engagements. I would like to make engagements for these months, also for camp work the coming summer. Send all mail and telegrams to my present address, 636 North Carrollton, avenue, Baltimore, Md."

Mrs. M. Theresa Allen writes from Springfield, Mo.: "The Spiritual Science Church is the new name for the South Side Spiritualist Society—the society over which Revs. James M. and M. Theresa Allen have presided as speakers and mediums since 1896, when it was organized and chartered. This change was recently made in consequence of the growing recognition that Spiritualism is a religion, as well as a science and a philosophy, and as such the term 'church' is more appropriate. The term 'society' may designate any kind of association, but the term 'church' stands for religion, morality and a pure spiritual life. Hence the old name, 'The South Side Spiritualist Society,' is discontinued. One of the leading tenets in the Spiritualist religion is the Parenthood of God (the animating spirit of universal nature), and the Brotherhood of Man. To the Spiritualists this brotherhood is limited by the boundary of the grave, but extends itself into the spirit world beyond, and includes the spirits out of the flesh as well as the spirits in the flesh. In our communications with the so-called 'dead' we simply communicate with that portion of the universal family of mankind which is invisible and intangible to the physical perceptions. Recognizing the brotherhood of mankind, our interest naturally centers in the well-being of that brotherhood, and any enterprise or institution that is antagonistic to the best good of humanity should have our disapproval. Perhaps the briefest and most comprehensive definition of Modern Spiritualism is given by Rev. James Madison Allen, joint minister of this new church. To him Spiritualism signifies Religion, Nature, Science, spiritualized, Man humanized, Society harmonized, and Civilization civilized. The Spiritual Science Church will hold public services in Odd Fellows' hall, on Booneville street, in the near future."

The fourth annual festival of the Spiritualist Society Light and Truth, will be held, Sunday, November 27, 1904, at Aurora Turner Hall, corner Ashland avenue and Division street, Spiritual lecture, tests, to be concluded at 8 p. m. Tickets in advance, 15 cents; at the door, 25 cents.

Mrs. Lora Holton Upson, the well known medium, will answer calls to fill engagements at camp-meetings. Address her at No. 495 East 43rd street, Flat 11, Chicago.

Sarah Stone Rockhill writes from Allamore, Ohio: "We want to announce to our friends in adjoining towns that we expect a rare treat in the lectures of Mrs. Cora Morrell of Grand Rapids, Mich., at the Independent church, during the month of December. All are cordially invited."

W. J. Colville is meeting with great success in Washington and Baltimore. On Sunday, Nov. 20 and 27, he is to lecture in Masonic Temple, Washington, at 11 a. m. and 7:45 p. m., and at 402 A street S. E., on Monday, Wednesday and Friday, Nov. 21, 23, 25, 28 and 30 and Dec. 2, 4, 6, 8, 10, 13, 15, 17, 19, 21, 23, 25, 27, 29, 31, at 11 a. m. and 7:45 p. m. Tickets in advance, 15 cents; at the door, 25 cents.

When writing for this paper use a pen or typewriter.

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.

Andrew Lang, writes in Harper's Magazine: "How are we to explain apparitions of the dead? The evidence for these was once as copious and, necessarily, much less satisfactory. No coincident crisis in the affairs of the dead could, of course be detected, as in the case of the living. Again, even if we grant that telepathy between the living is a fact in nature, a ghost of the dead can hardly hope to prove his identity. To take a case: A young American, a commercial traveler, alone in his room at a hotel, suddenly saw his dead sister standing beside him. He rose to embrace her, but she fled like the shade of the mother of Orestes in Homer. He went to his distant home and told his parents, adding that on the cheek of his sister there was a scar which he had not seen in her lifetime. The mother explained that in arranging, when alone, flowers around the body of the sister, in the coffin, she had accidentally scratched the face, and concealed the mark with powder. Now, if telepathy exists, the mother brooding over the memory of the daughter, might transmit the whole vision of the dead, scratch and all, to the mind of her distant son."

Mrs. Clara Wagner writes from Defiance, Ohio: "I have lectured every Sunday evening in our hall for the benefit of those who are interested in God. God can be realized and understood as we develop spiritually and become one with Him. Mrs. Elizabeth Schauss will conduct our service on Nov. 13."

Geo. B. Ferris writes from Grand Rapids, Mich.: "Delivering in the adage that the effect that when we meet anything good we should hasten to give the benefit of our knowledge, I desire to give expression to the pleasure I have had in listening to a series of lectures given under the auspices of the New Thought Spiritual Science Society of Grand Rapids, by Mrs. D. A. Morrill, a lecturer well qualified to rank with the foremost exponents of our philosophy. An inspirational speaker, her lectures are always eminently sensible, and not given to the promulgation of any improbable theories, while her mode of delivery is both forceful and eloquent, the scholarly character of the control being evident in every word and gesture. The subjects that have been handled during her engagement with the New Thought Spiritual Science Society include: 'The Mystery of Justice,' an instructive and reasonable exposition of the laws underlying the universe, whereby each individual, in spite of present inequalities, eventually reaps what he has sown and gets absolute justice; 'Reincarnation,' an appeal to reason and not to fancy; 'Suggestive Therapeutics' in two parts, embodying the principles and practice of mental cure, while the subject of the last course was 'The Power of Will.' Her engagement, which continues during the remainder of this month, has proved a highly successful one for the society, the hall being invariably well filled. Spiritualism in Grand Rapids is certainly not on the decline, whatever the conditions that may prevail elsewhere, all the societies being in a fairly prosperous condition. One of the older associations, is contemplating the erection of a Spiritual temple, a project that has been considered at intervals by first one society and then another for so great a length of time without definite results that a spiritual temple is considered by some to be synonymous with an air castle. In the present instance, however, we hope to get a tangible and substantial foundation under the structure, and make it less visionary and more real."

Dr. P. S. George writes from Lincoln, Neb.: "A few months ago Mr. and Mrs. Fred Wheeland of Edgar, Neb., came to this city at my solicitation to sit in private for physical phases of mediumship. Mr. Wheeland partially developed trumpet speaking some three or four years ago, but owing to inexperience, he allowed his gift to decline, but after a few months' sitting, he was rewarded for our labor and attention by some of the best manifestations I ever heard in any seance room, and I have attended hundreds of seances in my time. Mr. and Mrs. Wheeland and self expect to journey to the Pacific coast in the near future and will conduct meetings and seances en route. Will be glad to hear from relatives along the line of travel. Address me at No. 1318 O street, Lincoln, Nebraska."

Captain Geo. W. Walron is lecturing and giving psychic tests every Sunday and Wednesday evening, at his large offices, 1521 Glenarm street, Denver, Colorado. This is Mr. Walron's tenth year in Denver and he has met with a phenomenal success in his professional as well as in public work. That eloquent, logical and radical lecturer, N. S. Star, who is addressed at 204 W. Susquehanna avenue, Philadelphia, Pa. He has been lecturing for the last month for the old First Association, where he lectured for two full seasons. The enclosed letter to Mr. Ravlin, from the secretary, explains itself. "Dr. N. F. Ravlin—Dear Sir: Last evening, at the board meeting last called to you, to lecture for the old First Association for the season up to May 1, 1905. Trusting that we may be mutually benefited by the longer term of service, and that the public will learn to appreciate your exalted inspiration and flock to the Temple to learn wisdom, I remain, respectfully your earnest co-worker, F. H. Morrill, secretary."

Mrs. French writes: "Rev. Carrie List Curran, president of the State Association of Spiritualists, served the First Spiritual Research Society of Clyde, Ohio, Sunday evening, Nov. 6. The hall was filled. Her lecture was of the most exalted nature, and the readings from articles very fine and accurate. Mrs. Curran on the rostrum impresses her audience with her inspiring, dignified and sincerity. She is certainly entitled to the position she so nobly fills."

Mary Speight, secretary writes: "The Ladies' Auxiliary of the English-Speaking Spiritual Union are holding interesting meetings every Thursday afternoon in Hopkins' Hall at 2:30, and new members are being added to our number. Arrangements have been made and completed for a bazaar to be held in Hopkins' Hall, 528 W. 63rd street, Saturday afternoon, November 26. Many useful and attractive goods suitable for holiday gifts, have been provided, and a good musical and literary program has been prepared; also refreshments during the entire session. The admission will be 10 cents, the proceeds used to assist the Englewood Spiritual Union, which plans to reschedule meetings, an early date. It is sincerely hoped and expected that our effort will attract a large attendance, thereby insuring the future prosperity of our society. In its effort to forward the truth."

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JUBILEE MEETING.

Northern Indiana Spiritualists to Meet at Rochester, Ind.

Marguerite Miller sends the following from Rochester, Ind.: "The Indiana State Association of Spiritualists will hold a jubilee meeting in conjunction with the local society of this city, on Saturday and Sunday, Nov. 26 and 27. The speakers for this meeting are Rev. Moses Hull, president of the Morris Pratt Institute, Whitewater, Wis.; Dr. George B. Wayne, Chicago, vice-president National Spiritualists Association; Dr. Samuel Gould, Argos, Ind., and possibly Mrs. Marian Carpenter of Detroit, Michigan. The Rochester society is putting forth every effort to make this a pleasant and profitable meeting. The officers of the state association, and others, throughout northern Indiana, have signified their intention to be present. Particulars later. The Spiritualists of Indiana have a cordial invitation, by the society at Rochester, to be in attendance at this meeting, and they are urged to be present and help make it a period in the history of Indiana Spiritualism that will not be forgotten. Entertainment will be furnished to as many visitors as possible, and a low rate for board furnished those who desire it."

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The Ladies' Aid served the supper, assisted by Misses Farrow, Duell and others. The Ladies' Aid meets at Mr. F. A. Wood's, Thursday; Mr. Colman and others will entertain. The auxiliary to the Ladies' Aid meets at Mr. and Mrs. Lee's, 720 Tenth street S. W."

Isabella M. Powderly writes: "Parker C. Marsh delivered a lecture to the Spiritual Truth Society last Sunday evening. He is a very earnest and forceful speaker, and gave us some plain facts which were highly appreciated by those well on in the work. Mediums with us: Mr. Keller, Mrs. Beiler, Mrs. Martin and Mrs. McClure."

In the pretty front parlor at her home on Columbus avenue, Detroit, Mich., Mrs. Marian Carpenter performed the marriage ceremony of Miss Cuselle Bristol and Mr. Charles Bowman, both of Detroit, Thursday evening, at 8 o'clock, Oct. 27. The ring service was very impressive. The bride was tastefully gowned in brown. Mr. and Mrs. Bowman are well known Spiritualists, and their many friends wish them success and happiness."

Belle Beal writes: "The Society of the Psychic Forces held at Wilcox Hall, 361 East 43rd street, was well attended on Sunday evening, Nov. 6. Dr. Louis H. Freedman gave one of his remarkable free demonstrations to the public, and it was well received, there being many in the audience benefited by his testings. The doctor needs no recommendation as to ability; for we feel sure he is well known in Chicago. Mrs. Freedman gave some nice messages, which were well received and enjoyed, followed by our pastor, Mrs. Isa Cleveland, who gave messages and answered questions, which were very satisfactory to all present. Dr. Freedman sang a solo entitled 'Three Wishes,' which was very nice, and Mr. Harry Martin sang 'Asleep in the Deep.' We have good music each Sunday and invite all the strangers to come and join us. All welcome. Dr. Louis H. Freedman will be with us again November 27."

Harry J. Moore lectured in Ottumwa, Iowa, on Sunday, Nov. 6, and in Oskaloosa again last Sunday. Address Mr. Moore at 104 N. First avenue, Marshalltown, Iowa, as he will lecture there next Sunday."

Rolla Stubbs writes from Long Lake, Minn.: "Our society is progressing nicely. Our temple is all paid for as far as it goes, and we have nearly enough funds ahead to complete it. We have regular meetings every Sunday afternoon at 2:30. We have had with us Miss Harlow of Massachusetts. We all liked her lectures. She is a splendid spiritualist, and any society will be proud of her. We would like to have her with us again. We see by the report of the National Convention that Minneapolis, our home city, is to have the next convention. We hope the Spiritualists of the state will work to make the convention a great success. We still have some acre lots on the lake shore joining our temple grounds, we would like to have some good Spiritualists to help our society grow larger and more interesting."

Elizabeth Harlow, one of the brightest lecturers on our rostrum at the present time, writes from Columbus, Ohio: "I have just closed a very successful engagement in Minnesota, where I found many earnest workers in the field of Spiritualism, and a great field for building up still more stable, a working arm of the great whole. I am sure the N. S. A. made no mistake in choosing Minneapolis for its next meeting place. With J. S. Maxwell and J. P. Whitwell and their colleagues at the head there, you need have no fear. Everything will at least be done above board and straight! No dark corners where they work! I now find myself located in Columbus, Ohio, Norwich Hotel, to serve the Sixth Street Church, and the winter copy of my friends among the workers will take note of this, and if passing this way be sure and call: We opened last Sunday evening with a full house, and hope to do some good work this season. This is certainly a good field, but Spiritualism has suffered here, as elsewhere from much that makes intelligence blush. It will be our endeavor to keep it as simple and common sense as possible. There will be no fads or miracles performed—just an attempt to teach plain Spiritualism. To the people of the state and adjoining ones, I would say that I will be pleased to serve you on week evenings at a nominal price. I will attend mass-meetings and funerals. If the state association would like to have me, I will assist in a most cordial way to correspond with its officers. I wish to congratulate the Illinois State Association, and wish it much success. It is on the right track. And the Progressive Thinker—it has the banner of Spiritualism where all can see it without looking through a fog. Keep it ever there and yours will be the victory."

Brother W. C. Hodge, who designates himself as a Spiritualist, Socialist and a Socialist Spiritualist, has anchored himself at last by buying several lots in San Diego, Cal., hence he can be considered a fixture there—and an excellent one, too. We would like to be his next door neighbor for a while. Dr. H. A. Cross writes: "The Hyde Park Occult Society meeting Sunday evening, Nov. 20, will be what we call 'Mediums' Sunday.' Mediums will occupy most of the time in giving spirit messages. At this time the society is governed by the president, and the proposed changes in the by-laws will be presented for mental consideration until the annual meeting of the society in January, when the proposed changes will be voted upon. Rev. Laura G. Flixen's address from our rostrum on Sunday evening, Nov. 13, was a feast of good things from an earnest soul."

Mrs. J. A. Turner passed to spirit life, Nov. 2, from the home of her parents, Mr. and Mrs. B. F. Markland, in this city. She leaves also a husband, two brothers and a sister. She was a Universalist, but during her long illness (consumption) members of the Spiritual Science Society visited her often, explaining our beautiful philosophy and singing songs, and she became so much interested that she requested that they conduct the funeral services. Sister Garrow, our speaker, being indisposed, Sister Anna Tordoff guided gave a communication which was most touching and loving by two of Mrs. Turner's favorite songs, "I'm Never Alone," and "Safe in the Arms of Loved Ones." The services were highly appreciated by all.

Decatur, Ill. THOS. S. KIZER.

On the first day of September, 1904, at Springfield, Ill., came the call to Dr. Joel Watson, to "come up higher." For over two years he has suffered through physical weakness which terminated in paralysis of the throat, which confined him to his bed but one week. The change (called death) was a welcome one to him. He was born into this life 85 years ago last March, at Liverpool, England. He was among the first to accept and teach the philosophy of Spiritualism, and for a number of years was before the public as a test medium and trance lecturer. He was one of the first to bring the "glad tidings of great joy" to Springfield, Ill. He was also a first-class magnetic healer, healing many stubborn cases where others had failed. He was always glad to heal and help anyone in need of physical or spiritual help. His greatest desire was to live was that he might do good. He was known as an honest and true man, and his watchword was to "strive for the mastery" over wrong. He was well known in Columbus, Ohio, about forty and fifty years ago as a medium, and a foreman in the Ohio Tool Factory, at Columbus, Ohio.

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- 5.—Ghost Land, Spiritism, Occultism, by Mrs. Emma Hardinge Britten.
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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 correspondents that to give all equal hearing, compels the answers to be made in the most condensed form, and often clearest is perhaps sacrificed to the fullest. Questions are to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of questions 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 to 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 what ever information I can, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Marcellus Brown: Q. Is the globe of an electric lamp a vacuum? If not, why is not the air completely exhausted?

A. The globes are not perfectly exhausted of air because it is impossible to do so. The more perfectly this is done the better. Practically so little air remains that the carbon filament is not affected.

Student: Q. Are white and black colors?

A. A good deal of argument has been expended in affirming and denying, and yet it would seem a very simple matter to decide. White is a compound formed by that perfect proportion of the colors of the rainbow that they neutralize each other. On the contrary black is the absence of all color the result of the absorption of every wave of light. The blackness of night is the absence of all light rays.

Lumley Lewis, Texas: Q. Please inform me what book gives best instruction on Angora goat culture and where it can be obtained? Has its rearing been successful?

A. The Department of Agriculture in 1901 published a bulletin expressly devoted to the breeding of the Angora goat in the United States. It was written by an expert, and may be obtained free by writing the Department. It appears from this bulletin that in the west and southwest the culture has not with most gratifying success. Dry mountainous pastures and thick undergrowth of weeds and bushes are the delight of these goats. They are exceedingly sensitive when young, are injured by wet and cold at all times, and must have shelter from storms. The hair is valuable and the supply is never equal to the demand. Bred Angora goats are offered to those who are willing to give undivided attention to their herds.

J. S. H.: Q. Does the position of the body; that is direction of the head north, south, etc., have any influence?

A. With sensitives it has a marked influence, and the right direction of repose for such is to place the head to the north and feet to the south. The body conforms thereby to the great electric currents which flow around the earth.

Those in vigorous health may not feel the effect of these currents, or note the difference in the positions, but the sick are often acutely sensitive, and recovery or collapse may depend on the position of the patient's body in relation to the meridian.

A. C. D.: Q. Do spirits linger around objects and places?

A. The question is called out by a clipping which the correspondent enclosed. It is of a mummy of an Egyptian priestess at least 4,000 years old. Its history from the time of its discovery is one of disaster. As the story reads:

The gentleman who bought it from its Arab finder in 1864, lost his fortune within a few weeks and shortly afterwards died. Two of the servants, who had handled the coffin, died within twelve months. A third has lost his arm, owing to a gunshot wound.

On being transferred to London the case brought unmeasured misfortune to its new owner. Then came a startling development, which suggested a connection between these disasters and the mummy case.

A photographer who attempted to make a picture of it got a negative, not of the cast of a face which is on the box, but of a living Egyptian woman, whose features were an aspect of horrid malignity. Shortly afterward that photographer died.

The case was then transferred to the British Museum. The carrier who removed it died within a week, and one of the men who helped to set it in its place broke his leg next day.

A reverend gentleman interested in Egyptology desired a photograph of the mummy case and a few days ago commissioned Mr. Mansell, a well-known photographer to take one. As the case stands in an awkward angle, Mr. Mansell's son and the photographer visited the museum together to confer as to the best means of performing the work.

When returning home in the train, Mr. Mansell, Jr., smashed his thumb so badly that he has not been able to use his right hand since. The photographer got home safely, but only to find that one of his children had fallen through a glass pane and sustained dangerous injuries.

Nothing daunted, the photographer returned to the museum next day and photographed the case, helping to set it in its place broke his leg next day.

It may seem entirely improbable that

a spirit would linger around its mummified body for such a great length of time, or care for it, but in this case religious faith may account for it. A priestess who taught the doctrine that the spirit after a thousand years would return and claim its earthly body, which must therefore be carefully preserved for its friends. For if returning, it found its body destroyed, it must thenceforth wander forever, a bodiless shade, in that vague and terrible borderland called "outer darkness." This was an awful fate, and to guard against it the body was embalmed with the most assiduous care, and sacredly preserved. Such a belief stamped it to the fibers of the spirit by heredity of numerous generations, may not be soon outgrown, and possibly after even 4,000 years, that spirit may cling to its shroud expecting the resurrection hour. The religion of the present has scarcely escaped the influence of this Egyptian belief in the resurrection of the earthly body. It has exceeded the Egyptian myth, by discarding the necessity of embalming, believing that the particles of the body, however widely blown, will come together at the final hour! Is it more astonishing that a spirit may hold this belief for 4,000 years, than it is that nations and races advancing in civilization all that time have not grown out of it?

"Talk of punishment in the future life! There must not be a tribunal. 'Judge of the dead,' but what more terrible than this being chained to place or object and although able to go away, drawn back with resistless power?"

EXAMPLE OF TELEPATHY.

Brain Waves From One Person to Another.

"Telepathy, or the faculty of thought transference, or whatever you're a mind to call it," said the Average Man the other day, "seems to be making a good deal of a stir nowadays. Personally, I don't fall for these newfangled things very often, and the more I read the 'wonderful experiences' cited by people to prove their theories, the more I wonder at their gullibility. I believe that in the few thousand years that we have been inhabiting and blessing this mundane sphere by our presence, we have discovered about all the senses that we have. However, comma."

"Something mighty strange happened in my own family yesterday, that, if I were one of these easily convinced people, might make me believe that there is such a thing as telepathy. I look on it merely as a queer coincidence, but you can't convince my wife, who was one of the principal actors in the strange event."

"My wife used to be very intimate with a woman whom we will call Mrs. Jones. They were together on shopping trips, euchre scraps, bargain rushes and the like, four times a week. When one was away or unable to see the other, their correspondence was extremely faithful. This intimacy kept on for some years, and suddenly stopped. There was no reason, except that other interesting attraction, my wife, and circumstances in general combined to make them see less of each other. For perhaps a year the two women have not seen each other, and the letters which were frequent at first, dwindled until the correspondence, like the visits, entirely ceased."

"The other woman moved, so did we, and neither family knew the other's address. Yesterday, my wife was sitting in the front room, writing letters. Her desk is near the window overlooking the street. After writing awhile she looked up and said:

"It's strange, but I can't help thinking about Mrs. Jones. I haven't seen her for a year, nor have I thought of her for weeks or months, but today she is in my mind all the time. I wish I knew where she lives."

"Wish you did, my dear," said I, and went on with my reading. But in a little while she said again:

"Don't you suppose you could find the Joneses' address in the directory? If you are not too tired to go out to the drug store."

"All right," said I, "I will, in a little while. Do you want to write to her?"

"Yes," said my wife, "I really feel that I must."

"She went on writing a little while longer, and suddenly she gave a shout that made me jump to my feet in fear that something had happened to her. She was standing at the window gazing fixedly at a window in the apartment house across the street, where another woman, gazing just as fixedly at our windows, stood. That other woman was Mrs. Jones."

"My wife rushed down stairs and across the street, and the two women met at the doorway of the apartment house. After the imaginable caresses, they each told the story of having seen the other constantly in her thoughts, and wishing she knew her address, so as to write a letter. And now they're good friends again."

"Was it telepathy that made the two women think of each other as they were brought into near association? I neglect to state that the Joneses had just moved from the apartment across the way from ours. You can't make Mrs. Jones and my wife think that there wasn't a regular system of brain waves from our window to theirs, but I don't know. Seems strange, that's all."

New York World.

CHEER UP.

There is no need of repining,
If everything goes not your way;
Some day the sun will be shining,
All nature around you be gay.
Because there's a fog in the morning,
It is no sign, as we know,
That at evening it's going to be raining.
Long before the sun's rays may glow,
So take heart when hours are the darkest,
And nothing seems coming thy way;
Thou shalt hear that for which thou hast yearned,
And from gloom will come break of day.
HARRIET E. WHITE.
Worcester, Mass.

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What Do You Think When You Think?

"What a silly question! What do I do when I think? Why, I—think, of course."

Perhaps there are many persons of average intelligence, who, if asked that question, would, without reflection, answer in just about such terms. Others might say they do what they will to do.

But thinking of anything does not begin or end with the thinking, nor the doing of anything with the doing. In the physical world there is no beginning or end to motion. All motion is derived. That is to say, the motion of any visible thing is imparted to that thing by the motion of something external to the thing moved. The movement of a foot or an arm is caused by motion of muscles, derived from motion of nerves, which in turn get their motion from the motion of brain-cells, but the question, what gives motion to the brain-cells? Is one that physical science has never satisfactorily answered, one that physicists have given up and ceaselessly striven in vain to answer, and strive in vain, for the reason, perhaps, that they have sought for its origin in some undifferentiated differentiation of the only two things that physical science recognizes—matter and force—while it is possible that its initiative is in a domain apart from physics, a distinct order of existence. It is possible that the sciences have come to recognize in time a duality of matters and a duality of forces as well—material and spiritual substances, physical and mental forces. The possibility of such duality may appear more clearly as we proceed.

Move any material thing, and the thing moved will stop and remain in a state of rest where the moving force has withdrawn or becomes too weak to overcome the resistance to it, but the motion which produced the change of position in the thing moved goes on and on without end. For instance, you throw a stone into a pond of water; the energy given to the stone is communicated to the water, and from the point of contact of the stone with the water, waves proceed in widening circles until they lap the shore of the pond at every point. Apparently the motion stops at the shore, but it is not so; the wave-motion is communicated to the material medium that envelopes the earth and extends through all extent, and who can tell where the motion ends, if it ever ends.

It is a simple thing to throw a stone into a pond, but the effects produced by it are endless and immeasurable. It does not only put in motion every atom of water in the pond and change the relations of the atoms, one to another, but it raises and expands the surface of the pond, and the surface of the pond, by its waves, reaches thousands of tiny ripples on the shore, causing a richer green in its fringe of grass.

But this is not the limit of the effects of the trivial act. There is no limit. Perhaps the motion imparted to the air by the waves may add energy enough to the force latent in the clouds above to precipitate a fall of rain!

Who knows? Beginning with any one of a thousand incidents in the series of effects caused by just such a simple act, and tracing the chain backward to its origin, what a chain—an expression of mind of apparently the least possible significance—the cause of endless effects.

What do you do when you think? A categorical answer to the "question" would require a knowledge not only of the genesis of thought, of its processes, of the forces concerned in it, and the parts of the "physical organism" on which it acts and through which it mediates and ultimate results.

What is thought? Is it a mode of motion similar to those of light and heat, and of the same elements? Is it due to a motion analogous to that which radiates the fragrance of flowers? Is it an effect of one or more of the known forms of force, playing on brain-cells, and causing reactions which are distinguished as intelligent? Light, heat, and other modes of motion are no doubt necessary to the development and health of the organs through which thought is expressed, to the functional activity of nerves, brain and heart, but if the intelligence of man originates in any physical force, or combination of forces known to physics, death ends the life of the individual, and the end of man is eternal oblivion. If he is so, the hope of immortality is only a fragment of the brain, and the greatest of incentives to aspiration and endeavor is only a mockery of all that gives value and meaning to earthly existence.

The wonderful development of electric science has inspired the hope that the great mystery of the ages may be solved, and that the base of mental phenomena will be discovered in electricity or electro-magnetism. Admitting that much of human thought is correlated to sense impressions and seems to have its origin in them, the fact of consciousness, the base of intelligence, is certainly in a measure entirely distinct from any of the known forms or conditions of matter, and the vibrations of psychic force are beyond the range of material science to measure or define.

It is known that each of the five senses is adapted to vibrations of a distinct order, and that the vibrations that reach the brain produce the nerves of our sense are not consciously conducted through the nerves of any other sense. That is to say, light, a vibration of the ether, is perceived only through the medium of the optic nerve, and does not consciously affect the nerves of the ears, or of any other of the five senses. And further, the vibrations of light are active, so to speak, of one form of matter, and proceed from that form of matter and no other.

It is to be noted, also, that all of the motions of matter that act upon the nerves of sense are active in and proceed from matter external to the human body, while the phenomena of mind apparently originate within it, in seeming may be questioned. But if thought is a mode of motion, it is evidently of an order distinct from any other order of cosmic energy, and must be derived from a substantial element that has as yet no place in physical science. Would it be saying too much to affirm that that element is what the wise men of the world for thousands of years have spoken of as spirit—the one substance in which mind functions, and which is in and of all organisms that have life and manifest intelligence?

From the moment of your conception, and from the hour of your birth mental influences have been at work upon your brain and body. From the time your first cry awoke the sympathy of your mother and quickened her exhausted energies into anxious concern for your welfare, thoughts have been building, shaping and coloring within you a mystic world. But has not heard nor are

seen anything of its form or features, but its beauty or deformity has been to some degree reflected in your words and acts. You do not express your thoughts which are not related to and is an effect of some other thought which entered into and had a part in the formation of that unseen world. Are you a philosopher, an artist, a philanthropist, an honest man, or a rogue? Are you just what the most potent thoughts of your soul have made you.

Thoughts are ever limited, and colored by the thoughts which have preceded them. They are the only factors in the determination of a man's character. The importance of a good beginning for mind-building is paramount. That man or woman has been blest whose embryonic life and childhood were molded by happy thoughts in the mind of the mother, and by intelligent and human associates. As "like attracts like," the inner world of one so fortunate may be confidently expected to grow into "a thing of beauty and a joy forever," and the man or woman to develop a strong, helpful, benevolent character.

Thoughts do not come at command; they do not materialize, do not appear, do not come into your inner life, because you will them to. They are not products of your will, voluntarily projected from the citadel of reason, the citadel of memory or the seat of judgment. They are children of the soul, which multiply and replenish the world of spirit in which they "live and move and have their being." They persist and reappear in consciousness only when invited or attracted by other thoughts to which they are related. Perhaps you have tried to solve a mathematical question and failed. You tried in many ways to figure it out, but the right way did not occur to you. You searched in every nook and corner of your memory and your books for a suggestion to aid you and did not find it. From sheer weariness you laid it aside, or gave up the effort in despair, and sought some means of "diverting" your mind from the perplexing problem. And it may be you will never know the right way did not occur to you. You searched in every nook and corner of your memory and your books for a suggestion to aid you and did not find it. From sheer weariness you laid it aside, or gave up the effort in despair, and sought some means of "diverting" your mind from the perplexing problem. And it may be you will never know the right way did not occur to you.

Intelligence came that flash of thought? That sudden illumination? Was it an inspiration? A stroke of genius? Did you felicitate yourself upon having done a clever thing? Did it occur to you that you were enabled to solve that problem by impressions made upon your mind by antecedent thoughts, or previous training, observation, acquisition, incident, or accident in life's experience? Or, may we have occurred to you that the way to figure out the problem existed as a thought impression in other minds, or in the realm of spirit, and that, may have come to you telepathically, or which means the same, inspirationally. However the problem, you could not have solved had the inspiration been an inspiration. If you had not been inspired, you would not have been able to solve it. It is this law of nature which suggested the sentiment of John Burroughs' verse:

"Serene, I fold my hands and wait,
Nor care for wind or tide, or sea;
I have no more to gainst Time or Fate,
For I am one with all that be."

Why do children, born of the same parents, nurtured and trained in the same way in the same environment, temperment, inclinations and conduct? The question is often asked, and especially when the child of amiable and excellent play parents seems to be possessed of a devil. That the mother's influence should predominate in the molding of the child's character, and in laying the base of it especially, is more than probable. It cannot well be otherwise. In many cases the children of a family exhibit in form and features, and mental traits as well, more of the father than of the mother, but this may be due more fully to the mental images in the mind of the mother than to the generative influence of the father.

My attention was called recently to a young man who has been from infancy a hopeless imbecile. His head is of fairly good shape and size, and does not of itself indicate inferiority; his movements, expression of countenance, utterance and tones are those of a drunken man. He was said to be the son of a good mother, of fair intelligence. His father was an intemperate man, and she was dreadfully afraid of him. The child in embryo was marked by the image of his father, the mother's mind. His condition is the effect of a thought. The traits of children, the differences in the character of children of the same parents, nurtured and trained in the same environment, may often be traced, and no doubt are for the most part, due to thoughts, or mental states, of the mother during the periods of gestation. In states of mind may be attributed in many cases to the expressions of thought, misconduct or unwisdom of the husband. It is often remarked that one or more of the children of any family manifest qualities sharply in contrast with the habits and manners of other members of the family. This phenomenon is a matter of wonder to many observers. It does not seem to occur to them that the father may not be at all times the wise, prudent and helpful man he is reputed to be, or that the mother in her home may not always be as amiable as she appears to her neighbors. It is not often necessary to go back of the child in embryo to account for idiosyncrasies after life; but it is not improbable that the moment of conception, conditions which invest that minute cell or vesicle called the ovum, from which the physical body is evolved, and which carries that mysterious entity called the soul, which, it is believed, is by

many believed, has had no beginning. From the sphere of the soul comes all motion that is involved in mental or psychic phenomena. The motion is the motion of spirit substance through the various phases of the forces called mind, the specialized manifestations of which are called thoughts. This realm of being and activity is correlated to the physical through the union of spirit and matter. To the degree that spirit is combined with matter does the vibrations of thought act upon it.

The amenability of matter to mind, however, is only apparent, not real. It is the spirit combined with matter that responds to the vibrations, or waves, or mental force, just as the particles of matter are moved by heat, electricity or other forms of physical force. The larger the proportion of spirit, or the finer the spiritual element in any form of life, the greater is the degree of intelligence expressed through the organism. Mind is to spirit what force is to matter. (These assertions are not intended to be accepted as axiomatic, but are suggestions for thinkers who are untrammelled by scientific or religious dogmatism.)

If the above statements be true, and they appear to be plausible, in every body capable of moving at will, and possessed of sentience, every cell of brain, nerves, muscles, tissues and bones is imbued with spirit, and is, to the will, and to thoughts which seem to (but which surely do not) have their origin in the brain. If, then, all the cells of the body are amenable in any degree to thought, bodily conditions are correlated to the mind, and they may be changed by a change of thought. That disease is often overcome by thinking has been demonstrated too often to need proof. By your thinking you strengthen or weaken the physical organs, and add to or take from your resources of happiness.

The doctrine of the conservation of energy, a fundamental tenet of physics, is just as true and necessary in the doing of spirit as it is in matter. Nothing in spirit is ever lost or destroyed either of its substance or of its energy. The memory of anything once in the mind is not obliterated even though it be lost to consciousness. It may be recalled, as every well-informed Spiritualist and psychologist knows. It has left its place in your inner world, and is the progenitor of an endless series of effects, in which it lives. The fact of its continuance has been proved, sometimes by a sudden and unexpected uncovering in a moment of introspection, or perhaps through the medium of a visitor from the "spirit" spheres. By some means you have been reminded of the long-forgotten incident. Your thinking is making an indelible record.

The young man, joyful, joyous, reckless, "sows his wild oats." He is giving color to his inner world which he will some day find is out of harmony with his better thought. He knows nothing of the tremendous attractive force, the base of habit. Through the suggestion of a friend, or of his own nature, he may resolve to reform. He will turn then, the force of habit, and the difficulties entailed by the persistence of selfish thought. He cannot get rid of the memories that haunt him, and he cannot undo the injuries he has done to others.

The happy, innocent, trusting victim of his lust has long since disappeared in the slums. Her parents went down in sorrow to their graves. Shame, sorrow and degradation have been the fruits of his "wild oats." He can not wipe out the memory or the evil. No self-sacrifice, no vicarious atonement, will do that.

He has steadied down and become a noble and exemplary citizen? Is he good and happy? He is not a reformer? Does he never think of a girl who trusted him and went to hell? Does the memory of her give him pleasure? No, no, no! The effacement of memories, stopping the waves of the pond and checking the ever widening sphere of effects, are not in the order of nature.

To be in bondage to past thinking is had, but bondage to ancient creeds is worse. "Redemption" in its largest sense signifies freedom—freedom of thought. This is the freedom which the knowledge of truth confers. Education is supposed to be conducive to an enlightened understanding; it is often only a reinforcement of bigotry, a polish for dogmatism, a weapon for intolerance. The worst bigot is the trained bigot.

Are you free to think? If so, you may be conscious at times of thoughts which do not seem to be in keeping with your own way of thinking. You may not be able to locate their source, but you are sure it was not in yourself. This impression may be true. Every individual thought-center in the universe is inalienably bound to every other, and messages from one to another are carried without wires. You are fortunate if your receiver is attuned to catch the best of them.

What, then, do you do when you think?

You are assimilating the elements that have entered into your life through the avenues of consciousness and remain a part of it. You are extracting from the chambers of the soul whatever of good, or use or satisfaction those pictures hanging upon their inner walls, and find peace, joy and promise; or you quicken the sensual, selfish or hateful desires of your mind by the gross images you conjure up from your mystic domain.

You add something more of use and beauty to your cultivated estate; or something of no value to the products of your untilled field.

You strengthen your mental, moral and physical powers; or confirm and accentuate the degrading tendencies of your mind. You set up motion in brain and nerve cells that may affect every other cell in your body, and possibly stimulate all the organs of the system.

You may send the blood to your face, or back to the heart, according to the thought which vibrates from your inner world.

You may wreck the whole system by the emotion which your thinking inspires, or augment the forces of life and expel disease.

You may attract from the world of souls influences of the greatest pleasure and profit, or by the nature of your thinking become allied with dark and demoralizing shadows of the under world.

All of this and much more you do and do not when you think.

H. W. MCUNE.
Los Angeles, Cal.

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Seen and Heard.

Notes on Current Matters of Interest, by Hudson Tuttle.

The "Sub-Conscious Self." Dr. W. H. Ferry, who for his life-long and able championing of the cause, may justly be called the Sage of the Southern Cross, in his splendid journal, "The Harbinger of Light," gives a straight blow at the solar plexus of the much-misused subconsciousness. It is a singular illustration in the study of psychology, how abjectly the dictum of those supposed to have access to the courts of science, is received by the multitude, and by other "scientists," if agreeable to their desires. In this acceptance of the "sub-conscious," which is entirely speculative, and while explaining some phenomena utterly fails in others, and thus falls short of a "working hypothesis." There are those who have opposed the hypothesis, for it never had the status of a theory, from the time Dr. Carpenter first put it forth, on the grounds that it was not supported by facts and only a fancy. Others treated it as though as firmly established as the law of gravitation, and gave it qualities superior to the normal-conscious self. It remained for Thomson J. Hudson to make himself notorious, by gathering the fancies of others and making this unknown "sub-conscious" the strongest power in human life. As Dr. Ferry strongly says:

"This sub-conscious has power to levitate heavy substances, to be conscious of the secrets of not only who come under its inspection, and all the actions of their lives, but of those with whom they have associated; moreover, he, by implication, makes them appear most unconsciously to him and deceivers, by personating disembodied spirits and misleading sincere investigators searching for proofs of an after life."

But does this remarkable quality belong to the body, or to the spirit? It must be proven to belong to the former if it is taken as an explanation of spiritual manifestations. If it belongs to spirit, then it is only a new name for phenomena well known and readily explained by Spiritualism. If it belongs to spirit, the entire contention goes down like a cobbler house. If the existence of spirit be admitted, the "sub-conscious" is a man of straw, and Dr. Hudson resembles the big-punchers at the entrance of the Pike shows, who by the terrific noise they make attract the crowd into fake performances. Dr. Ferry strikes at this vital point.

"It is singular, however, that none of these students of the unconscious or subliminal self make clear to what part of our triune nature it belongs—body, soul, or spirit—or whether it is supplementary to the whole of them? From our point of view, all the qualities legitimately ascribed to it belong to the spirit, and our own experience in the development of interior vision and clairvoyance by magnetism, corroborated by that of others in the same field, goes a long way towards a demonstration of the correctness of our hypothesis. We disassociate Magnetism from Hypnotism, because as a rule in the latter the hypnotizer dominates the subject, making him amenable to suggestion; on the other hand, the magnetizer, by charging the brain of his subject with the magnetic fluid, makes the skull and tissues transparent to the inner or spiritual vision, as most substances are to the Roentgen rays, and enables it to see without the intervention of the physical organs of sight; it also quickens and sensitizes all the higher faculties of the system, raising their tone to the highest pitch. At the same time, the involuntary action of the viscera and circulatory system are regulated, and operate rhythmically. This is called by magnetizers the 'sleep-waking state,' the body being asleep, but the intelligence awake. In this state the subjects will converse as in the normal condition, but with greater fluency, refinement and candor. They will speak spontaneously on matters of fact, but will do so freely in answer to questions put them by the magnetizer; can clearly see and descend upon the physical surroundings, though their eyes are securely bandaged, and their vision, when accustomed to the state, is almost without limit; they will describe many things and converse on various subjects, some of which are entirely unfamiliar with when in the normal state, but when they are awakened they (as a rule) have no recollection of what they have said or done whilst in the sleep-waking state. Yet, when again put into that state, after a short or lengthened interval, they have a clear recollection of their experiences of the former occasion. This implies a faculty of memory distinct from the physical brain. Where is that seat? We answer, in the mind of the spirit, which was dominant when the physical brain was asleep; and we submit the following as proof: Of several occasions we have said to the sensitive, whilst in the sleep-waking state, referring to something she has said or done, 'Now we want you to remember that when you awoke,' and she has done so, repeating distinctly what was desired. How was this done but by the intelligent spirit impressing it upon the physical brain? You may call it the 'Unconscious self,' but it is only unconscious, or partially conscious, when immersed and 'clouded' by the physical organism; when it is able to function independently of that it becomes supremely conscious, and when interrogated, invariably affirms itself as the spirit or Ego."

Admit, as every Spiritualist will, the premises of this subtle writer, and his conclusions become inevitable. The "sub-conscious self" is absorbed by the spirit and disappears.

Nothing New From the Churches. The professors of the Western University have a way of startling the world by their bizarre utterances, and unfettered by the reverence for precedent and authority of the East, sometimes, like skilled workmen, hit the nail on the head. At the University, and at others show more "strenuousness" than sense.

President Harper of the University of Chicago in an address to the students and faculty thus gives his opinion of the present status of religious instruction: "Not a single religious problem of any importance has been solved by the theological seminaries of the United States in fifty years. The churches are too much occupied with denominational questions to direct their attention to them. The solution of these problems must come from our great universities, which are realizing that they must furnish the religious training in the future."

These words regarding the professors of theology are true, but if the Bible is infallible and gives all knowledge regarding religion, why should there be any need for professors? If it is complete, then anything and everything new must be false and undesirable. The best student is the one who accepts the teachings of the past, and refuses to be alarmed by the heretical new. But are the "great universities" to be better teachers? What is religion with

out denominational bias? Sweep away the denominations and their creeds and the religion remaining would have to be given a new name, for no one would recognize it by the old.

Will President Harper tell us what the universities have discovered or published in the past fifty years, five hundred years, now in religion? Will he tell us how he proposes they shall give this new instruction?

A little episode in connection with the World's Fair throws light on the subject and shows what kind of instruction President Harper advocates. The Humane Associations of this country secured space for an exhibit, intending to have a place where the advocates of this beneficent movement against cruelty could meet, and the literature on the subject be distributed. This was allowed by the management, and funds raised for the purpose. The friends of this cause intended to devote a part of their space to the exhibition of the various instruments and apparatus by which horses, dogs, cats, etc., were bound during the horrible experiments performed by the vivisectionists on these living creatures, with casts and drawings of the horrible mutilations inflicted by the professors in colleges, before their classes. It would have been an object lesson to the public, showing how the lust for cruelty under the garb of science, had taken possession of the universities, and made the wanton torture of animals a pastime and a source of pleasure.

President Harper, by the impolitic publication of the intention of the Humane movement, became aware of the exposure of the torture-chamber of the schools, and backed by all those doctors and "professors of biology" who only claim to distinguish in their diabolic cruelty in cutting into the quivering bodies of animals strapped motionlessly on their dissecting tables, labored with the managers until they yielded, and the Humane Society was informed that the exhibit would not be allowed! Not in these words, but euphemistically "there is no space." This was false, for the space had already been secured.

This, then, is the "new religion" President Harper expects the universities to teach! Not the loving relationship of all living beings, which demands of man as the most exalted brother, to be kind and gentle to all the lower forms, and needlessly inflict no discomfort or pain, but the lust of cruelty to blind the faithful dog, obedient horse to the rack, and cut through muscle, and quivering nerve, in fiendish cunning to give the most pain, for hours and days, until the animal dies of agony; and then straps down a new victim, to continue this savage orgy!

Is this the "religion" of the president of the Chicago University? A study which demands a devil for demonstrator; beunisms, sensitiveness, and makes cruel, brutal, unfeeling men; and all this slanderously said to be in the name of science, and in furtherance of a new religion!

It is a blessed thing that only a few can be educated at such universities. Blessed that all are not able to come under such "teaching," which makes the brutality of football popular; hazing a college sport, and as George T. Angell has it, turns our "college devil."

HUDSON TUTTLE.

MATERIALIZATION.

A Visit From Farmer Riley, and Its Results.

The little village of Bemidji, Minn., has had the honor of a visit from one of the most notable mediums in the world, Mr. James Riley, of Marcellus, Mich. To say the people of this progressive little hamlet are in a fever of excitement over the wonderful convincing proofs of spirit return is only lightly speaking.

One year ago I was presumptuous enough to believe I might be able to induce this wonderful man to visit us and give us a chance to see our darling spirit friends once more in the material body, so a correspondence was begun and not until this fall did I succeed in getting Brother Riley interested in this direction. I even wonder now how we were so fortunate, as the talent of our dear brother has developed is certainly wonderful. The long journey of almost a thousand miles was certainly the most discouraging feature of it all to one getting far over in the shade as Brother Riley is, and then going among strangers alone, and to sit among skeptics was another barrier to good results; but we are certainly convinced that only a man made of the material Brother Riley is would ever have undertaken it.

The first and one of the most convincing tests given by the controls in Mr. Riley's seance, was the appearance of my brother-in-law, Mr. E. J. Achenbach, who passed to spirit life one year ago. Every sitter in the room had known him for several years, and all exclaimed, "There is Mr. Achenbach." The next spirit to come to convince the skeptics was Mr. George Carson, a man known by every one in the town and was called the father of the town. His wife, who was a skeptic, recognized him at once, as did every one in the room. He shook hands and every line in the face was perfectly distinct. My husband, who has been a life-long skeptic, has been fully convinced. Among the rest who were skeptics and were convinced, were Mrs. D. Farley, Mrs. M. Spain, Mrs. G. Carson, Mr. and Mrs. J. Peterson, Mr. and Mrs. Fred Brinkman, Mr. M. J. Lindahl, all of Bemidji.

During Mr. Riley's seances over 25 forms materialized, all were recognized. One of the most wonderful features of it all was the excellent state-writing. Many beautiful messages were written by the loved ones gone to the other life. Very few people in Bemidji now doubt Spiritualism, and if Brother Riley was to return it would be an easy matter to procure the band to meet him at the train. Brother Riley's materializing needs no recommendation, he furnishes the proof beyond a doubt. Several of the gentlemen who doubted the power of the spirits were invited into the cabinet and while sitting quietly in their chairs, were given such a gentle touch into the air that before they landed, every remaining doubt had taken flight. About fifty people in all visited the seance, and all are glad to say that they are Spiritualists. Brother Riley gave us all a rare treat, by preparing a dark room where a circle of friends were blessed by loving touches from the spirit friends; our combs were removed by the angel hands, poodles were carried around the circle and tucked in our hair, the tambourine was shaken vigorously over our heads, a cup of water full of panies was carried several feet and placed on the table; they then removed the panies and the water was sprinkled on our faces.

It is all too beautiful to explain, and

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

Give Us the Truth, the Whole Truth, and Nothing but the Truth.

must witness it to appreciate it and to realize the wonderful power of the spirit world when the conditions are properly made. REV. MRS. TED SMITH, Bemidji, Minn.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland and W. 13th street.

The North Star Spiritual Union holds services at Per's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennan, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best table available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. L. A. Cross, corresponding secretary, 560 E. 53rd street. Entrance to hall, 319 E. 55th street.

Mrs. M. A. Burland, pastor of the Light of Truth Church. Meetings every Sunday evening at 26 E. Van Buren street. Messages given. Mediums welcome. Come and take part.

The Progressive Society holds services every Sunday at 132 East North street, corner Burlington, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hensberg's hall, 51st and Lock streets. Conducted by Mr. and Mrs. J. H. J. Hensberg.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North street, between Halsted and Clybourn; and every Thursday evening at 8 o'clock, at northwest corner Sedgwick and Belmont streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain and 44th street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-263 East 43rd street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 601 W. North street. Lecture and tests by Mrs. Th. Zell and Mrs. J. Villroth.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 863 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m., lecture at 8 p. m. Messages by H. F. Church and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:00. Star Lodge Hall, 378 E. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. (Please take elevators to all addressees.) Services every Sunday conducted by William Fitch Ruffie, who will give tests, spirit messages and psychometric readings to all in attendance. Services, 11 a. m. lecture and tests to all; 2:30 and 7:30 p. m. song service and tests to all. Lecture omitted afternoon and evening in order that all may receive tests. Residence, 3201 Indiana avenue.

A Spiritualist Temple has been opened by Mrs. Schwann, at 623 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists. St. Peter's Church, No. 3665 Indiana avenue, corner 37th and 38th streets. Lectures, tests, positive tests, etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C" every Sunday afternoon and evening, the Hon. Robert Gilman, pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Psychic Research. Meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Wabash street; test medium, A. K. Edwards, 675 Osmond street. Visiting mediums all welcome.

The Spiritual Truth Society holds services every Sunday at 2:30 p. m., at Hopkins Hall, 538 W. 63rd street, opposite Regentia avenue; conducted by

PICK CHUMS WISELY.

Their Influence Will Be Life-Long for Good or Evil, Says Rev. Hopkin.

At the Franklin Avenue Congregational Church, Cleveland, Ohio, Rev. Robert Hopkin delivered the second in his course of Sunday evening addresses to young people on "The Quests of Youth." He said: "Tell me who your chums are today, and I will tell you what your character will be tomorrow, for it is not only true that a man is known by the company he keeps, but it is equally true that by his company he is either made or marred."

"Your chums of to-day will be your chums till the journey of life is done. The body in which your chum walks may pass forever from your sight, but his spirit will stay beside you to the end; you will think his thoughts, you will speak his words, you will do his deeds."

"Lessons learned in the school of chumship are never forgotten; if your chums are good, they can never teach you evil; if your chums are evil, they can never teach you good; as the old Spanish proverb puts it, 'If you live with wolves you will learn to howl.'"

"Through our chums the horizon of life is broadened, our resources are multiplied and our privileges increased; for we see through our chums' eyes, we hear through our chums' ears, and feel through our chums' sympathies."

"To have chums a man must be chummy. The only way to win a chum is to be one. A chum who is neither true nor tender, who is afraid to speak the truth in love, for fear of giving offense, who seeks your company only for what he can get out of it, is your basest enemy. Choose your chums with care, for they to a very large degree control your future destiny."

"The Equal of Any Man in the Country." In her address at the meeting of the Kentucky D. A. R., the president, Mrs. Will Reynolds, said:

"The Daughters of the American Revolution was founded in the purest spirit of freedom, patriotism and independence. The name of no man or set of men should be used in electing our officers, every Daughter being the equal of any man in the country, no matter how high his position is or has been."

In a social sense this is true, but in a political sense nothing can be farther from the truth. Any man in the country, no matter how low his position is or has been, is the political superior of nearly every Daughter of the American Revolution. No man in this country is taxed without representation or governed without his consent. Every Daughter of the American Revolution, unless she lives in the states where women vote, lives under the same conditions that induced her forefathers to take up arms against his mother country, and it is strange that this "spirit of freedom, patriotism and independence" does not lead the D. A. R. into revolt against the injustice that classes a Daughter of the American Revolution with idiots, lunatics, minors and criminals. LIDA C. OBENCHAIN.

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