

COMPENSATION—The Law of the Universe.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

WRITTEN THROUGH THE MEDIUMSHIP OF DR. MILLARD F. HAMMOND.

CHAPTER XIV.—Continued.

"Am I to understand that the same law works in this sphere, or beyond the grave, the same as it does in earth life?"

"Yes, my brother, there is no distinction. The gross matter of Aer is not in this sphere; and all contact of life with matter has its beginning in the lower sphere; that is, on the planets, of which Aer is among the lowest."

Does the law of reproduction continue here?

"It is not necessary, as only in gross matter can that matter be changed or reformed into different shapes; so the power or force to change or refine must be placed in contact at the time and place according to law where in its proper sphere, it ever strives to reach a refined condition. All things on Aer, of whatever name or nature, exist in a crude state, and as such there are different grades or spheres there the same as here; but as the mind or intellect is as crude there as all else, there is no opportunity for it to reach that higher state which it must when it reaches this sphere. As mind or intellect is so crude there, it is as a blank slate, and the expression of the great force or power back of all things, and as that life is everywhere present in the universe, and is first individualized on the planets which have become ripened enough to allow life to manifest, so the law of reproduction is found on those planets. After life has been individualized it begins to expand in all its varied ways."

"You would not say that life was individualized in anything but a human being, would you?" I said.

"My brother, it must be plain to you that the same force that causes the flowers, trees and animals of all species to grow and thrive is the same, and each has its origin from the same source. And here let me tell you, that in the great arcanæ of nature, no one thing is superior to another in the least degree."

"Do you wish me to understand that the lowest of animal life, or a low born, mean man, or the basest of meals, or the ground; or for instance, those people with their surroundings we have just visited, are equal with all refined nature, as you or these beautiful children, or these other beings we see at the present time around us?"

"I do desire you to understand all you have asked, and much more. Everything is, because some law has worked in such a manner as to produce it. It is not because it desires to be; but as everything is the result of cause; so, everything that is, must be. There is no such thing, absolutely, as equality; everything varies from something else. No two leaves on the same tree; no two particles on the sea shore; in fact, on minute examination of any two or more things of the same species, a variance will be noticed. So, you will understand that each becomes a factor in the production of something better; therefore it must be just right according to the causes which have produced it. It is by the law of comparison that you see a difference. With the erroneous education you have; you, and very few people of Aer, have been able to understand the law of comparison; you have entered the crudest realm of nature, and being crude yourselves, all things have been looked at from a superficial standpoint; and if there came to the sight, taste, smell or hearing, anything unpleasant, without attempting to fully understand its value or its cause, it has been rejected or cast aside, often to your detriment; and always to leave the thing to become refined by its own inherent force; when if you had seen its value in its own sphere, you could have enlarged or expanded its sphere, and thereby aided yourself."

"What use is the law of comparison in this life, or force as you call it, to go down to the lower or cruder conditions of matter to commence its development? Why not allow it to have a start outside of crude matter and the conditions attending it?"

"Life, my brother, does not go down, it is everywhere present; it commences its expansion from a place and time, where opportunity offers. Matter becomes the lever, as it were, by which life can lift itself from its seemingly inert state; it must have an opportunity adapted to its qualities; and that is attained it must continue incessantly. Life in the crudest of matter, such as earth, or the productive part of it, is the same as when manifested in all higher grades of matter; but all that is attached first to some form of matter, it is not individualized; when that stage in its expansion is attained, it has something to brace against; and like a stone rolling down a hill, it must continue until some greater display of life prevents its further progress for a time; but unlike the rolling stone, which is inanimate, and must stop when its propelling force is withdrawn, life is the propelling force of itself; therefore once started, at every stage of expansion its speed is accelerated. As life expands, every sphere it enters brings it, and all matter that contains it, to a finer condition; and as the refining or expanding of all matter as well as life is the ultimate result of all that the universe contains, you must see that it is necessary to commence at the bottom or crudest place to understand all the law which compels the expansion of life."

"There are many who come here before they have had time to learn much respecting the laws which govern not only themselves, but crude matter as well. Surely, like the rolling stone, something interposed, and before it reached the bottom of the hill, although it had reached a high rate of speed, it stopped. So, with the freed souls from the lower spheres, causes over which they had no control, because of their ignorance, compelled them to relinquish their hold on matter before they had attained all which was their privilege there; it would be far better for all to remain in the lower spheres until they have attained all."

"It would take a long time, far beyond the allotted time for man to live, to learn all, so as to be prepared according to your idea to enter this sphere."

"Yes, my brother, as you reckon time it would; but as there is no escape from life and its continuous expansion, would it be as well to remain in the material sphere longer and know more, as to come here in such ignorant conditions?"

"Yes, but people can not stay there longer, they have to die. I would have remained there longer, if I had known how. I did not leave earth life because I wanted to; and I never knew any one who did."

"I know that is all true; but that

statement does not contradict the fact that all might continue in the lower spheres as long as they desire, if they would."

"I do not see how, for disease and accidents must cause death."

"Then, my brother, I will inform you. In the first place, man has fallen on Aer to understand the laws which are requisite for him to continue his hold upon matter. In the second place, you must know that there is no such thing as accident. In the third place, disease is but the effect of opposing law in some form."

"I do not think so in all cases. I know of some who were born with disease."

"Yes, they had disease, and continued to keep it; but it had its origin in preceding generations, and as no one learned how to eradicate it, it continued to be the one great cause of the release of life."

"Can you see how people could have avoided disease in any form, especially where it was born with them?"

"My brother, if you will let the everlasting life in you have full exercise, it will easily answer your last question. You still retain the undeveloped condition of relying on what some one has told you, that you possessed on Aer; here it will not do; here you must rely on self, and when a question arises in you, before calling on another to give you an answer, you ought first to search for an answer in your own understanding."

"I had to remain silent. To me, disease was as natural to mankind as life itself; in fact, it was co-existent with it; I could not see how it could be disposed of; and now, to be told that I ought to discover the answer to my question myself, it caused me to feel that my teacher was losing his patience with me. I did not try to see an answer to my question, but let my thoughts dwell on my teacher's impatience, and strongly endeavored to fashion some excuse in my mind to show my sorrow for having offered any thought that should have wounded her feelings, or caused her any impatience with me. I was fast growing nervous, while she remained silent; she tightened her grip on my hand, and gazed steadily at me or a moment, then, as a pleasant smile lighted up her ever radiant countenance, she pulled me gently toward her and kissed my forehead, and said in such tones as a fond mother would say when she would desire to pacify her child after an excitement."

"My brother, do not lose control of yourself by your search for a cause for my expression; I have not lessened my patience in the least; it is you, who are impatient. Your question is legitimate, and is easily answered. My reason for saying that you could and should seek for the answers to your own questions, was, that you might receive your lessons; I wish that you may understand that all you may see, all I may say, all I may do, while you and I remain together, must be accepted as lessons; from all the deductions will be the soul food necessary for your expansion. From this time, do not be afraid of injuring my feelings in any degree. I know your every thought and their motives; and I know that your respect for me will not allow you to harbor any ill will toward me. You are still under the teachings, or influence, of Aer, and until you can expand beyond them, the results must conform to the causes; but as you comprehend the lessons better, these influences, like barnacles on the bottom of the ships of Aer will leave, and you can rise to higher altitudes of refinement, or broader expansion of intellect."

"I see we have continued our conversation here as long as it will be to your advantage. What is your pleasure for entertainment?"

CHAPTER XV.

A Much Anticipated Journey.

This was the first instance in which my interests had been consulted, and it was so unexpected that I was unprepared to receive it, so instead of readily answering her, I began revolving in my mind different schemes for the entertainment she offered. Uppermost in my mind was the thought that I might visit my old earth home, and it crowded all else aside; but I thought: No, I am a spirit now, I do not again visit gross matter, so I will try and think of something on this sphere; but my mind would return to the thought of earth, and my boyhood at the old home. As I continued to revolve the thought in my mind, I said involuntarily aloud:

"If it was possible, I would like to go to earth and see my old home; but there I suppose that would be impossible. So I will accept any pleasure you may suggest."

"Why impossible, my brother?"

"Because I suspect I am not fitted to go."

"What more would you do, or try to do, to better prepare yourself?"

"I hardly know," I said, with a faint hope that my fond dream might be realized. "Have you ever been there?"

"No, I have not; but it would be an easy matter to go."

"How could we find our way? I could not lead; for although I well remember the town and state, I could not tell in what direction to start."

"You must be the guide if we ever reach the place you desire; and as I already sense the name of the country on Aer, through your own soul, where your individuality was first manifested, it will be an easy matter to reach our destination. We will start at once."

Sufling her act to her words, she arose from her seat, and led me to the edge of the beautiful lawn, and into a dense forest that surrounded it; we soon came to a path, and it was so narrow across the center of the woods, that each other; she took the lead, and for a long time we continued on in silence. We did not seem to walk, we glided noiselessly on; the path was straight; it did not ascend or descend, and I began to feel exhausted; not so much from the exertion from our journey, as from the exertion from our surroundings and the stillness that accompanied us."

At last, my teacher stopped suddenly, and turned abruptly to one side, and stood like a statue in the center of the forest, and I stood thickly scattered about; although our pace was slower than it had been, we moved at a high speed even now. After a time of dodging among the trees, we entered a clear space of many acres; the center of the woods stood a large building that resembled the tower of a castle, and I was acquainted with when on

earth. We stood at the edge of the forest, and viewed the scene for a little time; it was not very inviting, and I shrank from going toward it, but my teacher said at length:

"We will enter this house for a little time, as it will be necessary for us to take on conditions suitable to enter the crude matter of Aer; and also for us to be placed in the proper state to enter the mixed influences we will meet in that sphere we are about to visit."

"Is this the beginning of earth?" I asked, without considering my question.

"No; we are still in the finer sphere, and as you reckon distance, we are many millions of miles from it. It is my intention to stop here, that you may be placed in such a state as will be necessary for you to travel in."

"My language implied that the distance to Aer was long; so it is. If we were to travel at the slow rate of speed we have so far on our journey, by the time we reached the planet we seek, it, like its inhabitants, would have passed into other forms of matter, and we would find no Aer there. When we resume our journey, you will be better prepared, and when we arrive at our destination you will need all the energy you can command to help you to withstand the shock you will receive."

"Is it possible that we shall fall through space at a terrible rate of speed, and finally land on earth with great force?"

"While we will pass through space as quickly as thought, yet we will land on Aer as gently as a bird would alight from a bush."

"If we pass through space as quickly as thought, then the distance you mention, which is beyond my power of comprehension, must be passed in an incredible short time. Is that what you mean by the shock I am to receive?"

"No, the shock I am to receive there, will be because of the numerous changes which have taken place since you left. Our arrival will not be so noticed, and most likely it will be some time before we are able to reach any one who will receive us, so that we can make a favorable impression enough to make a beginning satisfactory to us. If you were coming directly to earth, which we will proceed, it would frighten you, and thus we should be retarded; so we will enter this house, where we will rest for a time."

"Our conversation had taken place, as we were slowly crossing the clearing, and as she closed her remarks we ascended the steps that led to the portico of the great building. We were met by a lady of medium height, dressed in a simple, yet elegant, dress, and as my teacher and I were, the color of her robe being nearly the same as mine."

As if the lady expected us, she welcomed us with a hearty greeting and led the way through a long, narrow hall, and up a flight of stairs to a large room, in which was a bed and several chairs. As she left us, my teacher said:

"I know my teacher is tired and needs rest. Pointing to the bed, she said: 'There is a place where you can find what is needed for you. You shall lie upon it, and by so doing, you shall gain such conditions as will enable you to take the journey we have planned. When you awaken, you will discover that the journey you anticipate, is not so long and tedious as you now imagine.'"

I hesitated about lying down. I did not feel the need of rest so much as what she said would indicate; beside, I had a suspicion that my teacher was about to leave me, and I was to proceed on the journey alone. She relieved my anxiety by saying:

"Please have no fear that I will leave you; I will not be absent from you again, until we have visited Aer, and returned to the place we started from."

She placed her hand upon my forehead, and said, "Listen." I did listen; I heard music, which sounded far away; it was distinct, and seemed to be made by a host of voices. As the song proceeded, it seemed to tell the story of one who had left earth, and returned there. It told of the pleasure and mingled with old associates after many years of separation.

Old familiar scenes were told of; and it made me feel anxious to be on the way, that I, too, might enjoy the same pleasure. I enjoyed the music, while the hand of my teacher was gently stroking my forehead; it was hard for me to decide which gave me the most pleasure—the music or her soft touch, and to increase my happiness, I now had her all to myself, there was none to come between her angelic presence and me; only for that thought I would have been impatient to immediately continue our journey. While enjoying the rapturous ecstasy of all the pleasure which was now mine, I slept.

[End of Part I. At some future time Part II. will appear.]

FAITH, HOPE, CHARITY.

Have faith, dear heart, tho' the world seems wrong
And hearts are untrue, do not despair.
There is some good in all, trust in God
And leave your sorrows in His care.

Mayhaps the words that caused such pain
Were only spoken in idle jest.
Mayhap the actions that seemed so unkind
Were meant, dear heart, for the best.

Have hope, dear friend, tho' the slow rain
Sadly falls, cease your repining,
For, who knows, on thy glad morrow
The bright sun may be shining.

Th' drooping flowers will lift their
Sweet faces, and fresh from the rain,
Th' songster now silent will raise his voice
In a happier, merrier strain.

Have charity, dear, human nature is weak
And, 'prone to err,' 'tis our fate;
Remember, 'Judge not lest ye be judged,'
'Tis better to forgive and love, than hate.

IDA GREGORY.
San Antonio, Texas.

"New Testament Stories Comically Illustrated." Drawings by Watson Heslop. With Critique and Humorous Comments upon the Texts. Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1.00. Cloth, \$1.50.

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THE "SPIRITUAL WIRELESS."

Mediums Imparting Messages by That Method.

New York, Nov. 11.—A system of wireless telegraphy which works with an apparatus that has been installed between the United States and England, according to the Society of Psychical Research. A message has been transmitted, practically, instantaneously, between Mrs. Piper, the medium whose doings were the subject of a long and sensational report two or three years ago, and an English medium with whom the Society of Psychical Research has made many experiments. It was part of a pre-arranged plan, an experiment, accordingly, to Professor James Hyslop, who stands sponsor for Mrs. Piper and conducts the society's experiments with her.

The message was sent in English. It consisted of four English words, but it was written off by the British medium in Latin. This, says Professor Hyslop, is owing to the peculiar manner in which communications are carried on between "controls," on the other side of death, and living mediums. It is a process, he says, not readily comprehended by the unscientific mind.

"I want telepathy, the straight communication of one mind with another. Professor Hyslop is certain on that point. It was done through the agency of a spirit."

"I am not at liberty to tell the wording of the message or the exact conditions of the experiment," said Professor Hyslop last night. "That will all come out in the next report advanced experiments, which we have been making since our last report. The full publication of the facts will explain why the message was transmitted in Latin."

"Conditions were such that it came through the medium's subliminal consciousness in that language. Understand, she doesn't know any Latin here. It was the matter of Mrs. Piper, who knows German or Italian, yet she gives communication in both those languages."

What "Control" Means.

"The public doesn't understand the probable relations between a medium and his control—by 'control' I mean, the spirit, or whatever it is, which is sending the message. The medium, as every one knows, is in an abnormal mental condition when the message is received—the clairvoyant condition we mean. The control, however, does not know that the control himself is controlling; he is an abnormal mental condition before he, too, can send a message."

"Of course, the conditions are not exactly the same; they are only analogous. Very few living persons have clairvoyant power and not all spirits can get into proper conditions for sending messages. Have received messages from many dead persons, but several, notably one uncle, have never been able to control any medium, although I have reason to believe that some of them have attempted it."

"This, by the way, accounts, according to my theory, for the seeming triviality and confusion of spirit messages. This has been a great ground for objection to the public, rather than, why spirits, instead of sending great and good thoughts, revelations of life on the other side, and the like, send only little, personal messages, and recall only slight and trivial incidents."

"Now it is rather early to form theories; we are just now engaged in gathering data by scientific method. Nevertheless, this much appears plain to me. The spirit, which passes into that abnormal state necessary for communication, he gathers together the facts which would prove his identity. That is the thought in his mind as he enters the trance state."

"When, therefore, he speaks he transmits mainly those little personal incidents, and they often come confused in the trance state. The medium is in an abnormal state, and that causes further confusion. On one occasion my father sent a message to me regarding the minute details of a carriage accident which I could not recall in connection with him. A later message from an uncle, also dead, recalled it to my mind—but it had happened to me while in company with that uncle, and my day after my father and I were together. It was an incident which I had forgotten, and the details of which were known to the uncle and me alone."

"Just such trivialities and like confusions occur in the talk of hypnotized persons who have been told, before passing into hypnotic trance, that they must identify by the facts. This establishes the identity of the spirit, and between living persons as it does between a spirit and a living person—by trivialities."

"Repeatedly in my experiments at Columbia I have put two students in communication by telephone and asked them to try to make their identities known to each other without mentioning the subject of the experiment. In every case the slightest and most trivial incidents—the overturning of a chemical in the laboratory, or an accidental meeting on an elevated car, and the like. Spirit controls do the same thing."

A Chicago Instance.

"To return to the experiment with long distance transmission of a message. This is not the first instance in our experiments, although it is the first instance in which the attempt has been deliberate. Some time ago one of our members who lives near Chicago was holding communication with a deceased relative through a medium. Suddenly the question was asked: 'Why is Helen playing the piano?' Helen is his daughter, and was then at home near Chicago. He took the time at once; it was 11:26 a. m. Computing the difference in time, he telegraphed to his wife, asking what Helen was doing between 11 and 11:30 o'clock that morning, Boston time. The answer came."

"Practicing on the piano."

"The medium herself knew nothing about his daughter Helen and her habits. To the best of my belief she did not know that he had a daughter Helen. In the late experiment with transmission between the United States and England we used a similar preparation to insure against accident, collusion, or fraud. I do not know if it was transmitted instantaneously; it was certainly sent and delivered, inside of half an hour. The sentence 'used' was not a stock phrase, which might be hit upon at the other end by guess-work. It was an unusual phrase, made up at the moment of sending."

"As nearly as we can make out, conditions in the spirit world are such that space is not a factor with them. That ability to command space seems to be common to them all. A thousand miles is as an inch. However, we have made only a few experiments in that direction."

may say, while we are speaking of Mrs. Piper, that she is not the only medium we have used in our experiments. We have several others. But she is the only one, in this country at least, with whom we have conducted elaborate experiments, surrounded by all the precautions of the scientific method and carried through many years. The precautions we took in the very beginning were unusual."

Lasted for a Year.

"We found her as a professional me-

dium. We tested her for nearly a year by sending to her persons whom she had never seen before, whose names, in all human probability, she had never seen before. Then she was watched by detectives. Her baggage was carefully searched for any of the lists, etc., which form part of the equipment of the ordinary faking professional medium."

"In England she was kept in a state of voluntary imprisonment. All her mail was read by agents of the society. She was under the constant supervision of persons sent to her by us. And there, as here, her communications had that consistent inconsistency, that frequent confusion, as of crossed wires, which we noted here, which we have noted in all our experiments. People whom she saw every day, whose family photographs were in the house, got no messages. People brought all the way from Scotland received startling messages which were comprehensible to them alone, and absolutely established the identity of her control. She stood every test. We could never detect the slightest trace of fraud."

"Telepathy? You know that telepathy is the explanation of Mrs. Piper's work. It is telepathy then she can establish communication with every person in the world. Even that explanation leaves a great deal to be explained. For example, a message came to me from my father, speaking of my uncle John, who had lost a finger in the war. Now I had an Uncle John who had just died and who was a veteran of the Civil war. But he had never lost a finger. At the same time mention was made of two families of whom I had never heard who were connected with my Uncle John by marriage. A little later I happened to hear of a Greatuncle John, a veteran of the War of 1812, who had lived in Ohio. I went to Ohio and found that he had lost a finger in the War of 1812 and that he was connected by marriage with the two families mentioned. Was that—a hundred other examples like that telepathy?"

Not a "Clever Fakir."

"Telepathy, the straight communication by the subliminal mind between two persons in a normal state of consciousness, can transmit only the present thought of the mind. It has nothing to do with memory. But spirit communication has to do with memory. One day while Mrs. Piper was under control, Mr. Hodgson, who is a friend of Mrs. Howard's, was a friend of Dr. Hodgson, whom he had not seen for several days and whom Mrs. Piper had not seen. The control, through the medium, told what Mrs. Howard was doing; told it in minute details. We found afterward that she had not described what Mrs. Howard was doing then, but what she was doing the day before—transmission of a memory, you see; and there is no example of such transmission in all the many hundreds of cases of telepathy recorded by the society."

"Is she a clever fakir, who is fooling us? Of course, we are asked that every day. Now I've told you of our elaborate precautions, but I'll add this: If she is a fakir, if she is gathering information by the ordinary methods of the specious, public, alleged medium, she must have on her staff a detective force ten times as big as Scotland yard and unlimited money. She has no money except the small salary we pay her for her support, and she sees no one except the people we bring her—and they don't pay her. Most of our experiments with us you'd see how foolish the fakir theory is."

"We have avoided all mediums with any suspicion of faking in their records. Not all the public advertised clairvoyants are absolute frauds. Some of them are real mediums. But the unscientific public can't understand the curious confusion and uncertainty of these genuine messages, and the mediums resort to lies to fill in the blank spaces. At the present stage of experiments, however, we want only mediums as far above suspicion as Caesar's wife."

Professor Hyslop said that since its last report the Society for Psychical Research has made a most remarkable collection of American ghost stories. They are locked up with the society's archives in Boston. There are about a thousand of them and they are a most remarkable collection of hair raisers.

"That subject of apparitions," said Professor Hyslop, "is one into which we have looked very little. We have hardly classified the data and have not even begun to draw conclusions. There are too many cases of apparitions to be accounted for by hallucinations. When an apparition of a person, living or dead, appears to you, tells you of an event occurring at a distance, and of which you know nothing, and when later the event is proved to have occurred, that cannot be hallucination. Yet we have hundreds of certified cases of this character."

"The curious thing about all it is that apparitions of living persons are rather more common in our records than apparitions of dead or dying persons. Thorough investigation of these phenomena must come later. Just now we have a lifetime to work with our investigation of clairvoyancy."

A Wonderful Shrub—Cures Kidney and Bladder Diseases, Rheumatism, Etc.

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We found her as a professional me-

IN DREAMLAND.

Spirit Return is as Common in Dreamland as it is Among Those in the Normal Wakeful Condition, Causing Prophetic Dreams.

Emerson in one of his lectures reckons dreams amongst the greatest mysteries of the mind of man. It is not prophetic dreams alone, or even chiefly, perhaps, that are mysterious, though these, of course, are obviously inexplicable; but the ordinary, every night visions of every one—a welcome assurance, however, such prophetic dreams as the following, because they call attention to these mysterious phenomena of the mind:

A week or two since Walter Furneaux, one of the crew of the Brixham smack, Lyra, woke his whole household by a piercing shriek on the night before he was due to join the vessel. He explained to his wife and the others who were roused by his screams that he dreamed the Lyra had been run down by a steamer and that he and the rest of the crew were drowning. Both himself and wife were so depressed by the dream that they dreaded his joining his ship, and he would have stayed ashore if he could have found a substitute. Failing to find one, he sailed that afternoon in the Lyra, and was drowned as he had dreamed by the running down of the smack off the coast of South Devonshire by the steamer Heathbank.

One night in a strange Welsh town where I was lecturing I heard the chiming of the parish church clock play what seemed to be an exquisite melody. I wondered what and whose it was till I fell asleep. In my sleep a musical brother of mine came to me and said: "You don't mean to say that melody is new to you? Why, it's a sonata of Mozart's—as it was."

The late Miss Cobbe tells a story of two friends of hers who were perplexed by some mathematical problem. Pleading with vain attempts at its solution, they retired to rest in the same bedroom. In the small hours of the morning one of the two saw the other get out of bed, light the candle, sit down at the table in his night shirt, and scribble away at a great rate. The waking student, after a laugh and a muttered remark, turned on his side and fell asleep. Next morning to his amazement he found that his fellow-student would not believe that he had quitted his bed till his dream work was shown him and found to be the solution of the problem which had baffled him overnight.

Turtill dreamed that he had made a compact with the devil, who promised to inspire him. "Let me hear you play something now," asked Turtill, handing Satan his violin, on which the devil played a melody so exquisite that Turtill hardly dared to breathe while he listened. Indeed, the intensity of his rapture woke him. Seizing his violin he attempted to reproduce what he had just heard, but only a few fragments of the demonic melody could he recalled. Nevertheless this survives—"The Devil's Sonata"—as far, he finest of all Turtill's compositions.

In a book on dreams published a few years since, the veteran journalist, Frederick Greenwood, noted an every day but extraordinary experience of the dreamer—that the dreamer is ignorant of the adventure is as ignorant of and interested in the denouement as a reader of a new sensational novel. "I dreamt," says Mr. Greenwood, "that in going up the stairs of Buckingham palace I came upon Queen Victoria and Mr. John Morley talking together of home rule. I was about to retire when the queen said: 'No, Mr. Greenwood, stay, I wish all my subjects to hear my opinions on this question.' While I stood and listened I heard an odd clicking noise, which greatly puzzled me. Next day—still in my dream—I met in a club Col. —, who cried out on seeing me: 'I say, Greenwood, you are cutting a big figure in the Times to-day.' On glancing at the Times I found a verbatim report of the whole interview of the queen with Mr. Morley, and then for the first time it occurred to me that the odd clicking noise which had puzzled me was the telegraph wiring to the Times the report I found in it." "Now," asks Mr. Greenwood, "how is it that the mind, which invented the adventure, had to wait till the end of the dream to discover what that clicking noise was which it had heard in the middle of the dream?"

Lady Althorpe claimed to have clairvoyance in dreams of the deaths in her family, and her claim in one case at least was justified, according to that confirmed skeptic, Horace Walpole. Writing on Jan. 8, 1765, to Sir Horace Mann, he says that when Lord Bury heard of the death of his father, he hurried to London to break it to his mother and sisters. "Lord, child," cried his mother on his appearance, "what brings you to town so early?" "I was sent for," he replied. "Are you not well?" she asked. "Quite well, but a little flustered." "Let me feel your pulse." "O, your father is dead!" cried Lord Bury, mad with grief, "into your head?" You mean, perhaps, my brother—who had just gone for his health to Lisbon. "No, it is your father. I know it. I dreamed last night that he was dead, and that he came to take leave of me." And before he could reply she fainted.

Cardinal Bembo's mother claimed a similar clairvoyance. A disaster in dreams, a claim in the cardinal's own case was certainly made good. Writing in 1512 to a nobleman of the house of Medici, the cardinal said that while he was detained by a law suit in Venice his mother met him one morning coming out of his chamber with the papers concerning the suit in his hand. "Have no dispute," she cried eagerly, "to-day with Glusto," the other party to the suit. She repeated this warning so often and earnestly that the cardinal asked for an explanation, which she gave thus: "I dreamed this night that Glusto wounded you in the right hand. You know how often my dreams have been verified; therefore I implore you, my dear child, to keep clear of the man, and what things have happened in connection with him." Nevertheless, Bembo, much against his will, was forced into an altercation only but into a duel with Glusto, who chopped off the second finger of his right hand.

Thus discourses T. P. O'Connor in the Chicago Tribune, illustrating the important fact that dreams are often warnings and indications, of course, by spirits, and that spirit return is common to the whole world.

PHILANDER EMERSON.

A Ring Brought by the Spirits.

Several weeks ago we received a letter from my sister-in-law of Washington, D. C., to the effect that she would pay us a visit. Our daughter, who has never seen any of our folks, jumped up for joy and out of ecstasy exclaimed, "O, I am so glad Aunt Mary is coming, and with what a ring on her finger!" Well, Aunt Mary came and here yet. She brought all kinds of knick-knacks, but no ring. It was not necessary to bring a ring, for a ring came two days before Aunt Mary came, my wife told the ring on a table in our parlor. No one at home but her.

CHAS. THESSMANN.

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SATURDAY, NOVEMBER 26, 1904.

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.

Some Important Facts for Mediums and Societies to Consider.

Spiritualists at large, and particularly all connected with local and State auxiliaries of the N. S. A., should become thoroughly conversant with the new rules established by our supreme body for the ordination of ministers, which have been in force since September 1, 1904. No person can now be legally ordained save by state associations auxiliary to the N. S. A., or by a council, or conference, called by such state association for the purpose, or else, where no state association exists, by an ordination commission of not less than three persons expressly appointed therefor by the National Spiritualists' Association.

Every pastor, or minister, is required to be ordained before becoming settled over a church, or society. No person can become a candidate for ordination without first having received a call to the pastorate of some church, or society, or been appointed a missionary by some state association, or by the National Spiritualists' Association. Candidates for pastorates (or ordination) and for missionary work must have been for at least one year in full fellowship with some Spiritualist church, or society, and for at least one year commissioned as a licentiate, or trial speaker by the National or a state association.

No one can be elected and commissioned a lay minister, or licentiate, who has not been a member of some Spiritualist church in good standing for one calendar year. After one year of approved service as a lay minister, the individual may be granted full ordination. Churches, or societies may at their discretion elect some member to the office of lay minister, who shall lead the meetings, or act as speaker in the minister's absence but can not celebrate marriages, or exercise the full prerogatives of a minister. Every election of a lay minister must be reported to the state association having jurisdiction, which will issue the party chosen a commission as a licentiate.

All mediums for physical phenomena and those who depend upon seances, or private sittings, for a living and are known to have genuine psychical powers may be commissioned as associate ministers, provided they are members in good standing of some Spiritualist church. If faithful in aiding their church and giving spiritual consolation to those seeking their aid, their commission as associate minister will entitle them to protection of their local, state and National associations in case of persecution, prosecution, or any injustice or indignity offered them because of the legitimate use of their mediumship.

Every associate minister must have been in full practice of mediumship for two calendar years.

Illinois ordinations must be through the state association to be recognized by the National body and make the person so honored eligible to clergyman's rates on the railroad lines. The passenger associations require that every applicant for half fare rates must appear on the list of ministers furnished them by President Barrett of the N. S. A., but have in a few instances overruled his endorsement because they themselves were in possession of information to the discredit of an applicant of which he was unaware. They however, express great pleasure over Brother Barrett's honorable dealing with them and report less trickery about transportation by the ministers of Spiritualism than by those of other denominations.

We make the above statement as our understanding of the facts in the case, and if we are wrong, we hope the N. S. A. or the I. S. S. A. will make the necessary corrections for The Progressive Thinker.

Two Sides to Every Story.

Some touching scenes are enacted even in county jails, illustrating the fact that oftentimes a better side of human nature is hidden beneath forbidding appearances and environments. This was exemplified by County Jailor Whitman, who recently said:

"I try to steel my heart against the scenes of tears and anguish that are incident to this institution, but sometimes it is utterly impossible to do so. Only yesterday a wan-faced woman carrying in her weak arms a babe, came to the door and said she wanted to see her husband. She was admitted and went to his cell. I kept an eye on the proceedings in an official way, thinking that the visit of the woman might have some ulterior motive. But when

Immortal Life Suggested
by Natural Phenomena.

When the power of invisible electricity and its wondrous ability when harnessed to the car of Progress is taken into account, we have no right to question that there are other concealed forces in Nature which escape mortal observation. No one, even aided by the most powerful lenses, has yet seen electricity; though we hear its action in the thunder's roar, and see its track along the sky where it sets the oxygen aflame in its rapid flight, or behold its flash in the darkness. The tree shattered to splinters, or the rock crushed to powder, tells of its ravages ere man had learned to direct its course, or make it serve his will.

If this unseen force of Nature possesses such giant power, with possibilities scarcely dreamed of, may there not be other forces equally wonderful in the unseen, ethereal world of matter?

Electricity best displays its ability and usefulness when driving machinery, propelling a railroad train, or in illuminating a great city. Modern science teaches, it wheels planets in their orbits, causes them to revolve on their axes, produces those freaks known as aurora borealis in our hyperborean skies, and causes the magnetic needle to point its northerly course. Our latest philosophers assert that radiating from suns, the central orb of planetary systems, electricity lights up the darkness of worlds, and that heat is but the product of electrical friction in its rapid passage through a resisting atmosphere.

So the atmosphere, invisible to unaided vision, plays sad havoc with fragile matter when in motion to gain an equilibrium.

Animal life in its material form, with bones, muscles, brain, nerves, tissues and integuments, is only an instrument on which sensation plays. It is but the dynamo used to give expression to thought, though dead and worthless when deserted by the forces which lately gave it animation.

It is denied by a class of thinkers that these life forces have an existence independent of the instruments employed to accomplish a purpose. This is equivalent to asserting that electricity is not an entity until harnessed to machinery.

The body is but a complicated machine constructed for the spirit's temporary habitation. This is generally conceded.

Who can tell why the magnet attracts bodies to itself and holds them in its close embrace with such fervency? Whence the law of gravitation, by which planets are held in their orbits, and are wheeled on their axes? The magnetic needle, too, obeys a subtle and unseen law by which its northerly direction is preserved. We know the results, and philosophy explains how the phenomena acts; but it does not go back and explain how the forces are generated which holds worlds in balance, and keeps all the wheels of the universe in equal poise.

It is said the brain secretes thought as the corroding of zinc in a galvanic battery secretes electricity; but there knowledge ends. The newly discovered radium emits light and heat, with seemingly no diminution of power. Who shall fathom the law governing its action?

The truth is: With all our scientific knowledge we dwell in a mystic world. All around are forces, of whose origin and action we are ignorant. And this is the secret why impostors practice their deceptions while the credulous give them countenance.

Observe: The harnessing of electricity to the car of Progress, and gaining its aid in the service of human needs has in no wise changed its character, or made the most profound scholar any better acquainted with the source from which it comes. It is everywhere. It permeates all matter and cannot be extinguished, though its direction may be changed. It is a mystery as inexplicable as the intelligence which accompanied the tiny raps at Hydesville, N. Y., in 1848, which ushered in Modern Spiritualism; and more lately has assumed multiple forms, revolutionizing religious thought, obliterating a sulphurous hell, correcting many false conceptions of a future life, laying the foundation for the destruction of all creeds, substituting knowledge for belief, and has made us acquainted with ethereal men and women, our resurrected brothers and sisters, constructed in the exact similitude of mortality, but of more refined material, invisible except to those of clear vision, or closely approximating thereto in earth life.

Now, we assert most positively, clairvoyance is a demonstrated fact. Incredulity and skepticism may controvert it, as they do, and imposture may attempt to imitate it, but the ability to discern objects not within reach of the eye, when in a trance condition, or when illumined from without, remains. No logic, no sophistry, no state of facts can successfully controvert this power. It has been too long and too clearly demonstrated by innumerable illustrations to be called in question at this late day. The orthodox world, which wants bible authority for everything, will find an abundance of evidence of this power in their holy book. Revelation of past and future events, often told of in dreams, somewhat partake of this clairvoyant condition. As well deny any other demonstrated law of mind, as to deny the ability of qualified persons to project vision into the future, or discern events already past.

If favored persons possess this ability to revive the past, to grasp the future, to penetrate all heights, all depths, and all distances, then is it not possible all persons suitably equipped with mentality, if properly developed, possess in full, or in limited form, this mysterious law of mind? And there seems to be forceful evidence that this power of clear vision is possessed by the lower forms of life, as repeatedly witnessed in horses and dogs.

This power of projecting the mind forward, or recalling what has been, suggests that there is an element within us superior to our natural visual organs; an element independent of material nerve and brain.

Does that attribute of vision and of consciousness survive the tomb? Can it exist independent of mortality, and live while the body is mouldering to dust? Materialists say no; that death ends all; that once dead, always dead. If so, then whence those communications made to mortals, professedly from without, relating events unknown to the living, which investigated, prove to be strictly truthful?

Thomas Paine, whom Christians have delighted to stigmatize as an Atheist, though falsely, in his "Age of Reason," presented the following facts in support of a belief that the soul exists without a gross, material body, such as man now wears:

"That the consciousness of existence is not dependent on the same form, or the same matter, is demonstrated to our senses in the works of the creation so far as our senses are capable of receiving that demonstration. A very numerous part of the animal creation preaches to us far better than Paul, the belief of a hereafter. Their little life resembles an earth and heaven—a present and a future state; and comprises, if it may be so expressed, immortality in miniature.

"The most beautiful parts of creation to our eyes are the winged insects, and they are not so originally. They acquire that form, and that inimitable brilliancy by progressive changes. The slow and creeping caterpillar of to-day, passes in a few days to a torpid figure, and a state resembling death. In the next change it comes forth in all the miniature magnificence of life, a splendid butterfly. No resemblance of the former creature remains; everything is changed; all its powers are new, and life to him is another thing. We cannot conceive that the consciousness of existence is not the same in this state of the animal as before. Why, then, must I believe the resurrection of the same body is necessary to continue the consciousness of existence hereafter?"

The larva state of the locust, with beautifully gilded wings, like the butterfly, is an unthought bug. A slip opens in the head and back, from which emerges a thing of beauty. In its bug state of life it could have had no idea of its destiny; and so with Mr. Paine's caterpillar. And man, unaided by the developed spirit, could have had no conception of his immortal destination.

Take these facts from the natural world, aided by our knowledge of the concealed forces of Nature to which we have referred, and is not the presumption a violent one, that the new birth is an emergence of the spirit at death from what we recognize as the material body; and that it is a finer essence of matter with which it is clothed in the world of spirits?

I passed them I found that little group bowed in prayer. It was a prayer that the prisoner might be released and that once more where despair, sorrow, and heartaches had been there might be sunshine, pleasure and happiness. I am going to help that man because I heard him tell his wife he would lead a different life when he got out of jail.

"I saw him pick up his little daughter and kiss her with loving tenderness and then he turned to his weeping wife with tears in his eyes and said: 'Cheer up, Mollie, we are not half dead yet. I am coming out soon to care for you and baby.' And the almost hopeless woman threw herself into the arms of the prisoner with joyful hope, while the child ran and played along the story door of the cell-room. Let me emphasize that not every man sent to jail is guilty and that many are not criminals. There are always two sides to every story."

Some Pathetic Scenes.

There are some tender, pathetic scenes in this life, which levels all distinctions in human nature, and brings to light those qualities that place those in the humble walks of life on the plane of the wealthy and pretentious. Here is a case in point:

While the last preparations were going on in the residence of Thomas E. Stillman, the additional lawyer, of 8 East Seventy-eighth street, New York, for the wedding of his daughter, Miss Mary E. Stillman, to Edward B. Harkness, Nov. 15, a flickety old farm woman, occupied by a white-haired negro mammy and a wee pickaninny, drawn by a horse whose bones almost broke through its mud colored hide, clattered from Fifth avenue into Seventy-eighth street and halted before the Stillman doorway.

Down the stoop and across the sidewalk an awning had been erected. Underneath a width of soft carpet had been laid. Around the entrance uniformed policemen and detectives stood as a guard against curious loiterers.

As the strange vehicle drew up beside the curb the old negro woman rose to her feet, handed the reins to the little boy at her side, and began to smooth out the wrinkles in the gorgeous velvet gown she wore. As she patted her fiery two policemen darted forward. The first to reach her said, "Move on." Then he moved forward toward the horse as if he would lead it away.

"Yo' jes' let dat hawse 'lone, mister," retorted mammy.

Before the copper had time to think the old negro had made a leap to the velvet carpet and grabbed his coat tail.

"But you can't stop here, auntie," he said.

"Can't stop hyah? Who can't?" she snorted. "Shucks, chile, you go 'way fum hyah."

"But"—began the officer.

"Now, now," droned the old woman, "doan you reckon I knows what I wants? Heh?"

"Tommy," she said to the small boy in the wagon, "you take good keer o' dat wagin' till grannie come back."

Without more ado, still shooting off the policemen, she marched up the carpeted steps and opened the front door. A liveried servant got in the way here, but his objections were no more successful than those of the policemen.

"Doan you tink I knows what I wants?" she repeated. "I's gwine to see my money Missy befo' she gets married, I is."

The first liveried servant called another. The negroes shooed both of them away.

About that time Mr. Stillman, hearing the commotion, hurried to the door.

"Why, it's Aunt Celia," he said.

"Sho' his honey," cried the old woman. "I's de come to do weddin' at dere's a leetle present out dere in de wagin' fer Missy."

The policemen, detectives, butlers and footmen retired, defeated, as the lawyer ordered the door opened to the guest—"Celia Johnson, dat's mah name," as she described herself—who was the family servant of the Stillmans for thirty years, until the bride's father bought her a farm over Jersey way.

The present in the "wagin" was a huge pumpkin.

"Experimental Research."

Experimental research is the beautiful title given to the awful, heartlessly cruel, demoralizing and demonizing practice of vivisection.

We ask our readers to read—if they can hold themselves to it—the following description, which shows what vivisection really means. It specifies in part what was done by an eminent Cleveland (O.) physician, in making "Experimental Research into Surgical Shock."

Whether one is a lover of animals or not, no one—but a vivisectionist—can be a lover of cruelty.

But read and meditate. This is what he did:

"He tore their tongues, broke their jawbones, crushed their paws; he burnt their muzzles with flame; he exposed the sensitive nerve and snipped off pieces of it; he put their feet in boiling water; he whipped the intestines and poured boiling water on them; he extirpated the eye and bruised the socket; he severely pinched the gall bladder, hammered the skull with a mallet, pinched the tongue, forced open the jaw beyond its natural point; and in fact, went through all the organs in turn in both male and female, and tested them by every method of cruelty that he could devise. Then we read that after this part of the experiment was concluded, the dog was subjected to all kinds of operations for a period of three hours more. On the next page that after another experiment, which lasted two hours, the dog was afterwards subjected to numerous operations for two hours more."

And Prof. Lawson Tait, whose name is a household word in every scientific circle in Europe as a great surgeon, scientist and philanthropist, declares that "Vivisection has done nothing for surgery but lead to horrible blundering."

And Huxley said: "I shudder to think of the amount of manslaughter that a medical practitioner would be capable of who treated his patients according to the results of vivisectional experiments."

"Hoch, Hoch, fur Gott."

It is the general conviction, based on the German Kaiser's own acts and words, that he holds a very exalted opinion of his greatness and personal prerogative as an emperor. So much is this the case, that it is dangerous to criticize him, lest one shall be convicted of "lese majesty" and condemned to severe punishment.

At a harvest festival recently, a woman named Helmholtz cried out in the exuberance of her thankfulness, "Hoch, hoch, fur Gott." This is about the German equivalent for the Russian Alexeff's "Hurrah for our God." A policeman questioned the woman, why she did not say, as is the custom, reserve this form of salutation for his majesty the Kaiser. She answered that she thought the Kaiser himself would admit God came first.

Frau Helmholtz was prosecuted for "lese majesty"—disrespect for the Kaiser—and subjected to a fine or ten days' imprisonment. An appeal to the Kaiser was ignored by him.

The Kaiser is said to be content now that he has been settled by law, that he takes precedence over "Gott," at least in Germany.

"The Priest, the Woman and the Confessional." This book, by the well known Father, Chiniy, reveals the degrading, impure influences and results of the Romish confessional, as revealed by the sad experience of many wrecked lives. Price, by mail, \$1.

"Mark Chester; or a Man and a Million." A Tale of Southern California. By Carlyle Peterline. A pure psychic story, elevating and reformatory. Paper cover, 40 cents.

PASSED TO THE SPIRIT REALMS.

A Cleveland Pioneer in Spiritualism and a Well-Beloved Lady Has Passed to the Higher Life.

The passing on, Nov. 11, of Mrs. Helen O. Richmond, of 555 Euclid avenue, Cleveland, removes from mortal earth one of the oldest Spiritualists of the middle west, and a most interesting woman in many ways. She was the daughter of N. E. Crittenden, who became a Spiritualist in the early days of the movement and was for fifty-three years the most prominent jeweler in Cleveland. Allen Richmond, to whom she was married in 1852 was the son of Thos. Richmond, Sr., of Chicago. He also was a devoted Spiritualist—in fact, both father and son were.

Mrs. H. O. Richmond was an aunt, by marriage, of William Richmond and Cora L. V. Richmond, having known the latter since her first speaking as a little girl in Cleveland and Buffalo. The deceased was a contributor to every good cause and subscribed liberally to the literature, books and periodicals published in the Spiritualistic cause.

Although an invalid for many years she took an active interest in the progress of the 19th and 20th centuries—in science, art and liberal thought. She sent the spiritual publications to the clergymen of her acquaintance of every denomination, especially the works of Mrs. Cora L. V. Richmond, to whom she was very much attached personally and in her public work.

The services were held at her late residence, on the 15th inst., and were attended by her family—now few in number—and by some of the oldest residents in Cleveland who were her lifelong friends.

Everything was conducted according to her wishes—no crape, no mourning. Beautiful palms, flowers (the tokens of loving friends) were there; two hymns were sung by a male quartette, and the service by Mrs. Cora L. V. Richmond constituted the beautiful rites. Many heard the consoling and uplifting truths of Spiritualism concerning the other life, who had not heard them before. Everyone present felt the grand uplifting of the beautiful truths as uttered.

After all her suffering, although she will be greatly missed, how thankful are all her friends for her happy release and reunion with her beloved family, all of whom awaited her at the shrine immortal.

Banner of Light and Sunflower please copy. COR.

An Earnest Appeal From Moses Hull.

The time has come for me to make an earnest appeal to all the lovers of efficient platform work. As Jesus said, his time had come, "Now is the judgment—crisis, Greek—of this world," so I say, now is the crisis of the Morris Pratt Institute, and of a more general education among Spiritualist workers.

The long-talked of battle in the courts for the continued existence of the educational institution among Spiritualists begins at Elkhorn, Wis., on Monday, Dec. 5. To fight this legal battle we must have money, and WE MUST HAVE IT NOW. Whether we are traveling and hotel expenses to be paid for ourselves and numerous witnesses, and others. Besides that attorneys and others must have some money immediately.

Mrs. Clara L. Stewart, our secretary and financial agent is out now, doing all in her power to raise money to supply immediate demands. Her success thus far does not warrant the hope that she will get anywhere near enough to meet immediate court expenses. Now, if ever, is the time for everyone to prove his loyalty to the Morris Pratt Institute. Please prove your interest now, when help is more needed than ever before, or perhaps, that it will ever be again.

Our attorney thinks there is no reasonable doubt but that we shall win our case, and thus save any thousand dollars to the cause of Spiritualism. All we want is money to meet the impending expenses.

Spiritualists, will you help us now, in the time of our greatest need? Send your contributions to either Clara L. Stewart, or myself, at Whitewater, Wis. I write this as much as ever determined to devote all I have and all I am to the Morris Pratt School.

Whitewater, Wis. MOSES HULL.

An Excellent Test.

The other Thursday evening at a small circle at Mrs. Gills', 522 West Monroe street, we witnessed such a perfectly convincing proof of life beyond the grave that we think it worthy to be recorded.

Among the number present was a gentleman somewhere in the sixties, an entire stranger. He seemed inclined to be a cavalier; and at least not responsive, for he received everything Nannie, the guide, told him in dead silence. At last he said, "Well, you have told me some things that are true. Now if you will, or can, tell me what happened forty-two years ago to-morrow, I will believe you know what you are talking about."

Quick as a flash Nannie replied: "On that date you lost the dearest friend you ever had; and she is standing right there at your side this minute." "That is so," he replied, "for my wife died on that day."

A little later in the seance the spirit wife controlled the medium. "It was the first time she had ever controlled any one. The gentleman said to his spirit wife: 'Now I have two things in my possession which belonged to you. If you can tell me what they are I will believe in your identity.' The spirit reached and found his watch chain, and took hold of a small ornament attached thereto. But the man was unresponsive. After failing in his effort to attract her attention from it, he said, 'Well, that is one thing. What is the other?' She seemed puzzled; then whispered 'picture!' "Oh," he said, "it isn't that. You know I have your picture. I have it here!"

After a moment's pause the spirit put up her hand and lifted a small lock of her husband's hair! "That is right," he said. "I had a small ornament made of my wife's wedding ring, and placed therein a lock of her hair. It never leaves me!" [We did not know which to wonder at most—the remarkable test of spirit return or the constancy of the husband to his young wife who had died forty-two years ago.] Later another control gave the wife's name, which is not a usual one.

Chicago, Ill. KATE W. GROVE.

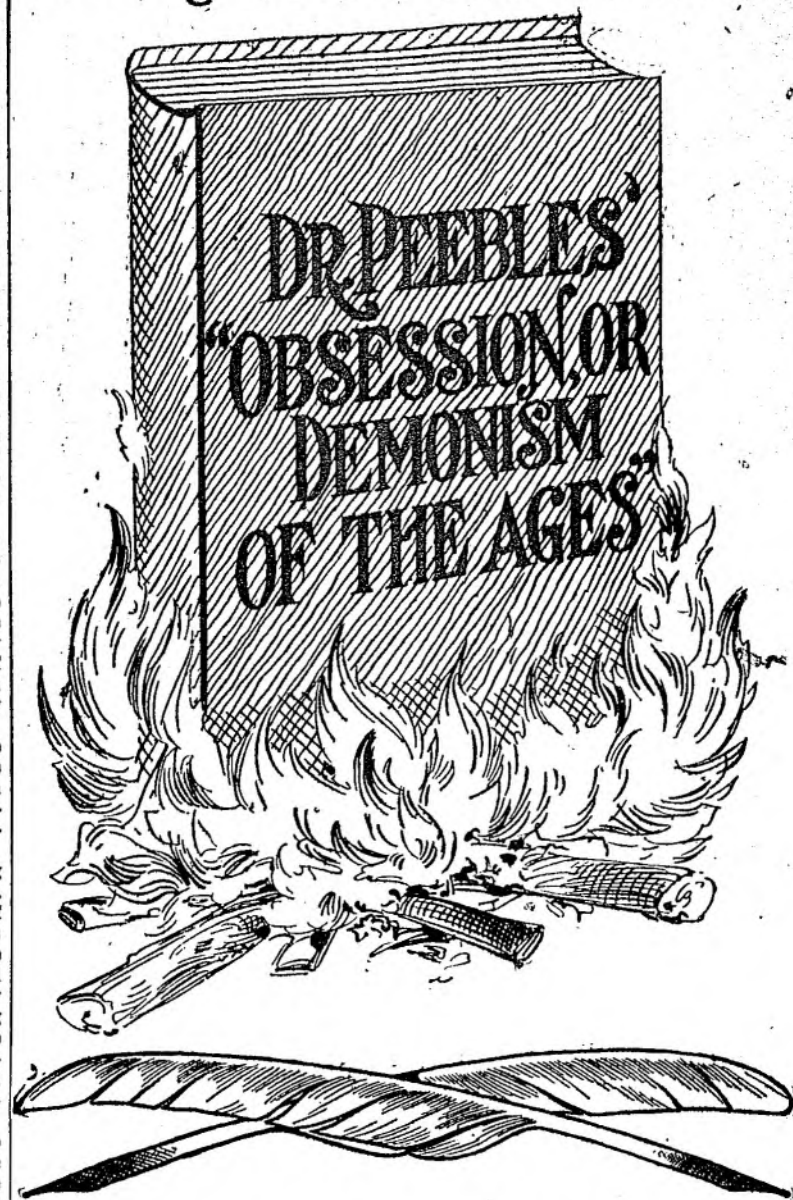
Letter From a Prominent Medium.

To the Editor:—I have been silent for some time, reading and reflecting upon the issues now and then.

Long ago my spirit teachers told me that such a time would come, when perforce the inside of Spiritualism would be turned out to the world's view. It is here now, and you are doing a great part of the very work which will result in the victory of truth over error, and let us hope that the problems of fraud and demonism will have their proper solution during the time of great mental activity thereon.

MRS. M. KLEIN.

Burning Doctor Peebles' Book



The Open Court.

The Fall and Winter Session Convenes for the Discussion Between J. S. Loveland, Dr. J. M. Peebles, and Others.

This is an important case to be tried at the Fall and Winter Session of The Open Court. The Question at issue is as follows: Shall the book issued by Dr. Peebles, entitled, "Spirit Obsession, or the Demonism of the Ages," be burned and the plates destroyed, as some desire, and the Doctor restrained from employing his pen in disseminating his peculiarly pernicious doctrines in regard to Spirit Obsession or Demons? Prof. Loveland will appear in Court in his own behalf, with other wise counsel, endeavoring to annihilate the book, while Dr. Peebles, assisted by able minds, will endeavor to demonstrate to the jury that every word in the book is absolutely true, and that there is great danger in obsessing evil influences to all mankind. This remarkable book should first be read by those who wish to appear for or against it in The Open Court. It will be sent out, if ordered soon, for \$1.00, postage prepaid. There is a vast fund of information in this book, derived from modern and ancient sources, that will prove exceedingly valuable to every reflective mind, especially to those engaged in occult studies. Now is the time to send in your subscription.

ITS WONDERFUL CAREER.

B. B. Hill, a Prominent Spiritualist of Philadelphia, Pa., Expresses His Views.

To the Editor:—I have been so occupied in business matters that it has been impossible for me to take a hand in the many important questions that come up for discussion in The Progressive Thinker, which has become the principal avenue where the great questions bearing upon the welfare of mankind are openly discussed in its pages. No journal on this earth has ever equaled The Progressive Thinker in its wonderful career of flashing the Search-light of Truth over the planes of human life, befogged and misled by ignorance and false teaching through priestcraft. I am very much interested in Dr. Peebles' late work on Demonology. It is a very important and useful volume that all should read and profit by.

B. B. HILL.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"Love—Sex—Immortality." By Dr. W. P. Pelton. Price 25 cents.

"Death, Its Meaning and Rewards." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 50 pages, illustrated, \$1.25.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

But there is another great transition awaiting each one of us. It is death—the casting off of the physical body. Is that part of the evolutionary process? It is, or it is not. If it is not, then we have reached the end of evolution. It has broken down at death. But this supposition is absurd. The law of evolution is as infinite as the universe and as eternal as duration.

At the present time, there is a vast amount of talk and writing about the power of thought. How it produces vibrations in the etheric atmosphere so that other minds are influenced. We accept the position, but it is only part of the great fact of human influence, in other words unconscious hypnotism. Emotion, passion, feeling vibrates that etheric atmosphere far more powerfully than thought, because there is far more feeling than thinking. Emotion is passiveness, receptiveness, while

Glant of the East!
ment's late offspring, hail!
have roared, and men have
men darkness to bewall—

Historical and critical review, with replies to an objection. By G. W. Brown. M. D. Price, 15c.

The Devil and the Adventists.
An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 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 be best 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 four compositors. That means rapid work. It is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will be accepted as adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

KEEP COPIES OF YOUR ARTICLES.—Send to this office, for they will not be returned if we have no space to use them.

Mrs. Laura G. Fixen, 429 LaSalle avenue, Chicago, Ill., vice-president of the Illinois State Spiritualist Association, is arranging to publish a list of the Spiritualist societies, lyceums, camps, and mediums in the United States and Canada. The officers of these societies are requested to mail her at once the name of their society with officers and their addresses and all mediums will please send her their names, addresses and phase of mediumship. This list cannot be published complete unless each one will co-operate and it is hoped that an early response will be made.

E. W. Sprague and wife, the N. S. A. missionaries, wish to hear from individuals and societies west of the Mississippi river, wishing their services, and especially from places where societies may be organized. Address: E. W. Sprague, 1102 North 18th street, St. Joseph, Mo., and the mail will be forwarded to them wherever they may be.

New York may have a hypnotic hospital if the American Institute for Scientific Research receives the support of wealthy philanthropists. Connected with it will be a laboratory where the effect of mental suggestions may be studied scientifically and a dispensary where the poor may be treated with thought for aches and pains. These are some of the plans which Professor James H. Hyslop and his associates have in mind, but Professor Hyslop is not saying much about them just now, as he expects a few days to get several prominent men for trustees of the new institution. Professor Hyslop holds the charter for the American Institute of Scientific Research, which is a society for aiding mental growth with a view of allaying human suffering and curing mental and moral diseases. Investigation of the phases of spiritism will be made in the laboratory, and his work properly it is believed the institution should have an endowment fund of \$500,000, but for the present \$25,000 is desired. This would be enough to keep the institute at work for three years, at the end of which time it is expected it will have so demonstrated its right to exist that an endowment fund will be forthcoming.

It is interesting to learn from the author's best friend that a palmist foretold to Mrs. Katherine Cecil Thurston her success as a novelist. A little while ago, before she had dreamed of taking up a pen, Mrs. Thurston, who has sprung into wide fame with The Masquerader, visited a palmist, as a told her that she would be a novelist, a writer, and a success. Mrs. Thurston laughed at the idea at the time, and gave it no further thought. Now she declares she cannot but regard the much-abused science of clairvoyance with some respect.

Jennie Hagan Brown lectured at Clyde, Ohio, Nov. 13, and at Conneaut the 20th. She also lectured at Cleveland to good audiences. At Clyde Mrs. Brown was assisted by Mr. and Mrs. A. B. French. She should be kept constantly employed while on her trip East.

Dr. A. Lyndall says: "There are many kinds and many stages of the hypnotic condition. The most common being that in which the subject is perfectly aware of all that is transpiring about him, but cannot resist the influence exerted by the suggestion given him. It is of this form of hypnotic influence that I am about to speak, and I claim that in this form and degree of hypnotic control, the world as a whole is hypnotized. We are hypnotized by custom, by traditions, by false ideals and wrong standards of living. It is a self-evident fact that the world has been built up of ideals and moral beliefs that have become absorbed into the minds of the masses until we no longer think of them. It is no uncommon thing to see a man who has served his country well, and courteously perhaps, through inherent qualities of honor and justice, swell with pride and egoism, because some simple-minded weakling who bears the name of king or emperor or ruler, condescends to pin a piece of metal to his breast. And yet such a man would say that he could not be hypnotized. We are under a spell whenever we pay homage to anything that is not deserving of itself. Wealth, position, title, social customs, are hypnotic suggestions that control and sway the multitude until we lose sight of the real, the lasting, which is the inner life, the character of the individual, or the principle of the thing represented."

W. F. Ruffie writes of the Church of the Spirit, Hall 301, Schiller Building: "The morning service at 11 o'clock Sundays, is growing; afternoon and evening also. Our Tuesday 3 p. m. ladies' class is being well attended, as is also the Wednesday and Friday 8 p. m. circles. These are held at my residence, 3201 Indiana avenue. Phone 8823 Douglas."

When writing for this paper use a pen or typewriter.

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

Mrs. G. E. Strohmeier writes from Cleveland, Ohio: "We all enjoy The Progressive Thinker very much, and feel we could not do without it."

J. M. White writes from Pittsburg, Kansas: "The Psycho Research Club of this city held two very successful meetings in Room 15 Globe Building, Sunday, Nov. 13. Mrs. Nancy Coles of Weir City was present and rendered valuable services in her work of spirit messages. She will be present next Sunday again at both meetings. As she had to return the same day she came, the evening meeting was conducted by the writer. The lecture was 'Dissection of the Devil.' It has been an impossibility to keep enough copies of The Progressive Thinker on hand to satisfy the demand, although large numbers have been donated by resident Spiritualists. Our plan of distributing literature is proving a success and we want to distribute ten thousand papers and pamphlets on Spiritualism in this city this winter. Anyone desiring to have spiritual literature sent to investigate, please write to me, Room 15, Globe Building."

Edward Lichtig writes: "Mrs. H. L. Lichtig has been holding meetings every Sunday evening at her parlors, 518 Washington street, Waterloo, Iowa, ever since we came to the city last March, and as there has been no regular Spiritualist meetings held here, she is getting quite a lot of people interested in our glorious religion. Many people are coming to attend her lectures and are being cheered up and comforted by her spirit messages which she is able to deliver through the guides and through the spirit friends. Our parlors are beginning to be too crowded, and probably in another month we will have to rent a hall in the central part of the city. The Progressive Thinker is always a most welcome visitor, and Mrs. Lichtig tells me she could not do without it."

Mrs. S. A. Garber writes from Des Moines, Iowa: "Max Hoffmann spoke here last night to a very large and enthusiastic audience. Nearly all were skeptics, but were so favorably impressed with him and his work that it is the desire of the public that the Psychic Society retain him here permanently; so he has decided to locate here, as there is a large field here for his enlightening work along the line of spiritual development. We believe Mr. Hoffmann will be able to wake the people up and set them at last to thinking."

Correspondent writes: "Lake View Spiritual Union, Wells Hall, 1629 N. Clark street, holds meetings every Sunday afternoon at 3 o'clock sharp. On Sunday last our rostrum was occupied by Dr. W. Yates, who gave a most interesting address on 'Spirit Power.' His addresses are highly appreciated by the audience, and in response to the earnest solicitation of the many friends, the Doctor has promised to occupy the rostrum for the next few Sundays. Spiritualists and friends from the city churches will have a right hearty welcome, which are recognized. Spiritualism is a science and a religion, and this society desires most earnestly that the audience shall know, feel and enjoy the religious side of Spiritualism."

Dr. Harrison H. Fayette, of Chicago, writes: "I expected to find Dr. Bland's book, 'In the World Celestial,' a volume of philosophy, science and religion, but on reading it I was delighted to find it all that and more. It is a charming love story, setting forth not merely the love which is so often mistaken for love, but the unalloyed joy and happiness which must result when two perfectly matched souls are united."

Mrs. L. M. Pardee writes from MICHIGAN: "THE PROGRESSIVE THINKER IS THE VERY BEST PAPER, ALL ROUND, THAT IS PUBLISHED. I WANT, IF POSSIBLE, TO HELP EXTEND ITS CIRCULATION. AS I KNOW OF NO DOING THAT, I HELP ONLY HELP THE PAPER BUT WHAT A GOOD WORK YOU ARE DOING. I THINK YOU HARDLY REALIZE THE HOPE AND COMFORT YOUR PAPER CARRIES EACH WEEK INTO THE HOMES WHERE IT GOES."

Mrs. Mary E. French writes from Clyde, Ohio: "Mrs. Jennie Hagan Brown served our society last Sunday evening. She is the most unique entertainer who has been here in some time. She has not lost any of her wonderful gifts, but if there is any change, it is that of improvement as the years go by. Her poems are rare and sweet, original and beautiful, and the lectures are unsurpassed, keen, complete and logical, elevating all who hear them. She is truly the inspiration of poetry and inspiration. We hope to have her again before she returns to the Southland."

A few weeks ago John McCullom, waterworks engineer, was found dead at the pumping plant in Stockton, near Toledo. It is now almost an impossibility to keep a night operator at the depot. Strange noises are heard and it is said that some have actually seen McCullom's ghost stalking about in that vicinity. The railroad company is sorely worried over the problem to retain a night operator—Leader, Warren, Ill.

The Morning-Star of Wilmington, N. C., says: "Mr. George A. Letford, the popular traveling man for H. E. Bucklen & Co., of Chicago, leaves this morning for Fayetteville. Mr. Letford is extremely popular in Wilmington, and is known to his friends as the 'drummer man.' His readings of the mind, exhibitions of clairvoyance and his demonstrations of Spiritualism are marvellous and have before been referred to at some length in these columns."

D. W. Brown writes: "Never in a lifetime have the city of St. Joseph, Mo., received such a baptism of the 'holy ghost' (spirit power) as lately received through the labors of Mr. and Mrs. E. W. Sprague who have been sojourning in our midst for the last three weeks. As an ethical public lecturer, Mr. Sprague can hardly be overpraised in America. His points are clear-cut and unmistakable, and he clinches them down with sledge hammer blows. His poetical effusions are beautiful and grand beyond comparison. His special interest is an event long to be remembered. As a test medium, Mr. Sprague stands in the first rank. His tests were well received, often creating astonishment in the mind of the recipient. With such able workers in the field the cause of Spiritualism must advance with rapid strides. Mr. Sprague organized a society of sixty members, to which he has added many names in the near future. In addition to the pupils imparted to the cause through the labor of Mr. and Mrs. Sprague, we still have our trumpet medium, Mrs. Hattie Tiffany, who is making scores of converts to the cause through her incomparable seances."

I. W. POPE WRITES FROM CLEVELAND, OHIO: "I SHOULD HAVE REMITTED SOONER BUT HAVE BEEN AWAY ON A VISIT UP IN MICHIGAN. PLEASE EXCUSE DELAY IN REMITTANCE. I COULD NOT FEEL MY DUTY WAS DONE WITHOUT MY WORKING FOR THE NOBLE WORK OF THE PROGRESSIVE THINKER. OF LONG MAY YOU LIVE TO GIVE TO THE WORLD THE TRUTHS OF MODERN SPIRITUALISM AND THE EVILS OF THE GLOOM OF TRUE MEDIUMSHIP. IF THE READER OF THE PROGRESSIVE THINKER PLEASANTLY HEEDS ITS CAUTIONS OR PHILOSOPHY, LITTLE LATER I MAY WRITE YOU OF THE DOINGS OF THE VARIOUS SOCIETIES HERE IN THE CITY AND AROUND ABOUT US."

Harriet Duhl writes from Elmira, N. Y.: "It gives me great pleasure to report the progress of the cause of truth in this locality. Mrs. T. L. Reynolds opened the services in our church the first Sunday in October. She was with us three Sundays, doing a good work, and loved by all. Mrs. R. N. Barton was here on the 27th of October, and a first of February. Her work is very satisfactory. The message is recognized, and every meeting brings a message from spirit loved ones. Our membership is growing. The outlook is bright. Last Sunday, a very stormy night, we had the largest attendance of the season, and some of them were among our most intelligent citizens. I could not keep up with the procession with my Progressive Thinker."

T. F. LEE WRITES FROM LAKEPORT, CAL.: "THE PROGRESSIVE THINKER IS A WONDERFUL PAPER. IT FILLS THE BILL. IT IS FRANK, BUT NOT KINKY. IT FEELS DOWN ERROR AND DOWN PHOBS. IT TRIES TO TELL THE TRUTH, AND DEMANDS JUSTICE. IT ENTERS INTO THE HEART AND SOUL OF THINGS WHERE THE SWORD IS FORBIDDEN AND CAN NOT TOUCH. IT WEARS THE CONNECTING LINK BETWEEN THE MATERIAL AND THE IMMATERIAL. GOD, IT LEADS THEM ALL, AND IS DOING A WONDERFUL WORK IN THE WORLD."

Frank T. Ripley, the well known speaker and platform test message medium, is to Grand Rapids, Mich., for the Sunday of December. Mr. Ripley can be engaged for lectures and messages on week evenings anywhere within one hundred miles of that city.

Dr. W. N. Hamblin, formerly of this city, writes from Atchison, Kan.: "I am much pleased with the continued advancement, the unflagging interest and commendable independence of the Progressive Thinker, and I would delight to assure that all my relatives and friends have the pleasure of perusing its edifying pages."

Correspondent writes: "During the absence of Mr. John W. Ring, regular speaker for the Spiritualist society of Galveston, Texas, during October, Mrs. Alice Wilson Kayne occupied the rostrum for lectures and messages. Her work was warmly received and won for her the warm friendship of many. On Tuesday and Wednesday, Nov. 8 and 9, Mrs. R. L. Little, lectured before large and thoroughly appreciative audiences in the Spiritualist Temple of Galveston. This was Mrs. Little's first appearance in this southern city, and she made many friends. Now that she has gone on her way, we are asking why her stay was so short. Mr. Ring, Superintendent of Lyceum Work, will furnish the weekly topic of the Progressive Thinker in the columns of the Progressive Thinker, and in this way those who do not have the lesson book, which is authorized by the N. S. A., can join in thought with the central topic."

Harry J. Moore will again lecture for the local society of Spiritualists of Marshalltown, Iowa, next Sunday. Starting on the first day of December, Mr. Moore will be working for the Iowa State Spiritualist Association, and will continue in its employ up to the 15th of December. He will be in Marshalltown, Iowa, on the 15th, 16th, 17th, 18th, 19th, 20th and 21st. Mr. Moore would like to hear from the different societies that have been organized with the view of holding meetings throughout the state. Address Mr. Moore at Marshalltown, Iowa, in care of John D. Vail. Mr. Vail is the secretary of the Iowa State Spiritualists Association and a trustee of the Morris Pratt Institute.

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society are to be favored with a member of Walter DeVoe's spiritual lectures on Nov. 27, Sunday evening, at 7:45. We are all glad to announce him as our speaker. He will be held at 319 E. 55th street. The dance on Nov. 17, was another success. Everyone has a good time and goes home happy. Come again. We have another same good. I desire to correct the report published in the Light of Truth about the Barrett lecture. It is at the Hyde Park Occult Society's hall, instead of 50 people, there were nearly 100, and everyone there, I think, with the exception of the reporter, was much impressed and expressed themselves in such language as to leave no room for doubt. The meeting was opened by a fine instrumental solo by Miss Felt, followed by Rev. Laura G. Fixen. Then Harrison D. Barrett gave one of the best lectures I ever heard from a Spiritualist rostrum excepting none; after which Dr. Geo. B. Warrne occupied the rostrum for a short time in his own inimitable way, and gave a short spiritual talk. In conclusion, an opportunity was given to all to shake the hand and become acquainted with one of the truest and staunchest friends and workers for pure, honest Spiritualism in the field, Harrison D. Barrett. All had a short time for visiting and getting acquainted, and I will say, we were proud of our programme, and those who took part, and proud of the evening as a whole. Come again, Brother Barrett."

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of R. Gilray. Brother Stoller is a Spiritualist, and a philosophical bible enthusiast, and will give lectures both demonstrative and instructive at all times. Best talent available in mediumship always in attendance. Special invitation to the clergy and orthodox followers.

A press dispatch from New York says: "Spiritualists, Christian Scientists, hypnotists, men of medicine and church folk are working together in an attempt to fathom the strange case of four-year old Howard Winham, who appears to be grieving himself into a state of melancholia over the loss of a brother who died a few hours after birth. Winham is found at night, groping strangely about the big double bed in which he demands to sleep, waiting in a tone so plaintive that those who have heard it declare can come of no earthly motive."

TOPICS FOR THE PROGRESSIVE LYCEUM.

Sunday, Dec. 11, 1904, 6 E. 57: "Spiritualism the Light of Life."

Gem of Thought:—
How ever long, if only light,
The way is gladly gone;
And if we know we're in the right,
How joyous is our song.

Our life will never end, we know,
But on and on for aye;
Be careful of the seed you sow,
You'll reap from them some day.

Topic for Sunday, December 4, 1904, 6 E. 57: "The Lyceum and its Aims."

Gem of Thought:—
Lyceum is a place,
Alike for aged and youth,
To learn of innate grace,
Of life, of love, of truth.

Lyceum leads the mind,
To unfold each latent power,
For when we all are kind,
How gladly goes each hour.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Hattie F. R. Post writes: "The Band of Harmony will hold its annual bazaar at Room 306 Masonic Temple, for three days, afternoon and evening, December 8, 9 and 10. Noonday lunch will be served; also supper. Come and find suitable gifts for the holidays. All are welcome."

The Chicago Spiritualists' League held its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Warrne, president; O. E. Kropp, Kimball avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all communications to the secretary.

O. E. Kropp, secretary, writes: "Just a little sketch of the last meeting of the executive board of the Chicago Spiritualists' League, which was held at 319 E. 55th street, Nov. 14. All officers present. Meeting called to order by Dr. Geo. B. Warrne. Names of thirty members were added to our roll. The committee on the last meeting, they had secured for the Kimball Hall for the regular monthly meetings, which will be the first Tuesday of each month. Election of officers which will be held on Monday evening, December 12, and notice will be given out at the regular December meeting, December 19, at Kimball Hall."

The Committee announces that the regular monthly meeting of the Chicago Spiritualists' League will be held at Kimball Hall, 243 Wabash avenue, corner Jackson Boulevard, Tuesday evening, December 6, 1904. Program: Opening piano solo, Miss Parke-Stinson; Song, America, audience; Invocation, Mrs. Laura G. Fixen; Inspirational song, Mrs. Annie Green; Spirit messages, Wm. Fitch Ruffie; Musical, Mrs. Jennie Adams, Mrs. Aug. Bloom, Mrs. Lincoln, Mrs. Nellie Kussoroff, Mrs. Susie Thompson, Mrs. Mary Weaver, Mrs. Susie Dill. Vocal solo, Dr. Louis H. Friedman; discourse, Dr. Axel Gustafson, subject, Trumpet Manifestation. And the presentation of subjects which should be listened to by all well-thinking people who are looking for enlightenment on Spiritual truths. Mr. J. C. Drake will open the discussion of the subject with a ten-minute talk. Others will be allowed ten minutes. Our principal aim and object is to present to the people of Chicago all the demonstrations and grand truths of Spiritualism through our philosophy and phenomena.

John Slater, the noted psychic, appeared at Pythian Castle last night before a crowded house. Mr. Slater kept his audience alternately laughing and wondering at the many answers and questions he gave to prominent people. Mr. Slater introduced a beautiful little girl of Sacile, who took up the envelopes and Slater answered questions readily. Another seance will be given to-night at the same place—Sacramento (Cal.) Union.

Lottie Leavett, secretary, writes: "The Philosophical Society of Spiritualists of Clinton, Iowa, opened its regular Tuesday evening meetings immediately after the seance of the P. M. Pleasant Park Camp, with our beloved and very efficient speaker and medium, Mrs. Alice C. Barry, who has made our society successful, and awakened an interest that is adding to our members slowly but surely. Under the teachings of Mrs. Barry the society is in better standing than ever before. Her lectures and mediumship are very much appreciated. She has been with us for the past year, and we consider ourselves fortunate that we are able to keep such an efficient worker. The Band of Harmony, the auxiliary to this society, meets every Sunday and last Thursday in each month at 3 p. m. in K. of F. Hall. After the regular business meeting the members served by the ladies to the supper and their friends. In the evening the regular social and card party is held and is much enjoyed and very popular."

Mrs. S. S. Rockhill writes: "I have been an interested reader of your paper since its advent, and often feel like sending a thought in reply or criticism on some of the subjects discussed in its columns. Prof. I. S. Loveland says: Is the movement of Modern Spiritualism a mere happening, an accident, or a planned effort on the part of intelligent persons in the spirit sphere. To my mind this advent of new light on the subject of death and life in the next sphere, is only an unfolding of the laws of progress—not a mere happening, but an event in the order of law, and not even a planned effort on the part of intelligent persons in the spirit spheres, only as the mother makes preparations for the advent of a newborn infant; only as the blossom bursts into bloom in the plant that has grown through all the seasons and has lived only for that event. The persons lived in both spheres can and must be helped. All influences conspire to man's progressive unfoldment, but the planning is God's or nature's."

A special dispatch from London, to the Chicago Inter Ocean says: "Inter-world facts concerning the 'unseen' were communicated to a gathering of the London Spiritual Alliance, Limited, held in the salon of the Royal Society of British Artists. The facts were conveyed from information received by a J. J. Morse, a member of the union said that the facts were received by a trance address. The medium lived a reasonable amount of life in their prime—with no signs of sickness, decrepitude, or age. Were clothes worn there? Yes. Partly through habit; also because clothing is individual thought and expression will reflect in its character the mental, moral and spiritual status you have reached."

HE FINDS THE PROGRESSIVE THINKER EVERYWHERE. FRANK T. RIPLEY WRITES FROM TIFTON, IND.: "I UNDERSTAND THAT THE PROGRESSIVE THINKER HAS A VERY LARGE CIRCULATION IN INDIANA. IN NEARLY EVERY CITY OR TOWN I FIND THE PAPER IS A WELCOME GUEST. YOUR SUCCESS IS MARVELOUS. WITH BEST WISHES FOR A BIG CIRCULATION OF THE PAPER."

Mrs. M. Henry, secretary, writes: "The Hon. R. Gilray, pastor of the Universal Occult Society, has left for Idaho to look after his mines. We all wish him success. During his absence the meetings will be conducted by Evangelist F. M. Stoller, who recently returned from Boston and other eastern cities, where he was engaged in spiritual work for the last two or three months. Prof. Stoller is a fine psychic and lecturer. He intends to deliver a course of lectures on the different phases of mediumship and phenomena, and he extends a special invitation to our orthodox friends to be present and hear them, as he is a Christian Spiritualist, and preaches and proves all his assertions by the bible. We hope all the workers connected with the society will put their shoulders to the wheel, and work hand in hand with him so that ere long Hall C, at 77 East 31st street will not be large enough to hold the people, for we will have good test mediums to assist him, and the lectures can be given so that many messages can be given and good music to create harmony. Last Sunday we were favored by Prof. Caldwell and his young daughters, who are fine singers and I am sure all enjoyed their singing very much. We then offered to create a harmony. We hope to have the pleasure of hearing them often. We also had with us Prof. Georgia, who is a very fine pianist. A very cordial invitation is extended to all, and especially to the strangers in our city."

Gustav These writes from Akron, O., expressing his appreciation of The Progressive Thinker. He has the eleven premium books, and those who do not feel able to buy them, can have an opportunity to read them and thus become acquainted with their contents. He says of The Progressive Thinker: "It brings cheer, knowledge, happiness, and teaches people to be better."

It is an open question whether the hypnotists who go about giving exhibitions do not do more harm than good. For scientific purposes and medical treatment in extreme cases, hypnotism has its place and its value, but it is a most dangerous and powerful power when wrongly used. Scientists make the assertion that no person can ever be under the spell of the hypnotist can ever regain his normal independence again. The mind is injured; self-will is being torn apart, and the subject begins at once to drop from man to animal—from a commanding individual to a willing puppet—Bangor (Me.) News.

Poor dismal fellow, the pope at Rome, is suffering from dyspepsia, just like a common mortal, and God will not, or does not cure him. The Chicago Chronicle says: "Dr. Laponi informs the Chronicle correspondent that recent reports of the pope's health are greatly exaggerated. There is nothing in the shape of heart trouble, but his holiness suffers from dyspepsia, due to the change from the active outdoor life he formerly led."

Carl A. Wickland was mentioned in The Progressive Thinker as Prof. Wickland. The name should have been mentioned as follows: Carl A. Wickland, M. D. He is a graduate of a medical college, and is doing an excellent work in this city.

The Chicago Chronicle says: "Lady Cook, better known in America as Tennessee Claflin, is coming to Chicago to establish headquarters for an active crusade looking to the enfranchisement of women. Lady Cook comes to America backed by immense wealth, the legacy of her late husband, Francis Cook, the prestige of a born fighter who has attracted influential support and heart strong in the right of her contention that women are in need of emancipation from political bondage. In New York City Lady Cook has already started preparations for an eastern headquarters for her project. She expects to go to the extreme of forming a new political party if necessary to bring about the culmination of her project. Many years ago Lady Cook, then Tennessee Claflin, was a candidate of the equal rights party for congress from the eighth New York district. Thirty-two years ago her sister, Victoria C. Woodhull, figured as the presidential candidate of the same party. Lady Cook's brilliant wit has always commanded attention."

Mrs. Georgia Gladys Cooley is getting along finely at Watertown, N. Y., with her work. The society is more than retained her for the past year, and she has been successful in her work. She has been with us for the past year, and we consider ourselves fortunate that we are able to keep such an efficient worker. The Band of Harmony, the auxiliary to this society, meets every Sunday and last Thursday in each month at 3 p. m. in K. of F. Hall. After the regular business meeting the members served by the ladies to the supper and their friends. In the evening the regular social and card party is held and is much enjoyed and very popular."

Mrs. S. S. Rockhill writes: "I have been an interested reader of your paper since its advent, and often feel like sending a thought in reply or criticism on some of the subjects discussed in its columns. Prof. I. S. Loveland says: Is the movement of Modern Spiritualism a mere happening, an accident, or a planned effort on the part of intelligent persons in the spirit sphere. To my mind this advent of new light on the subject of death and life in the next sphere, is only an unfolding of the laws of progress—not a mere happening, but an event in the order of law, and not even a planned effort on the part of intelligent persons in the spirit spheres, only as the mother makes preparations for the advent of a newborn infant; only as the blossom bursts into bloom in the plant that has grown through all the seasons and has lived only for that event. The persons lived in both spheres can and must be helped. All influences conspire to man's progressive unfoldment, but the planning is God's or nature's."

A special dispatch from London, to the Chicago Inter Ocean says: "Inter-world facts concerning the 'unseen' were communicated to a gathering of the London Spiritual Alliance, Limited, held in the salon of the Royal Society of British Artists. The facts were conveyed from information received by a J. J. Morse, a member of the union said that the facts were received by a trance address. The medium lived a reasonable amount of life in their prime—with no signs of sickness, decrepitude, or age. Were clothes worn there? Yes. Partly through habit; also because clothing is individual thought and expression will reflect in its character the mental, moral and spiritual status you have reached."

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

The sudden transition of Dr. O. J. Willard of Mayville, N. Y., occurred Nov. 6, at the age of 70 years. He was a magnetic physician, well and widely known, and in the years gone by had a large and successful practice, at one time conducting a sanitarium, at his Mayville home. He possessed a genial, happy spirit, and his many friends will miss his kindly presence. He was a pioneer Spiritualist, true and tried. The service in memory of his departure was conducted by the writer.

Jamestown, N. Y.
Passed to the higher life, from St. Elizabeth Hospital, in Lafayette, Ind., on Wednesday night, Nov. 9, Brother Wendell, the like of whom has never been so far that he must have succumbed to the operation had not been performed. His wife was told of his immediate transition, several times, by spirits, within a few weeks of the time. He was the first spiritual funeral ever held in Lafayette, and was attended by the writer of this note, at his late residence, and by a very large number of friends.

M. F. HAMMOND.
"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday, Prince 10 cents.

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5—The Religion of Man and Ethics of Science, by Hudson Tuttle.
6—The Occult Life of Jesus, by Alexander Smythe, a medium of gifts.
7—A Wanderer in the Spirit Lands. Transcribed by A. Farnese, a wonderful English medium.
8—The Religion of Man and Ethics of Science, by Hudson Tuttle.
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SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The Methodist Ministers' Association recently met at the Hotel Bethel, St. Paul, Minn., and had a lively time. Evidently "new thought" has cast its light into the minds of the ministers, and especially into that of Rev. David Morgan. Well does Andrew C. Dunn observe in a note calling my attention to the subject: "The ministers of the old M. A. persuasion, of which I am still a layman, are slow to get around the fact that all things are done according to natural law, and their belief in miracles is passing away, and in the clear atmosphere of true knowledge the world will be the better."

The Rev. Morgan is at the head of a worthy benevolent institution, the "Bethel," and hence is directly drawn in contact with suffering humanity, and thus gets in "new thought" by an understanding of the brotherhood of man and the fatherhood.

Rev. David Morgan startled his brother preachers by saying: "If Christianity is not sufficient evidence in itself of its own origin, without regard to miracle, it isn't worth the powder to blow it away." He went on to say that God might do unusual things through Christ, but he did not believe in a natural law. I don't accept the doctrine of the immaculate conception. I was, when I came here twenty years ago, so orthodox that Brother Morris (one of the strongest) wasn't in it. But I met and talked with various progressive pastors, and especially got to going to the public library and studying the books of learned scholars. Now I accept Christ as the founder of the church, and the people who stick out for all sorts of things are not Methodists; you ought to belong to the Presbyterians."

Dr. Avison did not agree with Brother Morgan, but he admitted he doubted that the angel troubled the pool of Bethesda. "I no longer cite the miracles in my sermons to prove Christ's divinity."

Brother Barbour declared warmly that when Brother Morgan said, "I took the bible and swallowed it like a sugar coated pill," he was not correct. "If all the world," he continued, "should say this book wasn't true, I would still believe it."

The debate grew into a tangle that could only be resolved by adjournment. The point made most noticeable is the fact that ministers are not so sure of their Christian evidences as they once were. The most reliable has been placed, no longer are relied on by the more progressive preachers, and the cry of heresy is not set up against such brave spirits as Rev. Morgan. His brother ministers listen to him, protest for appearance sake, and believe every word he says.

The Churches and Divorce.

Marriage as recognized by the laws of this country is strictly a legal affair. When a license is procured, and a state officer performs the ceremony, that is witnesses the acceptance of the contract and returns his voucher for the same to the proper authorities, there is no "sacrament," or acknowledgment that any religious organization has power over the parties thereto, or can further make it more binding, or dissolve it. Hence the constant agitation of the priests and ministers has no meaning, unless it be that they desire and are plotting to wrest this power from the state and make it a church affair as it is now in some unchristian countries and once was in all. The Freeman's Journal, uncompromisingly Catholic, is at least outspoken, in a recent editorial. Those who have been cajoled into believing that the Catholic church had changed will receive a lesson, in the following:

"The problem of the Episcopal convention is just now trying to solve is one for which it is to be hoped the Episcopal church will find a solution. But it is a case of a house divided against itself. In marked contrast is the attitude of the Catholic church on the divorce question. She teaches that marriage is a sacrament instituted for man's spiritual welfare, as was every other sacrament. Hence her refusal to recognize divorce. She is now, as she has ever been, inflexibly opposed to it. A discussion such as has been going on for several days in the Episcopal convention could never take place in a council of Catholic ecclesiastics. The church's proud boast of 'always the same' is applicable to the great evil that is corroding modern society. The great Napoleon in the plenitude of his power could not make her swerve from her teachings as to the sanctity and perpetuity of the matrimonial bond."

This is the religious power, the most centralized and powerful, fostered under our free institutions, which boasts that it has not changed since the days of auto-da-fes and the torture chamber! When this church through her priests pronounces the marriage ceremony, it is the unchangeable decree of God! The Episcopal church, which is a Catholic church, without a pope, and a pope is necessary for its consistent conduct.

But is the Catholic church so unchangeable, and does it never grant divorce? That depends on circumstances and how much profit may be gathered. Not long ago in New York a man desired to marry a divorced woman and applied to the priest. Hearing how she divorced the divorcee, as the first husband had not been baptized by a Catholic priest, he not being a Catholic, therefore, as marriage can only be consummated between parties both of whom have been baptized, they had never been married but lived in a state of adultery. Hence there was no reason why the sought-for marriage should not be sanctioned. As the Catholic church holds that no marriage is binding unless sanctioned by a priest, and divorce is not required morally, before entering into marriage relations under her auspices.

Pointed and Eminent Just.

The Globe and Commercial Advertiser, to cater to public desire, offers a column for the free expression of opinion pro and con on Spiritualism. This would seem a fine opportunity for Spiritualists to publish their belief, but on second thought, when the immensity of the subject is considered, the space is so limited that the most condensed statement would only present a narrow and misleading view. It would be like attempting to turn the ocean into a thimble.

When appealed to, the veteran Spiritualist, C. F. Short of New York, responded in the following brief but suggestive paragraphs, showing how little the infinite reaches of the science of life, here and hereafter, or Spiritualism, has impressed itself on his mind.

"The suggestion that you admit contributions pro and con regarding Spiritualism, I trust will pass unheeded, either to attack or defend it. The subject of ancient or biblical Spiritualism is vast, and Modern Spiritualism covers a wide field. To enter into a profound, exhaustive discussion would require more space than you would like to de-

THE PICTURE OF DEATH.

As Illustrated by the Notorious Frank Talmage.

In Frank Talmage's sermon, August 14, he says: "There is a time to die which is beautiful. Oh, yes, death is beautiful if it comes in God's way. Then a dying saint knows that death is not annihilation, but coronation, irradiation, eternal triumph."

One might think from the above statement that there are several ways to die, and that different unseen forces control such departure, and that there is a special way which is God's, and the elect only are privileged to go that way.

To a person whose mind is a clear logical thinking machine, and whose heart is open to the truth, such language seems fit only for babes and sucklings. There is but one way to enter life, and one way to depart, and that way is God's. There is no other source, and God is first, last and forever. Taking the Bible for it, we prove conclusively that there can be no other source, no other end. Looking away from the Bible and over nature, there is but one cry going up: One Supreme First Cause, one end only in view, and from that beginning to that end is: Growth, development, progress stamped on all things that emanate from the divine architect that planned it all.

Truth is eternal, no matter where you find it, whether in a sacred book, on a snow-capped mountain, or in the roll and swell of the mighty sea. Man may pervert it though and turn it in any direction to suit his ends, but eventually it must rise and stand erect.

There is no death. Change is the word that should be used. Although the changes need not be violent, as in the sense used by Spiritualists. St. Paul taught: "We shall be changed in a moment, in the twinkling of an eye." The whole teaching of Christ is fragmental—no death, but change, continuous progression. "To-day shalt thou be with me in paradise." "In my father's house are many mansions." "Lazarus, come forth."

How can people even believe in his teaching at all, and not believe in the continuance of life?

Mr. Talmage speaks of the death of Cleopatra, Nero and Paine and asks, "Were they beautiful?"

He might have told of the stormy period in the world's history in which Cleopatra and Nero lived, and that their voluptuousness and cruelty were the outgrowth of the time, and their deaths a fitting end to the lives they had lived. I like logic. When one talks of effect he should go back to cause. Cause and effect are inseparable.

Cleopatra with the asp in her bosom passed on serenely compared with many a victim one could choose from the ranks of those who have suffered at the hands of so-called Christian bigots whose methods of taking off the most diabolical the world has ever known.

Nero fleeing from justice, and when about to be overtaken, falling on the dagger in the hand of a slave who held it to receive his crushing body, presents a picture of the unhappy ending of an unhappy life in the most unhappy time in the world's history—I was going to say, of the world's history; but that would be false, for the most unhappy time in the world's history was during the Christian dispensation as administered by the Roman Catholic church. Then the black pall of pestilence and midnight darkness fell on the fair earth, and men no longer walked erect, but hid themselves from the face of men in power, because they carried torture and death in their very glances, and when their church fell on a victim, not even old Rome could have concealed such torture.

(Concluded next week.)

RECALL TRAGEDY.

Well Known Burning of Mrs. Conklin Brought Up in Meeting—Was Suicide Says Max Hoffmann—Famous Medium Gives Message Purporting to Be From Woman—Was Crazy, Says Spirit.

The famous Conklin tragedy was recalled by the Spiritualist test medium, Max Hoffmann, last Sunday night. At the time of the tragic burning of Mrs. Phil Conklin, the public was divided in belief as to murder or suicide. Phil Conklin was tried for the alleged crime, and the state could not convict. The theory of the relatives of the unfortunate woman that she had committed suicide in a fit of insanity.

Last night Max Hoffmann purported to receive a message from the spirit of the dead woman, confirming the suicide belief.

It was the second time that the spirit had attempted to give a message to his audience. The Sunday night before Mr. Hoffmann came in rapport with the spirit but then he failed.

Last night at the close of the test reading the medium suddenly seemed to be impressed with a sense of fire borne in upon him. As the impressions seemed to come he told of a woman who was burning to death. In jerky sentences the message was told as the spirit spoke through the medium. The spirit spoke through the medium. The spirit spoke through the medium.

There were several other interesting readings given, and Professor Moore's lecture was by far the best of that gentleman's efforts in this series.—The Journal, Oskaloosa, Iowa.

Just a few little squibs would settle nothing, and truth would be left in the background.

"The various phases of mediumship, the great variety of phenomena, the modes of manifestation; the elaborate doctrine or philosophy of Spiritualism regarding this life and the next, when Spiritualism agrees or disagrees with churches and doctrines of religion—all this would require extensive space."

"As a Spiritualist I object to the introduction of this leading question unless we are allowed a free hand, and right way to meet and fully answer every objection. As there are a dozen or more Spiritualist papers that cover the whole field the earnest seekers should read one or two of them and know for themselves."

HUDSON TUTTLE.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong logical thinker, on a deeply important subject. Price, cloth, \$1. "Death Defeated," or the Psychic Secret of How to Keep Young. By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.00.

THE LIQUOR TRAFFIC.

Is Its Suppression Possible, and Is It Right?

We propose to discuss this question from the standpoint of right and justice, as we understand right and justice.

Is its suppression right? When witnessing the effects of the traffic, viewing it from the standpoint of the moralist, and realizing what it is doing to forward moral and physical degeneracy, we cannot see how any other conclusion can be arrived at than the one that its suppression is right. When we use the word suppress we want the idea conveyed that it means without any qualifications that would restrict the use of its meaning. That it is possible at the present time is another question to be considered, for, "convince a man against his will, and he is of the same opinion still." For when the effort is made to suppress it wholly, or partially restrict its power for evil, we are faced with the question of its possible only to the extent that the conscience of the individual members composing the body of the state or nation is developed to that extent as to be conscious of the necessity for action on that line, and a determination to act according to that quickened conscience. The necessity for more educational work on the line of a more perfect realization of the accusedness of the traffic is apparent.

The answer has been given that its suppression is right, but that it is only possible in the proportion that the public conscience is educated to its necessity. The next question while we are waiting for this higher development, is it right to utilize what forces can be brought to bear toward its control? We answer that it is. Legislation is supposed to represent the demands of the public for which legislators are acting. Sometimes they are led by the public demand and sometimes legislators have been the educators of the public, enacting laws that were in advance of the public conscience. Is its suppression an infringement upon the legitimate and constitutional rights of the individual to pursue any branch of business that will insure life, liberty and happiness? It is not an infringement, from the fact that the traffic is not a legitimate business. This last assertion may to some seem to be overdrawn, one that cannot be proven. Well we will not try to prove the statement, from the fact that it has already been proven from its own record. It is admitted that the commerce engaged in the traffic, dry goods merchant, clothier, hardware dealer and various other trades are legitimate, and those engaged in them need not feel that their character is impeached because of their association with them. That much cannot be said of those engaged in trafficking in intoxicating liquors.

Bishop Potter's effort to clothe the traffic in respectability will fail. Prayers cannot exalt the character of an occupation whose object is human degradation. We do not take the ground of the extremist, that if absolute suppression cannot be attained nothing should be done. "Half a loaf is better than none," and partial restriction and regulation is better than none. It is a traffic that is inhuman and worse than brutalizing in its effects upon the engaged in the traffic, and in its victims. The brute will show a feeling of care and pity for its offspring, but the liquor traffic is so fiendish that the cry of the widow and orphan is not heard, or makes no impression to arouse feelings of compassion and humanity, and the lowest forms of human degradation are witnessed without any desire for betterment if the traffic can only be financially profitable.

It is not only difficult but impossible to make a successful appeal to the human being drunk, the only proper thing to be done is to wait and appeal to the human being sober, then there is hope of arousing a determination to remain sober. Environment has such a hold upon the minds of a large class that they will be just like what they are, who are showing the signs of being the environments of a higher type by removing the degrading influences that at present lower them. The law of heredity influences that has been transmitted from former lives conditions which hold in bondage many, so that they feel powerless in its grasp and hopeless of improvement, which idea must be removed and they made conscious of the fact that they can advance to higher conditions, not only this, but they will. Life has had to travel a long distance to arrive at its present place of development, and great educational work must yet be done to advance it to a position where it will have the power to dispense with many things that it at present is aware is detrimental to its growth, but does not seem able to assert its independence from them.

The individual who has never been enslaved by the habit, feeling the degrading influence of the traffic on his individual life, cannot understand as fully the power that it wields as those who are in its bonds, or those who once were and have been emancipated. As far as our individual life is concerned we have had no knowledge of its influence, never having tasted any of the material that makes up the habit of intoxicants. What is known is from seeing its effects upon others; but that knowledge is enough to convince us that while there are other vices that need strong moral force to enable the victim to break away from their influence, they do not deprive the individual of the advantageous position which they can occupy by maintaining men in the traffic, and the close of the struggle against those vices and which will be lost as soon as the mind loses its normal balance, through the influence of intoxicants.

Judging the traffic from this viewpoint, and it is a very proper position from which to take observations, the conclusions are that of all the vices with which human society is afflicted to a greater or less degree, the liquor traffic and its associated degrading influences reflected in its victims, can be classed as one of the most dangerous and detrimental to human progress, as it weakens the physical, moral and spiritual forces all along the line of their normal development, and where they are most needed to act as a restraining and uplifting force in life they fail to respond, robbing life of those qualities that make it beneficial to themselves and their fellow-beings.

The individuals who appropriate the material wealth that does not legally belong to them are branded as robbers, but where it is confined entirely to externalities, leaving the victims free and in full possession of their mental and spiritual powers, such robbery can be considered harmless when compared with that which plans to systematically rob their victims of not only their material wealth, but to weaken and destroy the recuperative power of the intellectual, moral and spiritual forces, which, if they were in a healthy condition could rise above those external losses, and to realize that such actions receive the protecting and fostering care of the state if one engaged in such an accused business will pay

SPIRIT MESSAGE.

In Which Incarnation is Considered

Incarnation of the spiritualist is necessary in order to understand it, so to speak. It could not be spiritualized otherwise. The human being commences his earthly life weak and helpless, but soon gains strength; both in body and mind. His life is a process, is different from that of other human beings. In this way God creates the great human family. The general physical, mental and moral characteristics, but each in many things differing from each other. Truth is its diversity in unity.

In this way monotonous is avoided and the variety created which is so essential to happiness and progress. You can readily see that if no incarnation took place, each soul would remain a part of the great Omnipotent spirit from which it sprung, and no individual progress could have been possible.

Incarnation was necessary for the genesis of spiritual progress, but it is necessary but once. One of the great laws of God is that nature never repeats itself. When a step is once taken under the laws of God, it does not have to be taken again. As is known, nature never duplicates itself in anything in the material universe, or in the realms of spiritual life. No two leaves of the forest were ever alike, and never will be.

When a leaf has unfolded and grown, and withered, and decayed, it will never grow or decay again. Other leaves will grow and decay. So with the soul of man. His soul becomes individualized and grows through the necessary period of incarnation, when it is raised in its corruption, but it will never be incarnated again, but will be reincarnated again. Countless other souls will be incarnated, and will pass the gate of death to a higher life, but they will not repeat it.

Because one soul is unequal or inferior to another soul in heaven, is no reason why reincarnation should take place. It is the reason why it should not take place.

If reincarnation was possible, each soul would in the end become alike by long experience in earth life, hence in the end dull monotony would eventually be reached.

The doctrine of reincarnation has no standing here. It is the offspring of human speculation. God never makes any mistakes. The course of the human soul is ever onward and upward, and its growth is not, have it be, traveled over, but once.—Transmitted by H. B. Cole, M. D.

to the state a certain proportion of the revenues derived from the traffic. The argument is brought forward by its advocates that there is a demand for intoxicants and that demand must be met. Whether it must or not is one of the questions that is up for serious debate and consideration. Different views in regard to that question are taken by those who in their individual lives are not only temperate in their use but total abstainers. One class is in favor of prohibition, and another is in favor of the total suppression of the manufacture and sale, coming to that conclusion by viewing the effects that it is having upon those who are using it even in moderation knowing that the class of inebriates is being constantly recruited from the moderate drinkers. Withdrawing our position clearly understood, and to give battle to the one who is in favor of the total suppression of the manufacture and sale, coming to that conclusion by viewing the effects that it is having upon those who are using it even in moderation knowing that the class of inebriates is being constantly recruited from the moderate drinkers. Withdrawing our position clearly understood, and to give battle to the one who is in favor of the total suppression of the manufacture and sale, coming to that conclusion by viewing the effects that it is having upon those who are using it even in moderation knowing that the class of inebriates is being constantly recruited from the moderate drinkers. 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"Happily, modern club women," said Lady Cook, "will never know, as I have, the humiliation of entering a street car to have everyone leave it; to be hooted in the streets; to be ejected, bag and baggage as I was from the Gilsey House for organizing and addressing a colored troop; to be denied service at public restaurants unless accompanied by a man; to be debarred from entering a Wall street cafe; to drop my eyes when I met my sister, lest she should be dispossessed if seen talking to me. Thank God, all that belong to the dark ages of women in America. Every avenue of industry is opened to the American woman, every profession. With the ballot, all her wrongs will be eventually righted, and President Roosevelt is the man to do it, and mark my word, he will do it."

I've nothing at all against muscle,
It's greatly admired in males,
But talent should tower above it
As mountain tops do over vales.

While this man, or rather this fellow,
Will always be down in the ditch,

Though he might make his mark as a
slugger,
Or as a high-roller if rich.

But notice his big cerebellum!
His low, slanting forehead as well!
As husband he'd hardly be vellum,
And a hovel with him would be hell.
Seattle, Wash. H. A. SMITH.

"Spirit Echoes." My Mattie E. Hull.
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of the author's latest and choicest
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